

מוקדש
לב"ק אדמו"ר מלך המשיח



This edition of A Call to Action has been sponsored:

In loving memory of **Sara bas Shlomo Zalman Goldwurm**, whose Yahrtzeit is Erev Rosh Hashanah. May the dissemination of the holy instructions and Torah teachings of the Rebbe MH"M be an everlasting source of merit to her neshamah and for all her family. May she be blessed in all ways and with the ultimate aliya, to be here l'mata, neshama b'guf.

In honor of the **Tzemach Tzedek's** Birthday, Erev Rosh Hashanah. May the furtherance of the ways of Chassidus illicit his holy blessings for all the Jewish people this Rosh Hashanah, for a **k'sivah v'chasimah tova l'shanah tova umesukah**.

May all Klal Yisrael be blessed with a year of overflowing revealed good blessings both physically and spiritually, בבני חיי, ומזונא, simchas, good news, achdus, Ahavas Yisrael, and bli gevul joy as we help hasten and proceed to the Geula Shloma lead by our Rebbe MH"M bakarov mamesh.

Ephraim ben Rivka Leah and Shoshana bas Yehudis שיחיו



לזכות

הרה"ח הרה"ת ר' צבי מרדכי בן שרה

וחוגתו שלומית בת שושנה

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יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

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

Ten Days of Repentance
6th of Tishrei
Yom Kippur

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

We are pleased to bring you this newly revised edition of *a CALL to ACTION*. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's Sichos regarding the *yamim nora'im* (Rosh Hashanah thru Yom Kippur).

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

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

We take this opportunity to wish all of our readers as well as the entire Jewish nation: *Kesivah vachasimah tovah* and *gemar chasimah tovah – leshanah tovah u'mesukah*; a year overflowing with only revealed and tangible goodness and blessing; a year that will be graced at its very outset with the complete and eternal Redemption!

Editorial Office of
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a CALL to ACTION

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BEGIN THE SUKKAH OR STUDY ITS LAWS

- It is stated in Shulchan Aruch that one should begin work on the Sukkah immediately after Yom Kippur; although we see that many Jews – myself included – do not engage in physical activity, we do, however, fulfill our obligation by speaking about and studying the laws³⁵ governing the construction of the Sukkah.³⁶

is more," he will continue his claim, "do not the teachings of Chassidus extol the virtue of the Jew's *body* – even to the point where it is explained that in the Age of Resurrection the soul will receive its nourishment from the body...!"

Un-Chassidic hunger pangs

The answer to this [argument] is simple: If he were rushing to eat because of the aforementioned command from Torah to preserve one's physical health and because of what Chassidus explains about the great preciousness of the body, there could be room for debate. However, the truth is, as he himself knows, his hurry is *not* for these [admirable] reasons... Rather, like we say, Du Halst Nit Derbai, Nit Das Kvetch Dir, "You are not holding on that [refined] level; that's not what's bothering you..." Instead, he rushes to eat because of his body's physical hunger; the deliciousness of the food and its appeal to him is not derived simply from the 'good taste' he gets from fulfilling the *Torah's command* to 'go eat your bread with joy,' but rather, mixed in with this factor is the Geshmak, the enjoyment of *the food itself*... This is due to 'the foreign god which is within your midst' [i.e., the Nefesh HaBahamis, the animalistic soul]; for his consumption is via his 'vessels' [i.e., his physicality, as opposed to following the dictates of his 'light,' his Neshomah]; his personal motives and religious motives are all mixed together until the wonderfully great taste of the [post-Fast] meal causes him to forget afterward to even learn the laws of building the Sukkah...!

Yom Kippur: Work up a spiritual climax – not an appetite

Therefore, one ought to strive so that he will be on a spiritual standing like the one we previously described: that upon reaching the conclusion of the holy day [of Yom Kippur], he will not be thinking about food and drink, since he will be openly experiencing [the refined truth] that his very life-force comes from matters of *holiness*. His [eventual] consumption will be on a higher level; it will then be done Lishmah – in order to fulfill the Torah's command to 'go eat your bread with joy,' without his mixing in the Geshmak of the physical food, the Lo Lishmah!" (Simchas Torah 5750; Hivaaduyos, p.230-231)

35. **Build, study or discuss**
Studying the laws of the Sukkah is considered part of the requirement to busy oneself with building the Sukkah immediately upon the conclusion of Yom Kippur (as is holding a discussion about making a Sukka – see Sefer HaMinhagim Chabad p.59). (Simchas Torah 5750; Hivaaduyos p.231, footnote 87)
36. Reshimas Divrei Admur Shlitah, Motzei Yom Kippur 5750; Hivaaduyos p.105.

of Yom Kippur.³³

WHO WANTS TO EAT AFTER NE'ILAH!?

- We should attempt to bring ourselves to a higher level where we will not think about food and drink right after the conclusion of Yom Kippur.³⁴

33. Our victory march

When fleeing from the Napoleonic Wars, the Alter Rebbe inquired as to what tune the French army had marched to when they crossed the Russian border. After it was sung to him, the Alter Rebbe commented that the melody is one of 'victory' and then entered into a deep state of meditation ('Shtark FarD'veikus'). After a long time, he returned from his meditative state and finished his words, '...but Didan Natzach – ultimately the victory will be *ours!*' (Parshas Chukas-Balak 5749; Hivaaduyos p.11, in the subnote to footnote 83) [The march was thereupon incorporated as a Chabad Niggun symbolizing victory over the forces of impurity – Ed.]

34. The annual Guard-your-health dash for food

The regular conduct of a Jewish person according to Shulchan Aruch should be in a manner of 'Guard your life,' i.e., we should maintain a healthy body through a sufficient intake of food and drink. That being the case, immediately upon the conclusion of the Yom Kippur fast – the 'one [i.e., unique] day in the year' – there is a sudden rush to conclude the Maariv service including its final prayer, Aleinu LeShabei'ach, and all the subsequent Kadeishim, followed by a dash to eat some food... No doubt due to the Shulchan Aruch's directive to guard our bodily health – especially as the Shulchan Aruch clearly stipulates that 'on Motzei Yom Kippur one should hold a festive meal with an abundance of food,' concerning which it is written 'Go and eat your bread with joy.'

Who in Heaven thinks of food?

However, there exists a loftier level than this, where one does *not* rush [to eat] since the very thought of physical food and drink does not even enter his mind: Why, he has only just prayed the Ne'ilah service, the *fifth* prayer [of Yom Kippur, which is the loftiest prayer of the entire year] and concluded it with Aveinu Malkeinu ('Our Father, Our King!'), Shema Yisrael ('Hear O Israel!'), etc., and the proclamation Leshana HaBa'ah Birushalayim ('Next year in Jerusalem!') followed by the sounding of a Teki'ah Gedolah ("great" drawn-out blast) on the Shofar which recalls, spurs and hastens the fulfillment of our request Teka BeShofar Gadol LeCheiruseinu ('Sound the great Shofar for our Redemption!') -- in an elevated spiritually-charged standing such as this, what is the great hurry and rush to *eat*...?!?

Doesn't Chassidus expound the body's virtue over the soul?

Now, there is bound to be someone who will make an outcry [upon hearing these words]: "Gevald!" he will exclaim, "How can one *not* rush to go eat after Yom Kippur?! After all, the Torah commands us 'Guard your life exceedingly' and there is the precept that 'saving a life overrides all other Mitzvos of Torah.'" What

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Ten Days of Repentance

ASERES YEMEI TESHUVAH

STUDY THE LAWS

- It is important that we study the laws we need to know for these ten days – which includes many changes in the printed prayer text as well as many special customs. We should therefore study the pertinent Halachos in Shulchan Aruch.²¹

LU'ACH KOLEL CHABAD

- Alternatively, we could study these laws from the yearly calendars, which now include very many Halachos concerning this time of year. The Lu'ach Colel Chabad is such an example, and it is printed as both a wall calendar and in pamphlet form.²²

NOW'S THE TIME

- It would be exceedingly proper if all individuals would examine such calendars until the laws dealing with these days are engraved in their memories. After all, questions concerning these points of law may arise at a time when one is unable to interrupt from prayer and inquire as to the correct procedure or at times when there is no one around to ask – further, he may not

21. Parshas Vayeilech 5752; Sichos Kodesh p.21.

22. **Benefit of calendars which include pertinent laws**

Such calendars pose a special benefit to those who, for whatever reason, do not have holy books of their own, or for those who possess such books but do not know how to search through them for the appropriate information. However, by looking into such a calendar ... where all of the pertinent customs and halachos have been recorded, anyone can easily find the information they need. (ibid)

BLESSING THE CHILDREN

- It is customary that when blessing the children and others on Erev Yom Kippur we use the wording of the priestly blessing normally said by the Kohanim.³¹

EXTRA MEALS

- Following Minchah on Erev Yom Kippur 5750, the Rebbe said: We are supposed to eat and drink on the ninth of Tishrei enough for [two days – the ninth and] the tenth as well; assuredly people have already begun fulfilling this directive by having had at least the first [extra] meal. Certainly, they will now complete it by having a second [extra] meal. [Note that the Rebbe is referring to a second meal before Minchah - Ed.]³²

Motzei Yom Kippur

NAPOLEON'S MARCH

- It is the custom in many congregations to sing the melody known as "Napoleon's March" at the conclusion of the holy day

Sweet cake for a sweet year

However, the *plain* reason for giving Lekach – on the level of comprehension equal to every man, woman and child, who receive Lekach – is a reason that is also certainly an absolute true one: that we should be blessed with a 'sweet' new year. (Erev Yom Kippur 5749; Hivaaduyos p.68)

Once is enough

We will conclude with the distribution of Tzedakah as well as the distribution of Lekach to [only] those who have not yet received it [See footnote 80: For there is no basis for a person to take Lekach twice]. (ibid)

31. Erev Yom Kippur and Yom Kippur 5751; Hivaaduyos p.68, footnote 5.

32. Erev Yom Kippur 5750; Hivaaduyos p.95.

Eating for two

This is seemingly indicated by the meal that we eat at towards the end of Erev Yom Kippur (Tur and Shulchan Aruch Admur Hazaken, Orach Chayim 608), which comes in addition to the meal, or meals, which have been eaten previously during the day. Since, on Erev Yom Kippur we should eat [two extra meals – Ed] 'according to the amount of two days – Erev Yom Kippur and Yom Kippur. (ibid, footnote 46)

REVIEW LAWS REGULARLY

- In addition to the men's review, women should also periodically review the specific laws pertaining to these three Mitzvos – as well as all other practical Halachos they need to know.

STUDY AND SPREAD CHASSIDUS

- Woman should also study the mystical aspects of Torah as well, and – as an expression of love for one's fellow Jew – actively disseminate the wellsprings of Chassidus.²⁹

Erev Yom Kippur

ASK FOR LEKACH

- It is customary to ask for Lekach – honey cake and the like – on the day before Yom Kippur, and to accept the piece that is offered. The Previous Rebbe would personally hand out this cake, blessing the recipients with 'a good, sweet year.'³⁰

who dwell in the dust' – in which she is included. (Parshas Vayeilech, 6th Tishrei 5749; Hisvaaduyos p.44-45)

29. **She recorded Maamorim from Lubavitch to further Hafatzah**

In this matter, we can also learn from the acts of the one whose Yahrzeit is today. While still a young, unmarried girl living in the home of her father, Harav HaGoan HaChassid Rabbi Meir Shlomo HaLevi Yanovsky, the Rabbi of Nikolaiev (which was one of the important cities that at that time served as a center and stronghold for Chabad Chassidim), she would spend her free time (amongst other things) transcribing the transcripts of all of the new Chassidic discourses delivered by the Rebbe Rashab that would arrive from Lubavitch (either in writing or verbally, through a Chozer [one who would repeat these discourses for the public]). This she did of her own volition, simply because she wanted to be able to participate in disseminating the wellsprings of Chassidus. (ibid)

30. See Parshas Ha'azinu 5750 - Hivaaduyos p.83 at length.

Lekach represents the Torah

Some connect this [custom of receiving Lekach (honey cake)] with the verse (Mishlei 4:2), Ki Lekach Tov Nasati Lachem, Torasi Al Ta'azovu, "For I give you a goodly doctrine, do not forsake my Torah," to the extent that they actually recite these words whilst asking for Lekach or whilst eating it. This verse reflects upon Torah study and Mitzvah performance, both positive commands ("a goodly doctrine") and the prohibitions ("do not forsake").

even be aware that there is a question to begin with.²³

PROVIDING FOR THE NEEDY OF THE COMING YEAR

- Each of the seven days between Rosh Hashanah and Yom Kippur influences all of the same days of the week for the whole year. [I.e., the Monday between these two dates influences every Monday of the coming year, etc.] Therefore, we should concern ourselves with sufficiently providing for the needs of others on that same day of the week during the coming year.²⁴ [See footnote.]

SHABBOS FARBRENGEN

- Joyous gatherings should be made on the Shabbos that occurs between Rosh Hashanah and Yom Kippur, on Motzei Shabbos – which is when the meal of David HaMelech is held – and on the day before Yom Kippur.

BETWEEN YOM KIPPUR AND SUKKOS

- We should steadily increase such Farbrengens on the days between Yom Kippur and Sukkos.²⁵

23. Ibid.

24. **Living the Kabalah**

[Chassidus teaches that every lofty or spiritual concept also has a practical application. The Arizal writes concerning the seven days between Rosh Hashanah and Yom Kippur: Each day of these seven days encompasses and influences that same day of week throughout the coming year.

The Rebbe explains this Kabbalistic concept in terms of its practical application:]

It is well understood that on Sunday a person has a better appreciation of Sunday's needs and the same goes for the rest of the days of the week. [While one is experienced an event or even a day of the week, he can appreciate the unique factors and needs that accompany that event or day – Ed.] From this it is understood regarding actuality – practical application – that during each day ... [See main text above for continuation.]

... How much more so concerning this Shabbos; we should plan 'preemptively' for all the Shabbos needs of the coming year – including that if there will be a Jew who is anxious due to an insufficiency in the above [i.e., Shabbos provisions], we should to eliminate his anxiety by providing him with ample livelihood for the entire year. (Parshas Vayeilech 5752; Sichos Kodesh p.45)

25. **Bring Moshiaich by being joyful – Farbreng**

We do not want to wait for Sukkos and its spiritual revelations of Rosh Hashanah and Yom Kippur ... or even the unity of the Jews and Hashem that occurs on Yom

6th of Tishrei

YAHRTZEIT OF THE REBBE'S MOTHER,
REBBETZIN CHANAH

A BRIEF HISTORY AND INTRODUCTION

Rebbetzin Chana was born in 5640 (1880) on the 28th of Tevet, in Nikolayev, Ukraine, to Rabbi Meir Shlomo and Rachel Yanovsky; Rabbi Meir Shlomo was Chief Rabbi of Nikolayev. She demonstrated enormous self-sacrifice for Torah and Chassidus, and passed away in New York on the 6th of Tishrei 5725 (1964).

As the mother of the Leader of world Jewry, Rebbetin Chana is also associated with the entire nation. This is alluded to in her name, Chana (חנה), which forms the Hebrew acronym of the three Mitzvos that are uniquely related to every Jewish woman:

1) חלה, Challah – the portion separated from bread-dough and Kashrus in general;

Kippur ... rather, we want the true and complete redemption through our righteous Moshiach immediately – literally right away! Then we will spend Erev Yom Kippur and Yom Kippur itself in Yerushalayim, in the Beis Hamikdash ...

Accordingly, we should immediately encourage and push concerning fitting preparations for the Simchas Beis HaSheivah in each and every location, [to be held there] if, G-d Forbid, Moshiach is delayed ... and most importantly, the preparations for the Simchas Beis Hasheivah in the third Beis Hamikdash.

[This should be accomplished] through an addition in our divine service and our actions, especially in the rejoicing (over a Mitzvah) that breaches all boundaries. This particularly includes arranging joyful Farbrengens on Shabbos itself, on Motzei Shabbos (the 'Melave Malka' meal of David Hamelech') and also on Erev Yom Kippur.

Further, we should perform the service of Yom Kippur with joy – the higher form of Teshuvah (Teshuvah Ila'ah) that is associated with great joy – for the thing that makes Yom Kippur 'the one [unique] day of the year,' is the union – the 'Farbrengen' – of Hashem with each individual Jew and with all Jews. (Parshas Ha'azinu 5750; Hisvaaduyos p.86)

We should steadily increase [joyful Farbrengens] on the days between Yom Kippur and Sukkos and certainly during Sukkos and the Simchas Beis Hasheivah. (ibid, p.91)

2) נדה, Nidah – the laws of family purity;

3) הדלקה, Hadlakas HaNer – kindling the Shabbos candles.

As the Rebbe stated: The terms represented by the letters of the name Chanah – Challah, Nidah, Hadlakas HaNeir²⁶ – are the three pillars on which every Jewish home is built as an eternal edifice with generations of children and grandchildren occupied in Torah and Mitzvos.

ENCOURAGE THE THREE MITZVOS

- Every man, woman and child²⁷ should increase and bolster the observance of these Mitzvos – which are uniquely associated with the Jewish woman (not only is the performance of these Mitzvos associated with the woman, but even their relevance for men comes principally as a result of marriage). Ideally, this should be done in the merit of the Rebbetzin, for the sake of the elevation of her soul.²⁸

26. A woman's unique Mitzvos

The name Chanah is an acronym, as stated in holy books, which stands for the three Mitzvos which have special relevance to women: 1) חלה – "Challah"; taken from the verse Reishis Arisoseichem Challah, "[From] the first of your kneading you should set aside a loaf" (Bamidbar 15:20). This also includes generally maintaining Kashrus-observance regarding all food and drink. 2) הדלקה – "lighting candles" for Shabbos and Yom Tov; which has the distinct property of bringing domestic peace to the entire house and has a lasting effect that spans from one Erev Shabbos until the following Erev Shabbos, as we have often mentioned. 3) The נ in the middle – נדה, the laws of family purity.

Now, although the obligation to uphold all of the Mitzvos mentioned here are equally incumbent upon man and woman, the Jewish custom is nevertheless, as we see for ourselves, that the actual performance of these Mitzvos – 'the deed is the main thing' – is carried out by the woman. (Night following 6th Tishrei 5750; Hisvaaduyos p.65)

27. Ibid. 5750, p.66.

28. Utilize the power of her Yahrzeit

We must make use of the special strength granted on the day of the Yahrzeit (which 'affects salvations in the midst of the earth') to increase in all the matters we have mentioned, and ideally, to do so for the sake of the elevation of her soul. For in this way we hasten the fulfillment of the prophecy, 'Awaken and sing, you