

a **CALL** *to*
ACTION

ACHARON SHEL PESACH

- The Last Day of Pesach

**PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752**

**A PROJECT OF
HaMaaseh Hu HaIkar**

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a CALL to ACTION

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Foreword

We are pleased to bring you this newly published edition of *a CALL to ACTION* in anticipation of the final day of Pesach. 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 Acharon Shel Pesach.

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 it happen now, completely and speedily!

Editorial Office of
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Nissan 5767

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.

Acharon Shel Pesach

The Last Day of Pesach

INTRODUCTION

'I shall reveal wonders [at the time of the final Redemption that are] similar to [those that were revealed at] the time of your exodus from Egypt.' (Michah 7:15) During the first days of Pesach we emphasize the exodus from Egypt; during the last days we also celebrate the coming Redemption, which is the culmination of the process initiated by the Exodus.

More specifically, it is the final day of Pesach that contains the Haftorah that describes Moshiach's personality and redemption, the ingathering of the Jews and the conduct of the surrounding world.

The closer we grow towards the Redemption, the greater is the intensity of its approaching light and our commensurate practices to draw this revelation into reality:

'It was the custom of the Baal Shem Tov to partake of three meals on Acharon shel Pesach, the Last Day of Pesach. The third meal, which took place late in the afternoon, was known as 'the Festive Meal of Moshiach', for on this day the radiance of Moshiach is openly revealed.

From the year 5666 (1906) it became customary in Lubavitch for the students of the Tomchei Temimim Yeshivah to eat their Pesach meals together in the study hall. That year the Rebbe Rashab joined the students for the [third] festive meal of the Last Day of Pesach, and directed that each of them be given four cups of wine'. (Hayom Yom p.47)

As explained below, all Jews should now partake of this meal, and through connecting the radiance of Moshiach present on this day with physical food and drink, we

bring it further into reality and physicality. This enables us to continue doing so via our yearlong activities.

Additionally, after a week of the Sefira counting¹, we are able to forgo the strict concern of letting Matzah come in contact with liquids that applied to the first seven days of Pesach². Moreover, the revelation of Moshiach on this day has the ability to transform this concern [ch'shash] of an aveira into the mitzvah of Simchas Yom Tov.

PRECIOUS MOMENTS

- Since the last day of Pesach is the conclusion and finale of Pesach and the summary of the first seven days, we can readily appreciate how import and precious is this time.³ We should utilize every moment of the day to correct, complete and perfect all of our divine service that relates to Pesach.⁴

GEBRAKTS

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1. Which is also a process of self-refinement that stretches from the second day of Pesach until Shavuos. Note that leaven is strictly prohibited during Pesach, at the outset of our spiritual journey, whereas the sacrifice offered on Shavuos specifically had to be leaven. For at the culmination of our refinement, we can and should engage our now-refined physical aspects, egos, and the like, and utilize them to further our divine service.
 2. The Alter Rebbe writes in a Responsa (Responsa 6) that "He who acts stringently in this matter is worthy of blessing... for there is ample reason to refrain [from eating *matzah sheruyah*] because of a possibility of committing a Torah transgression, [i.e., if the *matzah* were not fully baked, some flour would come in contact with water]." "Nevertheless," concludes the Alter Rebbe, "on the last day of the holiday, [i.e., on *Acharon Shel Pesach*, the Last Day of Pesach], he who acts leniently for the sake of the joy of the festival - *Simchas Yom Tov* - does not incur any [spiritual] loss."
 3. "It therefore serves as the 'gatherer of all the camps' of all the days of Pesach [– an allusion to the tribe of Dan, who traveled at the back of the formation as the Jews traversed the desert. They were therefore able to collect any items lost by the tribes that were ahead of them, gather and return them. *Acharon Shel Pesach* serves a similar purpose in our divine service –Ed]"
 4. "As the Mishnah puts it, 'If not now, when?!' This pertains both to our divine service concerning each moment of this day, as well as our Pesach service in the other days ... The main thing is to draw the themes of Pesach into the entire coming year, and express them in our actual service. After all, the basic principle of all such matters is 'Action is paramount' (*hama'ase hu ha'ikar*).'" (*Acharon Shel Pesach* 5750 – Hisvaduyos p.64)

- We have witnessed the Previous Rebbe's conduct on the last day of Pesach; he would be scrupulous to eat matzah that had gotten wet (*gebrakts*) in each of that day's meals, starting with the meal of the previous night [i.e., the eve of Acharon Shel Pesach].⁵

WITH EACH FOOD

- The Previous Rebbe would not suffice with eating *gebrakts* once during each meal, but he would go so far as to eat it with each type of food – with the fish, with the meat, and so on, and certainly with soup. He would even mix *gebrakts* into foods that are not normally eaten with bread and the like during the rest of the year.⁶

DIRECTIVE FOR THE PUBLIC

- The Previous Rebbe also instructed all those present at his table to act likewise. They not only complied whilst in his presence, but also acting likewise at other meals. Thus, it became a directive for the public at large,⁷ for men, women, and children.⁸

SE'UDAS MOSHIACH

- The Previous Rebbe related that 'the Ba'al Shem Tov would

5. "...Nevertheless, on Acharon Shel Pesach, not only are we lenient concerning eating *gebrakts*, but in fact, we are *scrupulous* to pointedly eat *gebrakts*. That is what the Previous Rebbe related concerning the conduct of his father, the Rebbe Rashab – regarding both his extreme caution to avoid *gebrakts* throughout the first seven days of Pesach, and also of his scrupulousness to eat *gebrakts* on Acharon Shel Pesach. Likewise, we have witnessed... [See main text above for continuation]." (Acharon Shel Pesach 5748 – Hisvaduyos p.171)

6. "From this we could appreciate the great emphasis in acting thus, in a manner of 'the more, the better'..." (Ibid)

7. "Not merely a practice that is restricted to select individuals, and certainly not just for Rebbes, rather..." (Ibid.)

8. Ibid. See also Nights of Pesach 5748, footnote 259 – Hisvaduyos p.111: "The *tikun* ('correction') and *shleimus* (completion) concerning our [custom to act with extreme] caution to avoid *gebrakts* [during the first seven days of Pesach], is also accomplished on Acharon Shel Pesach, when we are scrupulous to specifically eat *gebrakts*."

refer to the meal on the last day of Pesach as *Moshiach's Se'udah* (meal)'. The reason for this is because 'a revealed ray of Moshiach's light shines forth on the last day of Pesach'. Since the Previous Rebbe exposed this fact to the public and even instructed it to be printed, it is obviously pertinent to all of our generation.⁹

SPREAD THE CUSTOM

- We should introduce this custom to those who have not observed *Moshiach's Seudah* in the past.¹⁰ When we explain the great importance of the custom – and there are undoubtedly plenty of people who well understand its importance – they will certainly begin to observe it from now on.¹¹

9. "...To men, women, and children. After all, he is the Leader of our generation, and "the Leader is *all* [of the generation]." (Acharon Shel Pesach 5748 – Hisvaduyos p.142)

See also there, p.143: "The purpose of this is ... that from *Moshiach's Se'udah* on the last day of Pesach, the radiance of Moshiach is drawn into all the affairs and minutiae (including the physical ones) of a Jew's daily life, throughout the entire year. This means, in simple terms, that whatever a Jew does throughout the entire year, including in his physical concerns, will be permeated with G-dliness and holiness (akin to how things will be after the coming of Moshiach) – even including self-sacrifice (*mesiras nefesh*) of the *Yechidah*, the uppermost level of the soul (the level of the soul that corresponds to *Moshiach*) – and in a complete manner, as they ought to be done."

10. "Particularly since the reason for them not observing this custom until now has nothing to do with *opposition* to the practice, Heaven forefend. Rather, they either lacked an awareness and comprehension of its great value, or they were entrenched in their previous conduct – as the saying goes, 'we cling to the customs of our ancestors'. Therefore, when we explain the great importance to them ... [See main text for continuation]"

11. "... They will undoubtedly begin to observe this custom despite not being accustomed to it until now. This is definitely so, now that the entire innovative approach to Torah introduced by the Ba'al Shem Tov has been accepted, and certainly after witnessing the spread and acceptance of the Ba'al Shem Tov's teachings in general throughout Jewry." (Acharon Shel Pesach 5749 – Hisvaduyos p.57)

See also there, p.55-56: "... Furthermore, and of utmost significance, since the custom to eat *Moshiach's Se'udah* has become so widespread, it would now contradict the instruction, 'Do not separate yourself from the community', for a person to forego this practice. It would likewise contravene the instruction, 'You shall love your fellow Jew as yourself', which applies throughout the year, and certainly on Yom Tov ... There is therefore particular emphasis on participating

FOR ALL JEWS

- The Rebbe Rashab first revealed the practice of drinking four cups of wine at *Moshiach's Seudah*, but that was restricted to the students of Yeshivas Tomchei Temimim. The Previous Rebbe, however, specifically revealed and publicized this practice for the sake of all Jews, both men, woman, and children, and the custom yet continues to spread throughout Jewry.¹²

with the entire community on Yom Tov.

Furthermore, the obligation to hold *Moshiach's Se'udah* due to the prohibition against segregating oneself from the community (and in light of the command to love our fellow Jews and be united with them), applies in full force even to an individual in his private home and own little corner. Since, even if the congregation would be unaware that this individual has separated himself from them, *Heaven* is certainly completely aware.

Moreover, segregating oneself from the community in a particular manner can cause undesirable repercussions in other matters too. How much more so when this segregation is *public* knowledge, since everyone gather in Shul on Yom Tov to pray with the congregation and to hear the reading of the Torah and Haftorah, and so on. It is then announced that everyone will be gathering at a particular time for *Moshiach's Se'udah*. Now, after having seen this individual join the congregation throughout the day, for the services and the like, his subsequent lack of participation at *Moshiach's Se'udah* constitutes a *public* display of isolation. Such conduct is absolutely unacceptable.”

See also there, p.57: “... After all that we have explained, we can readily appreciate just how important and necessary it is to observe the custom of eating *Moshiach's Se'udah* on the last day of Pesach, according to the revealed dimension of Torah too...”

12. Acharon Shel Pesach 5748 – Hisvaduyos p.173. See also Acharon Shel Pesach 5750 – Hisvaduyos p.79: “This custom is relevant for each and every Jew. True, at the outset, this practice had to do with the students of Yeshivas Tomchei Temimim. However, during the last few years and in America (‘the lower hemisphere’) in particular, this custom has spread to include many Jews and is now relevant for each and every Jew.”

See also Acharon Shel Pesach 5749 – Hisvaduyos p.59: “...Over recent years, this custom has continuously spread and become the common practice in all places where Lubavitchers live, amongst anyone with a connection to the Lubavitchers. It continues to spread further, for as we clearly see for ourselves, the influence that Lubavitchers are having on others perpetually increases and is more readily accepted, so that even those who bear no connection with Lubavitchers in numerous aspects of their practices (especially in customs that pertain to food and drink) have also accepted the custom of drinking four cups of wine on the last day of Pesach.”

See there, p.60: “... with each new year, this custom spreads further and further—to the extent that it will eventually reach and be accepted in every Jewish household.”

- The Rebbe instructed the Yeshivah administration or their representatives, on numerous occasions, to distribute four cups of wine to all present.¹³
- We should publicize and promote the practice of drinking these four cups, so that it is observed by all Jews.¹⁴

DRINK NOT DRUNK

- Obviously, we should exercise caution to prevent intoxication, Heaven forefend¹⁵, by each person using a cup whose volume he can handle, or by merely drinking a majority of the cup, and similar methods.¹⁶

HAVE MOSHIACH IN MIND

- Those who are uncertain whether or not they drank the four cups while bearing the relevance to the future Redemption in mind should make certain to drink again, with intention. The drinking of these four cups should be done in a definite and clear manner.¹⁷

See also Acharon Shel Pesach 5751 – Hisvaduyos p.86: “In our generation, this has become the common custom and continues to spread to much of Jewry (even amongst those who are Jewish in identity alone)..”

13. Acharon Shel Pesach 5748 – Hisvaduyos p.173: “Concerning actuality: They will certainly begin observing this practice now, through the representatives of the Yeshivah administration distributing four cups of wine to all who are present here.”

See also Acharon Shel Pesach 5750 – Hisvaduyos p.79: “... The Yeshivah administration will not only distribute four cups to the Yeshivah’s students, but also to everyone else gathered here in the Shul and study hall of the Rebbe, Leader of our generation.”

14. “Action is paramount – as opposed to merely the intention, articulation, or hearing about the practice of drinking four cups of wine at *Moshiach’s Se’udah*; the main thing is the actual observance ... Likewise regarding our publicizing and influencing others – there is still time on this last day of Pesach to influence yet more Jews, so that they observe this practice.”
15. “Caution to prevent drunkenness, Heaven forefend, which would be contrary to the directive and contrary to what is desirable and so on...”
16. Acharon Shel Pesach 5748 – Hisvaduyos p.173.
17. “When [the Rebbe] delivered this Chassidic discourse, he interjected the following as a separate statement: Every person will certainly drink the four cups, and as for

THE RABBE'IM'S NIGUNIM

- [During *Moshiach's Seudah* in the year 5750, the Rebbe announced:] Although it has not been the regular practice and it comes as an innovation, we should now sing all seven well-known melodies of the Rebbes of Chabad.

MENTION THEIR NAMES

- We should mention their names by their respective melodies, beginning with the Ba'al Shem Tov and the Maggid, the Alter Rebbe, Mittler Rebbe, Tzemach Tzedek, Rebbe Maharash, Rebbe Rashab, and the Rebbe, Leader of our generation.¹⁸

IN ERETZ YISRAEL

- In the Land of Israel, *Moshiach's Seudah* should be eaten and the four cups drunken on the *seventh* day of Pesach [since they do not celebrate an eighth day].¹⁹

those who are in doubt ... [See main text above for continuation] ... By doing so we hasten [the arrival of] the future Redemption.”

See also Acharon Shel Pesach 5749 – Hisvaduyos p.62: “Those who are doubt whether they completed the four cups ... (either in number or in the intention behind these cups), should complete them in a manner that leaves no room for further doubt. It is plainly obvious that a lofty matter such as this (i.e., the four cups which are connected to the future Redemption) should be accomplished in a manner that is certain and clear (without any doubt whatsoever).”

See also there, p.59-60: “We could explain the connection and relevance between the future Redemption and the number *four*. Four represents the state of perfection that the world will attain during the future Redemption (after we complete and perfect our [current] divine service). The world will then be ‘enveloped from all *four* sides’ in the shape of a final-Mem, “מ”, which [as explained in Chassidus] alludes to the Redemption.

A further allusion is to be found in today’s Haftarah that addresses the future Redemption, ‘And He will assemble the exiled of Yisroel and gather the dispersed of Yehudah from the *four* corners of the earth’ ...

And those who already drank the four cups yet lacked the proper intention (connecting it to the future Redemption), should drink them again ... May it be His will, that each and every person fulfill this custom in the proper manner, amidst true joy.”

18. Acharon Shel Pesach 5750 – Hisvaduyos p.83.

19. Acharon Shel Pesach 5751, footnote 77 – Hisvaduyos p.86: “Note that today’s

- When the seventh day of Pesach coincides with Erev Shabbos, they should definitely arrange matters so that they can hold *Moshiach's Seudah* that day [i.e., on Erev Shabbos] and then continue – and also increase – it into the following day of Shabbos.²⁰

SUMMER PREPARATIONS FOR OTHERS / SELF

The following bears relevance to the final day of Pesach, the conclusion of the festival, after which summer begins:

- Concerning education-based activities – we should strive to ensure that even during the summer, Jewish children will receive a purely holy education, via summer camps which are entirely devoted to holy matters. At least, they should receive a *kosher* education, via ‘kosher’ summer camps. We should get the children to enroll well in advance.²¹
- Concerning the task of refining our character – the Alter Rebbe wrote in his Siddur that, ‘it is customary to recite one chapter of Pirkei Avos on each Shabbos between Pesach and Shavuot’. The reason for this custom, as stated by the commentaries to Pirkei Avos, is that due to the predominance of nature and so forth during the summer months, there is a need to add in the service of refining our character.²²

Haftarah, the Song of King David, is connected with the revelation of Moshiach, the son of David, and was composed in his honor. Likewise, today's Torah reading is the Song of the Sea [*Shiras Hayom*], which concludes with the future Redemption: ‘You will bring them [the Jewish people] and plant them on the mountain of Your inheritance ... the Sanctuary which Your Hands, Hashem, have established’. [That will take place] when, [as the verse there concludes:] ‘Hashem will reign forever and ever’ [which, as our Sages explain, will occur] ‘In the future, when all sovereignty will be His’.”

20. Erev Chag HaPesach 5748 – Hisvaduyos p.76: “Including in the Land of Israel, where they perform *Moshiach's Se'udah* on the seventh day of Pesach. Even in a year with a calendar such as the present year, when... [See main text above for continuation]”
21. Acharon Shel Pesach 5748 – Hisvaduyos p.174. See also there, p.151.
22. “This should be begun immediately by accepting resolutions upon ourselves in this regard, on this day of Shabbos – from which the Shabbos that follows Pesach (when we begin to recite Pirkei Avos) receives its blessing.” (Ibid)

מוקדש

לכ"ק אדמו"ר מלך המשיח



לזכות

הילד הרך הנימול - חייל ב"צבאות ה'"

משה זלמן הלוי שי' לאנג

נולד ביום ח' ניסן תשס"ז

יה"ר שיזכו הוריו לגדלו לתורה ולחופה ולמעשים

טובים, לנח"ר כ"ק אדמו"ר מלך המשיח

ומתוך הרחבה

נדפס ע"י ולזכות הוריו

הרה"ת ר' יעקב יצחק דוב הלוי וזוגתו אסתר מלכא

ומשפחתו שיחיו לאנג



לזכות

הרה"ח הרה"ת ר' צבי מרדכי בן שרה

וזוגתו שלומית בת שושנה

בניהם ובנותיהם:

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שיחיו גודמאן



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד