

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

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

PRACTICAL INSTRUCTION  
FROM THE TEACHINGS OF THE REBBE  
5748-5752

A PROJECT OF  
**HaMaaseh Hu HaIkar**

# Foreword

This edition of *a CALL to ACTION* is brought to publication in anticipation of Shabbos Chazon, the 5<sup>th</sup> of Av (the Arizal's Yahrzeit), and the 9<sup>th</sup> of Av. Translated from *HaMaaseh Hu Halkar*, it is a collection of instruction from the Rebbe's *sichos* pertaining to these dates.

*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*). This English translation is rendered by **Rabbi Yaakov Paley**, and has been made available in pamphlet format for the first time.

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

Editorial Office of  
*HaMaaseh Hu Halkar*  
Erev Shabbos Chazon, 5766

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# Shabbos Chazon

## INTRODUCTION

*On the Shabbos before the 9<sup>th</sup> of Av, the Haftora that begins “Chazon Yeshaiyahu”, the prophetic vision of Yeshaya is read. It is from this Haftora that the Shabbos got its name: Shabbos Chazon.*

*There is a well-known statement of Reb Levi Yitzchok of Berditchev that Shabbos Chazon is the Shabbos of the ‘Vision’, when “each and every Jewish person is shown the future Beis Hamikdash from a distance”<sup>1</sup>.*

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

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1. See Parshas Devarim 5749 – Hisvaduyos p.100.
  2. See *ibid*: “We need to comprehend [a difficulty]: Why is the Third Beis Hamikdash specifically shown on *Shabbos Chazon* which is the Shabbos before the 9<sup>th</sup> of Av, when the **destruction** of the Beis Hamikdash occurred?! (Particularly as this seems to be poking fun at someone’s misfortune!) [If anything,] the Beis Hamikdash should be shown on Shabbos **Nachamu** [the Shabbos following the 9<sup>th</sup> of Av, when the Haftora ‘Nachamu Ami’, be comforted My people, is read, [which is] the first of the Seven [Haftoras] of Consolation whose purpose is to console the Jewish people on their Exile and destruction!... Why is the Beis Hamikdash shown on the *third* Shabbos [of the Three Weeks], at the end of the Three Weeks, which is therefore the most **severe** of the Three [Haftoras] of Punishment...?!

“Furthermore, it is apparent that the fact that ‘each person is shown the future Beis Hamikdash’ on Shabbos Chazon was something that occurred throughout the generations following the destruction, long before Reb Levi Yitzchak of Berditchev revealed this fact. Why was this *not* revealed to all the Jews of previous generations (after all, ‘each and every Jewish person’ is shown the Third Beis Hamikdash), and why was it *only* revealed and publicized in the past few generations, at the ‘end of time’, through Reb Levi Yitzchak of Berditchev (who lived approximately two hundred years ago)?”

See there p.103: “Accordingly, it is also understood why this matter was revealed to all, specifically in the latter generations: We see regarding the Exile itself that the heaviest darkness exists specifically in the ‘end of time’ [i.e. the last few generations] and all the more so in the period referred to as ‘the heels of Moshiach’,

*Reb Levi Yitzchok of Berditchev used a parable to explain this: A father had a beloved son for whom he had a precious garment made, which the father then gave to his son to wear. The son was not careful when wearing that garment and acted irresponsibly, eventually causing the garment to be torn to pieces.*

*The father then made his son a second such garment, which the son again brought to the same tattered state. What did the father then do? He made a third garment but did not give it to his son to wear. He concealed the garment instead, and at specific intervals he displayed the garment to his son, telling him that should he conduct himself correctly, he will be allowed to wear this garment...*

## **PUBLICIZE THIS VISION TO EVERY JEW**

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

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

"This itself (i.e. specifically the very greatest *concealment*) is the proof of the presence of very great *revelation* [that the darkness is coming to counteract]: Since we are drawing close to the Redemption, there is an ever-intensifying 'concentration' in the revelation of the light from the Third Beis Hamikdash (which is the [final purpose and] inner reality of the Exile), and an ever-strengthening 'fallout' from that influence, which [correspondingly elicits] the ever-intensifying darkness of Exile.

"Therefore, although in earlier generations the Third Beis Hamikdash was likewise shown on Shabbos Chazon, it is specifically in the latter generations that this fact has been revealed to all of the Jewish people, and in a more apparent manner [than their *mazal* seeing the vision without the person being *aware* of this fact], which allows them to contemplate the matter. This is all due to the current even greater revelation (above) of the Third Beis Hamikdash that will literally immediately be revealed below. "

3. See *ibid.* footnote 3. See also Parshas Devarim 5751 – Hisvaduyos p.85: "Specifically as this is explained with a parable of a garment ('a father who has a beloved son for whom he had a precious *garment* made...'), although the lesson [from the parable] applies to the Beis Hamikdash (i.e. a 'house' and not a 'garment'). This detail indicates that the revelation of the Beis Hamikdash is drawn down in a more revealed way, so that it is closer to a person's self (just as a garment surrounds a person's body with a much closer proximity than a house), which is similar to the priestly garments within the Beis Hamikdash itself." This concept is explained in Likutei Sichos Vol.9, p.24 and onward; Vol.29, p.18 and onward; Parshas Devarim 5747 and Shabbos Chazon 5751.

Yitzchok of Berditchev<sup>4</sup> (in his name<sup>5</sup>), that Shabbos Chazon refers to the vision each Jew has, where the future Beis Hamikdash is shown.<sup>6</sup>

- It should be added to the above, that even someone who claims (or is under the impression) that he or she does not see these visions, it is merely due to the concealment caused by their ‘animalistic’ soul and the like. This, however,<sup>7</sup> cannot alter the true reality that they *are* shown this vision!<sup>7</sup> The *mazal* of a Jew’s *neshama* (the part of the soul that remains in the upper realms) sees it and the *mazal* (from the word ‘to flow’) then draws down into and affects the part of the *neshama* within their body, and even affects the body itself!<sup>8</sup>

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

5. See Parshas Devarim 5748 – Hisvaduyos p.132: “Recounting and publicizing in the name of the original author is itself bound with the Redemption, for ‘All who state a matter in the name of its author brings redemption to the world’”.

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

6. See Parshas Devarim 5748 – Hisvaduyos p.132.

7. *Ibid.*

8. See Parshas Devarim 5749 – Hisvaduyos p.100: “Although not every Jew physically sees this vision of the Beis Hamikdash in a revealed manner, it is similar to the statement in the Talmud (reflecting on the words of Daniel ‘And I saw - I Daniel alone - the vision; the men who were with me did not see the vision; however, a great terror fell upon them and they fled...’): ‘Since they did not see, why then were they terror-stricken? For although they did not see, their mazal saw’. It is likewise when the Beis Hamikdash is shown to each Jewish person; the mazal of the neshama sees it...”

See also *Sichas Menachem-Av* 10, 5751 - Hisvaduyos p.107: “Specifically when the future Mikdash has already been seen this year... at the time that the Haftora was recited: “Chazon Yeshayahu...”, ‘Chazon’ meaning a vision; each and every Jewish person saw (and ‘although they did not see, their mazal saw’) the Future Beis Hamikdash, as per the well-known details and explanations of the parable and its lesson.”

- The future Beis Hamikdosh that is shown to each Jewish person<sup>9</sup> should arouse each person to add in 'Mishpat' and 'Tzedakah'. In other words, to increase in Torah-study (and the laws in particular), in the performance of Mitzvos with embellishments and especially in Tzedakah distribution,<sup>10</sup> and in all aspects of our current service.
- This is to be performed with the awareness that we are thereby causing Hashem to bring about the descent [from Heaven] of the Third Beis Hamikdash and the complete Redemption through Moshiach.<sup>11</sup>

## The 5<sup>th</sup> of Av The Arizal's Yahrtzeit

### INTRODUCTION

*The 5<sup>th</sup> of Menachem-Av is the day of the Arizal's passing. The Arizal is often referred to as "Arizal Hachai", the Living Arizal.<sup>12</sup> Such a description is not to be found concerning other great people, including those about whom it was declared that they died only due to the effect of the snake [of Breishis, who caused Adam to sin and thereby introduced death into the world. Were it*

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9. See Parshas Devarim 5749 – Hisvaduyos p.108: "Due to the greatness of the Beis Hamikdash's revelation Above at this time".
  10. See *ibid*: "And on Shabbos in a permissible manner".
  11. See *ibid*: "Within Torah-study itself, it is particularly worthwhile to study... the sections within Torah that concern the Beis Hamikdash... also to strive to hold Siyumim over tractates of Gemara". See A Call To Action on The Three Weeks, concerning the study of the Rambam's laws of the Beis Habechira and on Siyumim.
  12. See Sichas Leil u'Motzei Menachem-Av 5, 5748 – Hisvaduyos p.103: "This title 'Ha'arizal Hachai' ties in with the theme of the day of his passing: The title 'Zichrono Livrachah', may his memory be a blessing (i.e. the 'Arizal') was given due to his *passing*. The name 'Arizal', however, is immediately followed by 'Hachai', which means '*living*'. In fact, since 'Hachai' is said *after* 'Arizal', it obviously receives the greater emphasis which reflects on an increase and strengthening in the aspect of 'life', which includes and primarily so [the Arizal's] accomplishment of activities in matters that are physically visible." See further, there: "That means that [the Arizal's] aspect of 'life' ('Hachai') bears the greatest of force. And this aspect continuously increases from year to year on the day of his passing in an innovative manner [i.e. with new and improved revelation] towards the obvious and visible good."

*not for this current state of nature these special individuals would have lived forever], or even regarding those about whom it is stated “they did not die” at all. Such a title is similar to the future revelation of eternal life!*<sup>13</sup>

*The unique theme of the Arizal is the revelation of the innermost aspects of the Torah, as the Alter Rebbe quotes in Igeres Hakodesh, “The Arizal writes... in these latter generations it is permitted and is indeed a Mitzva to reveal this wisdom [Kabala].*

*This includes the concealed sections of the Torah and its very innermost secrets; they should all be brought forth and revealed.*<sup>14</sup>

*That is also the connection to ‘life’ (“The Arizal **Hachai**”), for the Torah is “our life and length of days” and certainly so regarding the inner aspects of Torah, the “wellsprings of living waters”.*<sup>15</sup>

*The dissemination of these wellsprings is therefore an extremely timely concern, for the unique service of these days (between Rosh Chodesh and the 9th of Av) is to transform them into days of joy, gladness and festivals, through the true and complete Redemption by Moshiach. This outward dissemination bears a particular ability to hasten the coming of Moshaich.*<sup>16</sup>

*The theme of Redemption is even reflected in the name of the Arizal: ‘Yitzchak’ – for “in the future we shall declare to Yitzchak ‘You are our father!’”, and ‘Ben Shlomo’ – for only in the times of Shlomo Hamelech did*

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

14. See *ibid.* 5748, p.103.

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

16. See *ibid.* p.105.

*the Jewish nation enjoy a peace<sup>17</sup> and tranquility that resembled the future Redemption.*

### SPREAD CHASSIDUS!

• It is *obvious* that the day of the Arizal's passing<sup>18</sup> should arouse us, in addition to a general increase in 'Mishpat' (Torah-study) and 'Tzedakah' which were both particularly emphasized by the Arizal<sup>19</sup>, to add in our activities to disseminate the wellsprings of "This Wisdom" [Kabala], especially as it is explained in Chabad Chassidus.<sup>20</sup>

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17. See Parshas Devarim 5749, footnote 79 – Hisvaduyos p.109. See also *ibid.* 5748 p.106: "This is additionally alluded to in the very *day* of his passing, the 5<sup>th</sup> of Av. For the 'fifth' alludes to the fifth level of the soul of the 'five names by which she (the soul) is called', i.e. the [highest] level of Yechida... the level of Moshiach."

18. That all of "his service that he performed all the days of his life" are found openly and "effect salvations in the midst of the earth"; for his theme was the revelation of the innermost parts of Torah, to the extent that it was he who said: "Specifically in these latter generations it is permissible and is indeed a Mitzva to reveal this wisdom [Kabala]. It was subsequently added (through the Baal Shem Tov and the Rebbes of Chabad), the command and instruction to "disseminate the wellsprings outward", which will bring "the master" i.e. Moshiach."

19. See *ibid.* 5748 p.109: "Similarly regarding the increase in Tzedakah, which also underscores the connection to the day of the Arizal's passing. For amongst the unique matters of his ways and paths that he revealed and that were revealed by his disciples, and were subsequently publicized throughout the community of Israel [in order that they should learn to follow in these same paths of his, and particularly so on the day of his passing...], is his unique conduct regarding distributing Tzedakah; as is likewise explained in his Torah teachings ('Mishpat') concerning the greatness of Tzedakah."

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

20. See Parshas Devarim 5749 – Hisvaduyos p.109: "Particularly as it has been very elaborately explained, elucidated and clarified, in the teachings of Chabad Chassidus, which are the three intellectual faculties of wisdom, understanding, and knowledge; both regarding oneself – that a person's entire theme in studying the teachings of Chabad Chassidus is towards the concept of 'spreading the wellsprings outward'; spreading the wellsprings of wisdom into understanding and knowledge, and even to the emotions which are "outward" in relation to the intellect, and down into thought, speech, and action - on the contrary: Action is the main thing!



## SIYUMIM AND MOSHIACH

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

## A GENERAL LETTER FROM THE REBBE

*Below is a letter from the Rebbe concerning the 5<sup>th</sup> of Menachem-Av that was originally published as a general letter in 5732 (1972),<sup>23</sup> and was resent to the public in 5748 (1988).<sup>24</sup>*

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

Attached is the letter from [the 5<sup>th</sup> of Menachem-Av of] the year 5732. Its content applied with the same force to the current year and on the contrary, since every year we fulfill the instruction to move upwards in all matters of holiness, there has been fifteen elevations since the year 5732.

Boruch Hashem. Motzei Shabbos Kodesh Chazon,

The Eve of the 5<sup>th</sup> of Menachem-Av, 5732

Brooklyn, N.Y.

"Furthermore, and most importantly: actually spreading the wellsprings outward, in the 'outward' of the world."

21. See Menachem-Av 5, 5749 – Hisvaduyos p.119: "Which is bound to 'Yitzchak' (the name of the Arizal), for there will then be the concept of 'Shlomo' (the name of the Arizal's father) in the most complete state; both regarding peace ("Redeemed my soul in peace"), and also regarding the construction of the Beis Hamikdash, the "Mikdash of Hashem, founded by His Hands"."
22. See ibid 5749: "For although Moshiach will arrive straight away, immediately, the study of Torah will continue and on the contrary: with greater strength and vigor and with greater diligence and alacrity, in a manner that we will conclude [sections of Torah] much faster, and immediately following the Siyum we will begin new subjects!"
23. General Letter, Menachem-Av 5 5748 – Hisvaduyos p.101.
24. Printed in Likutei Sichos Vol.8, p.251 and onward. See also the Letter of Erev Shabbos, Menachem-Av 5, 5747.

Greetings and blessings!

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

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

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

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

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

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

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

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

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

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

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

## The 9<sup>th</sup> of Av

### INTRODUCTION

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

*It is for that reason that “Moshiach was born” at the very moment of the destruction, and is also why the gentiles who entered the Beis Hamikdosh saw the Keruvim embracing each other [which was a sign of affection between the Jewish people and Hashem]. For it was specifically at that time [of destruction] that an extremely great affection existed (on an inner level). This was even **revealed** to the extent that gentiles too witnessed this affection in the Holy of <sup>25</sup>Holies, which was [and represented] the innermost level.*

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25. See Likkutei Sichos Vol.2, p.360 and onward.

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

## MIVTZOYIM

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

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

27. See Parshas Devarim 5748 – Hisvaduyos p.121.

28. See Parshas Devarim 5748 – Hisvaduyos p.123: “One of the solutions for this (regarding the giving of Tzedakah, for example,) is to bring along a Tzedakah box. For when a Tzedakah box is brought, there is no need for lengthy explanations and to arouse anyone concerning the giving of Tzedakah - for immediately upon seeing a Tzedakah box, they will understand that they need to take out some money and to put it in the Tzedakah box, and they will automatically do so in actuality. Simply speaking about giving Tzedakah, on the other hand (in addition to possibly *offending* the person by giving the impression that you have come to arouse him to fulfill the Mitzva of giving Tzedakah, [also bears the additional drawback that]) even *following* the explanation the money still remains in one location, the giver in a second location, the Tzedakah box (or the collector) in a third, and the recipient in yet a fourth!”

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

should be done in a pleasant and peaceful manner.<sup>30</sup>

### CONTINUOUS OBLIGATION TO STUDY

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

### SIYUMIM

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

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30. See Parshas Devarim 5748 – Hisvaduyos p.121.

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

32. See Parshas V'eschanan 5750 – Hisvaduyos p.128: “[The theory goes:] A person who has already finished recited the Kinot etc., and is not able to dose off... they then ‘permit him’ to study certain sections of Torah...!”

See also the Sicha for the second day of Sukkos 5752 – Sichos Kodesh p.117: “No limitations can exist regarding the essential obligation to study Torah. Concerning the restrictions – ‘due to our sins’ – on the 9<sup>th</sup> of Av, they merely concern particular sections of Torah. It is self-understood, however, that those sections that are permissible to learn bear an absolute obligation and an absolute merit. On the contrary! It is specifically on the 9<sup>th</sup> of Av that we seek every solution to be *freed* from the restrictions of the 9<sup>th</sup> of Av, to the extent of transforming the 9<sup>th</sup> of Av into a day of ‘joy, gladness and goodly festivals’ as was the case last year [when the Fast was postponed due to Shabbos].”

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

34. See Sichas Tammuz 17 and Parshas Pinchas 5750, footnote 189 – Hisvaduyos p.55: “According to our custom from last year and from previous years, to hold a Siyum on the 9<sup>th</sup> of Av too... although he did not have a meal with meat and wine after it. (Sefer Haminhagin Chabad p.46).”

the night of the Fast's conclusion, which is done when consumption is again permitted and thus allows for a proper 'meal on the completion of the Torah'.<sup>35</sup>

### SIYUMIM UNTIL THE 15TH

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

### PUBLICITY

- The above should be publicized everywhere possible, both in

35. See Rosh Chodesh Menachem-Av 5749 – Hisvaduyos p.94: "There will thus be the additional advantage of holding *two* Siyumim (on the 9<sup>th</sup> of Av itself and on the night following the Fast), a 'Double-Siyum', which as was previously explained [matters that are] 'doubled' relate to the Redemption."

36. See Parshas Devarim 5751 – Hisvaduyos p.96.

37. See Parshas Devarim 5751 – Hisvaduyos p.95: "In accordance with the conclusion of the Haftorah from this Shabbos, "Tziyon will be redeemed through Justice and those who return to her with Tzedakah" (Yeshaya 1:27). Mishpat refers to Torah-study and Tzedakah refers to all of the Mitzvos in general, including the Mitzvah of Tzedakah."

See there, footnote 149: "Note that the Rebbe distributed dollar bills in order that they be given to Tzedakah on Motzei Shabbos, the *eve* of the 10<sup>th</sup> of Av - following the recital of Eicha [i.e. the eve of the actual Fast (of that particular year)]. [The Rebbe distributed dollars] a second time on the 10<sup>th</sup> of Av [i.e. on the *day* of the Fast], and yet a third time following the Sicha that preceded Ma'ariv [i.e. right before the Fast's *conclusion* at night].

38. See Parshas Devarim 5751 – Hisvaduyos p.96.

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

## BEGIN ADDING IN TORAH

- It is brought down in Halacha<sup>40</sup> that “A person should begin to study Torah at night from the 15<sup>th</sup> of Av onwards” and according to the Bach this obligation is from the 9<sup>th</sup> of Av.<sup>41</sup>

*Translated in the memory of*

*Yitzchok Yosef ben Yaakov Mordechai.*

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39. See Parshas Devarim 5751 – Hisvaduyos p.96. See Also Roshei Devarim Parshas Matos-Masei 5751: “This instruction to hold Siyumim both *on* Shabbos - in a permissible manner, and also *following* Shabbos [i.e. at the onset of the Fast (of that particular year) immediately after Havdala in other ways, too (*nit oif Shabbos geret*, not to mention them on Shabbos) – [this instruction] *is to be publicized.*”
40. See Parsha V’eschanan 5748, subnote to footnote 45: “So it is written (i.e. ‘from the 9<sup>th</sup> of Av’) in the Bach. The Magen Avraham adds “In Olas Shabbos it is written ‘from the 15<sup>th</sup> of Av’”. Note that with this we have an allusion to the connection between the 9<sup>th</sup> and the 15<sup>th</sup> of Av.” See there at length.
41. See Parshas V’eschanan 5750, footnote 67 – Hisvaduyos p.123: “See the Bach on the Tur, Orach Chaim 238: “from the 9th of Av ...we are obligated to arise before daybreak... since the nights are longer”. See subnote: "To note from the custom to sanctify the moon at the conclusion of the 9<sup>th</sup> of Av, since after it was clarified on the 15<sup>th</sup> of Av that the decree [that all Jews between ages 20 and 40 had to die in the desert] had already ceased on the 9<sup>th</sup> of Av, there is therefore good reason to sanctify the moon at the conclusion of the 9<sup>th</sup>. For the sanctification of the moon reflects upon the sanctity and elevation of the moon and of the Jewish people, who are compared to, and count according to, the moon. To note, what is written that the sanctification of the moon is propitious for long life and for traveling etc. (The reason is, in accordance with what we have said [in the main text of the Sicha] regarding the addition to long life that comes from studying Torah from the 15<sup>th</sup> of Av onwards).” See A Call To Action on The 15<sup>th</sup> of Av.