

a **CALL** *to*
ACTION

11TH & 13TH OF ELUL

14TH OF ELUL

15TH - 18TH OF ELUL

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

A PROJECT OF

HaMaaseh Hu HaIkar

מוקדש

לכ"ק אדמו"ר מלך המשיח



לזכות

הרה"ח הרה"ת ר' צבי מרדכי בן שרה

והוגתו שלומית בת שושנה

בניהם ובנותיהם:

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

שיחיו גודמאן



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a CALL to ACTION

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Foreword

In honor of the second Yahrzeit of **Harav Hachassid Reb Tzvi Meir ben Shlomo Dov Steinmetz a"h** (renowned Hebrew poet, Tzvi Yair¹) on the 12th of Elul, we are pleased to bring you this second, newly revised and improved edition of **a CALL to ACTION**. This special edition covers The 11th and 13th of Elul, The 14th of Elul 30 days before Sukkos, and the 15th – 18th of Elul anniversary of the founding of Yeshivas Tomchei Temimim.

Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's Sichos that pertain to the entire month of Elul and preparations for Tishrei.

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 calculated and instructive phrasing. This edition's English translation was provided 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
HaMaaseh Hu Halkar
Erev Parshas Ki Tzeitzei, 5766

1. see www.zviyair.com

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Translated in the memory of Yitzchok Yosef ben Yaakov Mordechai

The 11th and 13th of Elul

The Wedding Anniversaries of the Rebbe Rashab and the Previous Rebbe (respectively)

INTRODUCTION

On Motzei Shabbos, the 11th of Elul 5635 (1875), the Rebbe Rashab (the fifth Chabad Rebbe) was married to Rebbetzin Shterna Sarah, a granddaughter of the Tzemach Tzedek (the third Chabad Rebbe).

Twenty-two years later, on the 13th of Elul 5657 (1897), the Rebbe Rashab's only son, the Previous Rebbe (the sixth Chabad Rebbe) was married to Rebbetzin Nechamah Dinah, daughter of Reb Avraham Schneersohn.

On each anniversary of these weddings, the spiritual joy and influence that were then created are again manifest.

In fact, each year brings an added quality to this manifestation – “We always ascend in holy matters.”²

2. Parshas Ki Tzeitzei 5749; Hisvaadyos p.264.

Everything is connected to the Rebbe

“It is customary to connect everything to the leader of our generation; the current time, however, hold *particular* relevance to him, being that his wedding anniversary was this week.

This past Shabbos likewise held particular connection with the Rebbe, being the anniversary of his Ufrufenish [lit. “call up”]; the ceremony where a groom is summoned to the Torah reading on the Shabbos prior to his wedding].

How can we “call up” the most elevated person – the Rebbe?

The most basic from the many explanations of Ufrufenish is that they “call” him and he “steps up” from below [i.e., he ascends the steps from the synagogue floor to the platform where the Torah is read. This “call up” is done] even for those [lofty] individuals who are already considered “above” – since [G-d is infinite] there are numerous and even an *infinite* number of ascents to which the term Ufrufenish can be applied.

The greatest Ufruf

In fact, to someone on that [refined] level [i.e., of Rebbe], the ascent accomplished through the Ufrufenish will occur with far greater intensity [than it does for the average groom].” (Roshai Devarim to 11th of Elul 5751)

Moreover, the marriage date of a leader of a generation is highly significant for all Jewish men, women and children.³

CHASSIDIC WEDDING DISCOURSES

- We should study the Chassidic discourses from the Chabad Rebbes that explain the spiritual concept of a wedding (these discourses are known as Derushei Chasunah).

PREVIOUS REBBE'S WEDDING DISCOURSES

- We should especially study those discourses that were delivered in honor of the Previous Rebbe's wedding, beginning with the famous series Samach Tesamach.⁴

SAMACH TESAMACH – 8 DAY WEDDING GUIDE

- We should *certainly* study the series of discourses entitled Samach Tesamach. After all, they constitute the “Chassidic Laws of the Festival.”⁵ Their study should be continued during the six

3. A marriage for all Jewry

“The marriage of the leader of a generation, viewed in light of our Sages’ statement, “A leader of a generation is [equivalent to] the entire generation,” is pertinent to each Jew in our generation – men, women and children.” (Eve and night of 13th Elul 5749; Hisvaaduyos p.289)

4. Parshas Ki Savo 5749; Hisvaaduyos p.315.

The virtue and power of joy

“During the Previous Rebbe’s wedding which took place on the 13th of Elul, the Rebbe Rashab began to deliver a series of discourses that are known as “Samach Tetzamach.” In these discourses, the Rebbe Rashab explains at great length and detail, the concept of joy in general and particularly the joy of a wedding and enters into a lengthy exposition of the virtue of joy ‘that breaks through all restrictive boundaries.’” (Parshas Ki Tzeitzei 5748; Hisvaaduyos p.264)

5. Ma’amorim – the theme of each Yom Tov

See Alter Rebbe’s Shulchan Aruch, Orech Chayim 429:4, where he describes the tradition (that was introduced by Moshe Rabbeinu,) that the rabbis of each city expound the laws of each festival during the festival itself. Nowadays, however, continues the Alter Rebbe, when all the laws have been printed and are readily available to all, it is customary to instead expound on the *theme* of each festival.

The Rebbe borrows the term “laws of the festival” and applies it to the *Chassidic* festivals – we are to study the Chassidic discourses that expound the *theme* of each

days following the anniversary, which correspond to the customary seven-day celebratory period (Shevah Berachos) following a wedding; it was during the days after the Previous Rebbe's wedding that these discourses were originally delivered. We should study them on the eighth day too,⁶ since that day carries great spiritual significance.⁷

HOLD WEDDINGS ON THIS DAY WITH IMMENSE JOY

- Those who are set to be married on the anniversary or newlyweds celebrating their Shevah Berachos, should do so with increased rejoicing – truly immense joy.⁸

PLAN FOOD FOR THE POOR

- Those about to hold a wedding should prepare an extra number of place-settings at the wedding feast for the poor. This is in keeping with ancient Jewish custom, whereby the choicest

Chassidic festival on the relevant dates and apply their lessons in our divine service.

6. Parshas Ki Tzeitzei 5748, Hisvaaduyos p.272.

7. **Six and seven – mundane and sacred**

Hashem created the world with seven divine Sefiros or “attributes” – six on the first six days of creation and the seventh on the holy day of Shabbos. In doing so, Hashem installed the natural order of the world, which includes the concept of “six” (the mundane) and “seven” (the holy).

For that reason, the number seven is used to express both natural and sacred cycles: we celebrate a wedding or mourn a relative for seven days (the natural cycle), and two of the major festivals, Pesach and Sukkos, are seven days long (the sacred cycle).

Eight – unlimited revelation

The number eight by contrast, represents a level entirely beyond and removed from the natural order – even its holier aspects (“seven”). Eight represents an unlimited manifestation of G-dliness. Being unlimited, however, nothing can prevent it from being elicited into all aspects of creation, as it did for example, when Hashem's unlimited Presence came to dwell within the Mishkan on the eighth day of its inauguration festival.

8. **A wedding should include Tzedakah**

“Every wedding included a meal that was reserved for the poor.” (ibid, 5751)

“See Chupas Chasanim, chapter 7.” (ibid, footnote 52)

“They should all increase in joy – and in a manner by which the joy is connected with meals for the poor, which constitutes the Mitzvah of Tzedakah.” (ibid, p.226)

food would be laid out specifically for the sake of the poor.⁸

SPREAD THE WORD

- We should publicize these two directives concerning weddings.⁹

The 14th of Elul 30 days before Sukkos

INTRODUCTION

We inquire and expound the laws of the festival thirty days beforehand (Pesachim 6a).

We begin to expound the laws of the festival of Pesach from Purim and onward, the laws of Shavuot from the 5th of Iyar and onward, and the laws of Sukkos from the 14th of Elul and onward (Alter Rebbe, Orech Chaim, 429:1-3).

PREPARE FOR SUKKOS – THIRTY DAYS OF JOY

- We should begin familiarizing ourselves with the laws of Sukkos thirty days before its arrival. Now, since the quality that is unique to Sukkos¹⁰ is intense rejoicing,¹¹ we should make sure to include rejoicing in our thirty day preparatory period – which

9. 13th of Elul 5751; Hisvaadyuyos p.225.

10. Parshas Ki Tzeitzi 5748; Hisvaadyuyos p.263.

11. **Why the fuss over Sukkos – aren't all festivals days of joy?**

"Now, although *all* the festivals are called "festivals for rejoicing" – due to the Torah's command veSamachta beChagechah, "You shall rejoice on your festivals" – nevertheless, in the text of the Amidah prayer and Kiddush that was established by the Anshei Knesses haGedolah ("Men of the Great Assembly"), Sukkos is uniquely given the title, Zman Simachseinu, '*the time of our rejoicing*.'" (ibid, footnote 2)

"On the scriptural level too, the joy of Sukkos is given greater emphasis than that of all other festivals; as the Midrash (Yalkut Shimoni, Emor 654) states, "*Three 'rejoicings*" were written in the Torah concerning Sukkos," as opposed to just *one* mention regarding Shavuot and *no* explicit mention by Pesach." (ibid, footnote 6)

begins on the 14th of Elul.¹²

ACTIVELY SEEK JOY

- Moreover, the Sages chose the word Dorshin, “we expound the laws of the festival etc.” Dorshin also means “we seek”: throughout the entire thirty days that stretch from the 14th of Elul until Sukkos, we should place extra effort into the theme unique to Sukkos and actively “seek” rejoicing.¹³

ESPECIALLY AT THE BEGINNING

- We should be especially joyful at the very onset of these thirty days; for “every beginning is difficult” and the way to nullify any hardship is through intense and bountiful joy that “breaches all restraining boundaries.” On the other hand, the very fact that we are entering a new period makes it easier to feel cheerful, for a new matter naturally and easily arouses joy.¹⁴

The 15th – 18th of Elul

Anniversary of the Founding of Yeshivas Tomchei Temimim

INTRODUCTION

On the 15th of Elul 5657 (1897), the Rebbe Rashab announced the founding of a Yeshivah that would

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12. “The month of Elul is always “lacking” [it contains 29 as opposed to 30 days]. Therefore, thirty days before the 15th of Tishrei [the festival of Sukkos] equals the 14th of Elul.” (ibid)
 13. Ibid, 5748.
“...In addition to the joy that accompanies the *entire* month of Elul due to the revelation of ‘the King in the field.’” (ibid, footnote 7)
See also Parshas Ki Tzeitzei 5751; Hisvaaduyos p. 238, and a *Call to Action*, “The Month of Elul” – regarding the joy of Elul.
 14. “...As opposed to the following days, when [the matter is no longer fresh, and] a specific command is necessary in order to create [a sense of novelty], ‘It should be new in your eyes every day.’” (ibid, 5748)

combine the study of the Torah's revealed and inner teachings: "For ten years I have dreamt of founding this Yeshivah and have paid many visits to the burial site of my father and grandfather ... The intention is not only a place to study Torah, but rather to radiate light..."

Actual studies commenced on the 18th of Elul of that year, whereupon the Rebbe Rashab announced, "Today, the 18th of Elul, is the date made luminous by the birth of the Alter Rebbe and the Baal Shem Tov. On this holy day, I founded the Yeshivah at the request of my saintly ancestors ... which will send forth into the world students capable of sacrificing their lives for the study of Torah and divine service, as they cleave faithfully to the path of Chabad Chassidus.

I am hereby kindling the lights that we inherited from the Baal Shem Tov and the Rebbes of Chabad, so that the promise [that Moshiach made, to arrive when] "the wellsprings of your teachings will stream outwards" may be fulfilled, and that the arrival of Moshiach will be hastened."

TORAH AVODAH U'GEMILAS CHASSADIM

- In connection with the anniversary, it is extremely fitting that each of us increases our Divine service in the three fundamental areas of Torah, prayer and charitable acts.¹⁵

STUDY CHASSIDUS

- Each of us should add in the study of Torah in general and

15. **Auspicious days in an auspicious month**

"We are currently within the seven days of celebration that follow the weddings of the 11th and 13th of Elul and the founding of Yeshiavs Tomehei Teminim ... in addition to it being the month of Elul, and the day preceding the 18th of Elul – the day which draws "life-force" (Chayus) into our divine service of Elul ("18" in Hebrew spells Chai, "life")." (Parshas Ki Savo 5749; Hisvaaduyos p.315)

[See the continuation there, regarding the three pillars of divine service and Torah study in particular, and the relevance of Chassidus to the month of Elul – even *before* the addition of many important Chassidic dates within Elul.]"

Chabad Chassidus in particular, since it bears great significance to the current days (the 15th – 18th of Elul).¹⁵

FOCUS ON THE DATES

- Within our study of Chabad Chassidus, we should particularly increase our study of the works of the Baal Shem Tov, the Alter Rebbe, the Rebbe Rashab [see Intro.], and certainly the discourses of [the Previous Rebbe] the Leader of our generation.¹⁶

PUBLIC CHASSIDUS SESSIONS

- In addition to increasing our personal study of Chassidus, we should also establish new study groups for the public study of Chassidus – wherever possible – as well as bolstering all existing sessions.¹⁶

ADD IN SERVICE OF PRAYER

- Since the Sages state that the month of Elul in general is conducive for additional prayer and supplication, we should add in our service of prayer. This is especially so during the anniversary of the founding of Tomchei Temimim – a Yeshivah that lends special significance to the service of prayer.¹⁷

MORE TZEDAKAH

- It is customary to proliferate in distributing Tzedakah

16. Parshas Ki Savo 5749; Hisvaaduyos p.315.

17. Ibid.

“Know the G-d of your fathers and serve him with a complete heart”

“Regarding prayer: the emphasis on prayer and the innovation in its service that was added through the Yeshivah is legendary.

This concerns the students service of prayer that serves to prepare them for Torah study and also their contemplation and concentration during prayer that results from their study of Chassidus – in the spirit of the verse, “*Know* the G-d of your fathers and [thereby] *serve* Him with a *complete heart*”; as our Sages state, ‘What is the service of the heart? It is Prayer.’

All of this is explained at length in the Rebbe Rashab’s Kuntres haTefillah and Kuntres hoAvodah.” (ibid, p.313)

throughout the month of Elul; we should further increase in Tzedakah on these auspicious dates.¹⁸

SPREAD TEACHINGS OF CHASSIDUS

- We should simultaneously perform *spiritual* Tzedakah, whereby we become [in the words of the Rebbe Rashab] a “flame that illuminates” the world through disseminating Torah, Judaism – and particularly, the teachings of Chassidus.¹⁸

FARBRENG WHEREVER THERE’S A TOMCHEI TEMIMIM

- In 5749 (1989)¹⁹ the Rebbe stated: in honor of the upcoming anniversaries of the Shevah Brachos from the Rebbe Rashab and the Previous Rebbe’s weddings, along with the anniversary of the founding of Yeshivas Tomchei Temimim, it is fitting to hold celebratory farbrengens wherever a Tomchei Temimim exists.²⁰

ALL BRANCHES

- Naturally, we should hold such celebrations in the Central Tomchei Temimim in Brooklyn, NY – and likewise by each branch of the Yeshivah, both in the Land of Israel and worldwide, whether it is called Tomchei Temimim or Achei Temimim and the like.²¹

DRAW CROWDS, ALL ALUMNI

- We should arrange matters so that these celebratory

18. Parshas Ki Savo 5749; Hisvaaduyos p.315-316.

19. “This year completes 92 years since the founding of the Yeshivah and 50 years (a Yovel, “Jubilee”) since the Yeshivah relocated and took root in America.” (ibid, p.315)

20. Ibid, p.316.

A special event

“It is appropriate to mark this date with a special celebration, for it is human nature to become more enthused from participating in special celebrations.” (15th of Elul 5749; Hisvaaduyos p.302)

21. Parshas Ki Savo 5749; Hisvaaduyos p.316.

gatherings will have high turnouts and that all alumni of every branch of Tomchei Temimim should participate.²² This includes those who send/t their sons to the Yeshivah, those who were positively affected by the Yeshivah or its students and certainly those studying there at present.²³

FOUR OR MORE DAYS OF FARBRENGEN

- We should maintain these farbrengens until and including, the 18th of Elul; if local conditions permit, we should extend them even beyond the 18th.²⁴

HIGHLIGHT OF OUR EFFORTS

- These gatherings should be held with great fanfare, so that

22. **Once a Tomim, always a Tomim**

“For holiness does not depart from its location – if one entered the Yeshivah even once, then the influence it has on him will remain forever, throughout his lifetime, and in a steadily increasing and radiant manner.”

23. Parshas Ki Savo 5749; Hisvaaduyos p.316.

24. **No greater festival**

“...To the extent that it could be said, ‘The Jewish people have no festival greater than the fifteenth of *Elul*.’” (ibid)

An unending farbrengen

“...Beginning with the 15th of Elul itself and then continuing on the subsequent days until the 18th of Elul – which is the anniversary of the commencement of study in the Yeshivah ... in a manner that they could be considered one continuous celebration, stretching from the 15th until the 18th of Elul.

Take a “break” to eat and pray

Clearly, we will need to take breaks in our celebrating for the sake of eating and drinking – and certainly for prayer and Torah study, including the study of Chassidus (starting with the daily portion of Tanya and the like), and likewise regarding all other aspects of divine service that is required during this period, for each day comes with its unique spiritual service that must be performed.

The Rebbe’s personal heartfelt request

This directive is being issued in the spirit of “impart unto the wise and he will grow yet wiser” [by adding to the matter from his own understanding]. Therefore, all who will completely submerge themselves (“throw” themselves) into this service, with total dedication and with all the proper fanfare (Shturem) and enthusiasm (Bren), with their entire inner selves and with vitality – will certainly increase many times over what was explicitly instructed here ... They will undoubtedly carry out the directives here in Brooklyn, NY, as well as in every location where word of my personal heartfelt request (Bakasha Nafshis) will reach.” (15th of Elul 5749; Hisvaaduyos p.302-303)

they become the principal focus and service of these days.²⁴

FOLLOW YESHIVAH ADMINISTRATION

- Obviously, the farbrengens should be led by the heads of the Yeshivah, i.e., the central administration and the administrators of each branch, who have been officially appointed and have been executing their duties for many years²⁵ – just as it is their responsibility to lead the Yeshiva in all other regards.²⁶

25. Parshas Ki Savo 5749; Hisvaaduyos p.317.

26. **Appointed by the Rebbe**

“Clearly, the Yeshivah administration should direct the celebration – just as they are to lead all other matters that concern the Yeshivah. After all, they are the administrators who were appointed by the active head of the Yeshivah whilst he was yet alive in this physical world.

The Previous Rebbe is the Yeshivah’s active head

This position of active head was held by the Previous Rebbe, who was himself appointed as its active head by his father, the Rebbe Rashab, a capacity in which he performed for many years; he even continued in this position after assuming the mantle of leadership as Rebbe, after the passing of his father in 5680.

Consulting with the Rebbe in the World of Truth

Moreover, since he declared that he would never waive the position, G-d forbid, he continues to be its active head in a fixed and eternal manner. It was only due to the requirement to devote body and soul to this position that the Previous Rebbe appointed his eldest son-in-law to act in his place (a son-in-law is like a son). The Previous Rebbe gave him the necessary powers to carry out his tasks, and he actually did so during his lifetime; his actions continue to have an effect even *following* his departure – in addition to the continuing effects of the active head, the Previous Rebbe himself.

[“Even after his son-in-law departed to the World of Truth, his affect on the Yeshivah continues, concerning all that was dependent on him. This is specifically so in the light of his current location in the World of Truth, where he has opportunity to consult with the active head, the Previous Rebbe himself” – *ibid*, 15th of Elul, p.301-302.]

Spiritual and physical boards

This is especially true regarding the administrators who were appointed by the Previous Rebbe’s son-in-law, and who continue to lead with self-sacrifice – and are successful in their tasks. Their power to accomplish this comes from the active head of the Yeshivah – the Previous Rebbe – who gave them and continues to grant them these powers. This includes both those appointed to oversee the *spiritual* welfare of the Yeshivah as well as those appointed over the *physical* welfare.

Two boards that work through a third

PLAY YOUR PART

- Whoever is suitable to aid the Yeshivah administration, should certainly offer their assistance in arranging these gatherings under the administration's instruction.²⁷

PRINT CHASSIDUS

- In honor of these celebrations, we should publish some of the teachings of Chassidus that pertain – and will add – to the study of Chassidus.²⁵

MA'AMOR KOL HA YOTZEI

- We should reprint the Sichah of the Rebbe Rashab entitled Kol haYotzei laMilchamas Beis David, “All who go forth in battle for the House of David” – which describes the goals of a student in Yeshivas Tomchei Temimim – in order that it may once again be studied, and in a manner that will lead to action.²⁸

Note that the spiritual and physical administration should constitute *two distinct boards*. At the same time, it is imperative that they, or a representative from each board, meet from time to time. To ensure the most *successful* performance, it is worthwhile to establish a [third] *joint board* that is comprised of some members from the spiritual administration and some members from the physical administration.” (ibid, p.316)

27. Parshas Ki Savo 5749; Hisvaaduyos p.317.

28. Ibid.

Fresh off the press

“It is worthwhile and fitting to reprint the Sichah [“Including an introduction explaining the history and significance of the date – describing the original founding of the Yeshivah and also the opening of its first branch in America” - footnote 32]. For it is human nature that a matter which is printed afresh – despite it having been printed in the past – arouses similar endearment to that of a brand new publication.

Repair the breach

This is particularly important, seeing as from the time of the previous printing and distribution of the Sichah, there has been a truly significant *interruption* in its study (for whatever reason), and certainly a lack of study that leads to action...

[The Rebbe smiled, and then continued:] There is no need to dwell upon matters that are not as they should be. Rather, from now on we should strive with redoubled effort to fulfill the Rebbe Rashab's words concerning the purpose and goal of the Yeshivah.” (15th of Elul 5749; Hisvaaduyos p.302)

OPEN NEW BRANCHES

- We should strive to open new branches of Tomchei Temimim in every appropriate location. This could be accomplished – with the written permission of the heads of the Central Tomchei Temimim – by either opening a new Yeshivah or renaming a pre-existing Chabad Yeshivah, “Tomchei Temimim”.²⁹

EVERY HOME A MINI-TOMCHEI TEMIMIM

- We should publicize the unique mission of Tomchei Temimim in every location,³⁰ for in addition to the requirement that every Jewish home become a house of Torah, prayer and charitable deeds, *every home should also become a mini-Tomchei Temimim* – through its occupants studying Chassidus in addition to their general Torah study.³¹

מוקדש

לכ"ק ארמור'ר מלך המשיח



לעילוי נשמת

הרה"ח - המשוורר - הרב צבי מאיר ב"ר שלמה דוב ע"ה

שטייגנמץ

נפטר עש"ק בעלות המנחה י"ב אלול תשס"ו ת.ג.צ.ב.ה.

נדפס ע"י ולכות בתה ומשפחתה שיחיו טובער



יחי אדונו מורנו ורבינו מלך המשיח לעולם ועד

29. **Its all up to them**

“Clearly, this must be done with the written permission of the central heads of the Yeshivas Tomchei Temimim here in Brooklyn. They will clarify whether any given location is deemed appropriate to adopt the name “Tomchei Temimim – Lubavitch”, depending on the identity of those heading that particular branch, its students and the like.” (Parshas Ki Savo 5749; Hisvaaduyos p.317)

30. **Brightening the globe**

“...Which continue to wield their influence as “lamps that illuminate,” in every corner of the world.” (Parshas Ki Tzeitzei 5751 – Hisvaaduyos p.241)

31. **Ibid.**