

a **CALL** *to*
ACTION

SIYUM HARAMBAM

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF

HaMaaseh Hu HaIkar

Foreword

We are pleased to bring you this newly published edition of *a Call to Action* in anticipation of the annual Siyum HaRambam. Translated from its Hebrew counterpart, *HaMaaseh Hu HaIkar*, this presentation is a collection of practical instruction from the Rebbe's *sichos* pertaining the Siyum.

HaMaaseh Hu HaIkar 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 was 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!

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a CALL to ACTION

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Siyum HaRambam

INTRODUCTION

To further promote his campaign for all Jews to study Rambam daily, the Rebbe instituted (at the approach of the conclusion of the first study-cycle) the practice of holding grand celebrations upon ending each cycle.

The Rebbe expended immense time and energy to encourage as many people as possible to attend Siyumei HaRambam (lit. “conclusions of the Rambam”).

THE REBBE’S SIYUM

- On the night following 20th of Teves 5749, the Rebbe held the last volume of Rambam in his hand and read out loud its final law, together with the book’s conclusion:

“During that [future] era there will be no neither famine nor war, neither envy nor competition, since good things will flow abundantly and all delicacies will be as freely available as dust. The occupation of the entire world will be solely to know Hashem. The Jews will therefore be great sages and know hidden matters, and will attain an understanding of their Creator to the extent of mortal potential. As it is written, ‘For the earth will be filled with the knowledge of Hashem as the waters covers the ocean.’

We have completed the Laws of Kings as well as the entire composition – Blessed is He who spoke and the world cam into being – in all its details as well as its generality; concluded – praise G-d, Creator of the Universe!”¹

1. “Concerning the Siyum HaRambam – so as not to prolong it too much for the congregation (Tircha D’tzibura), we will simply make a brief review and quote the actual words of Rambam:

”ובאותו הזמן, לא יהיה שם לא רעב ולא מלחמה ולא קנאה וחרדות שהטובה תהיה מושפעת הרבה, וכל המעשרים מצויין בעפר. ולא יהיה עסק כל העולם, ולא לידע את ה' בלבד. ולפיכך יהיו חכמים גדולים, וידעם דברים הסתומים; וישגו דעת בודאם כפי כח האדם, שנאמר ”כי

BEGIN NEXT CYCLE IMMEDIATELY

- Today we have concluded the cycle – and although the next study cycle only begins tomorrow (as per the printed schedule), we should nevertheless link the start and conclusion of Rambam² by immediately beginning to study either Rambam’s Introduction³ or (preferably) the actual book itself.⁴

DELIVERING A HADRAN

- Since the purpose of delivering a “Hadrán” [which is usually reserved for the tractates of the Talmud, whereby we can derive insights based on our linking the conclusion of a book with its start] is to increase our dedication to Torah and Mitzvos, we are permitted to deliver Hadranim on Rambam and should

מלאה הארץ, דעה את ה', כמים, לים מכסים.”

Now, there are a number of words printed at the end of Rambam (following all the laws). Although one could suggest that Rambam himself did not actually compose them, the book of Rambam has nevertheless been printed with these words, with the assent of the Torah Sages – and they are therefore relevant to the book itself: **נשלמו הלכות מלכות והחיבור כולה, ביום שאמרי הו' העולם, בפרטו ובכללו. "הם נושלים שבח לא-ל בורא עולמי"**

[See main text above for Translation].” (Night of 20th of Teves 5749 – Hisvadyuos p.173-174)

2. “Note the text of the “Hadrán” [recited following the conclusion of a Tractate of Talmud], ‘Just as You helped me conclude ... so may You help me to begin...’” (Parshas Lech-Lecha 5751, footnote 8 – Hisvadyuos p.267)
3. “In order to study Rambam, we first need to study his Introduction, his list of the commandments and his map of the coming sets of laws. This is necessary, for the obvious reason which Rambam states in the Introduction, “I saw fit to preface my work with a comprehensive list of the commandments ... and a map of the entire composition, so that no commandment will escape my full coverage of its laws and that I not leave anything out.”
Aside for this reason, Rambam’s map of the entire work requires study in its right! Even the map’s list of commandments that belong to each volume of the fourteen books of Rambam first presents us with the total number of each set of laws, then the detailed commandments one-by-one, and then the sum total of that entire volume; the stating of the totals and sub-totals are similar to the mnemonics recorded throughout the Gemarah. Superficially, those mnemonics appear only to aid our memory – yet we derive numerous implications from them...
Nevertheless, all this cannot compare to the study of the actual laws themselves!” (Parshas Va’era 5748, subnote to footnote 9 – Hisvadyuos p.236)
4. Roshei Devarim to Parshas Lech-Lecha 5751.

indeed *make an effort* to deliver them – especially as we clearly witness their practical affect.⁵

CELEBRATE DAY OF CONCLUDING THE LAWS

- Even where there is a need to resort to (the valid practice of) postponing the public Siyumim in order to facilitate greater participation and thereby increasing the Torah’s honor⁶ – the primary joy (of completing a section of Torah teachings) belongs to the *actual day* of its conclusion.⁷

IMMEDIATE SIYUM

- When the grand Siyum is postponed, we should nevertheless hold a Siyum on the day we complete the study-cycle too – in order to avoid delaying a Torah matter. (This is *in addition* to the well-attended grand Siyum that is held on a later date.)⁸

5. “We know what the Rebbe Rashab stated concerning interpretations of Tanya, i.e., that for the sake of increasing dedication to Torah and Mitzvos it is permissible to make such interpretations (although we generally *avoid* doing so). Based on this, many early Chassidim were *accustomed* to deliver interpretations of Tanya, thus increasing dedication to Torah and Mitzvos – which itself indicates that not only is it permissible, but rather we *should* put effort into doing so! The same applies to our delivery of a Hadran, whose goal is likewise to increase dedication to Torah and Mitzvos.” (Parshas Va era 5748 – Hisvaduyos p.232)

6. “See Toras Chaim by Rabbi Yaakov Shalom Sofer, Orech Chaim 551:27.” (footnote in 5751 ibid)

7. Parshas Lech-Lecha 5751, footnote 10 – Hisvaduyos p.267.

8. “This is the proper time and place to hold a Siyum HaRambam ... we should hold the grand Siyum later (i.e., in addition to this one, which is being held on the actual date of the conclusion so as not to postpone a Torah matter,) with “a multitude of people [which] is a king’s glory”. We should make the grand Siyum on the night following the 10th of Teves or on one of the subsequent days. After all, it has already become the established practice to hold a Siyum HaRambam in this city, the “royal capital” of the Leader of our generation, as well as many other locations – and certainly in our Holy Land. We should establish Siyumim in additional locations too, especially as a Siyum in one spot encourages Siyumim in further places.” (10th of Teves 5749 – Hisvaduyos p.142-143)

THE MORE SIYUMIM THE BETTER

- Although many Siyumim have already been held in the Diaspora as well as in Eretz Yisrael – and especially at the Rambam’s gravesite in Teveria⁹ – we should nevertheless participate in *further* Siyumim.¹⁰

FESTIVE MEAL

- On the day of the Siyum held on 10th of Teves 5749, the Rebbe directed⁸: We should make a festive meal and a “celebration upon completing Torah” – our joy should flow boundlessly (“in a manner of Ufaratzah”). An announcement to that affect has already been made in the Shul of the Previous Rebbe, Leader of our generation, concerning the meal that will be held there following Ma’ariv.¹¹

ON RAMBAM’S YOM HILULA

- On Shabbos Pashas Vayeichi, the day following the Siyum, the Rebbe announced: Amongst the many Siyumim that are being held, we should also make celebrations on this coming Wednesday – the day of Rambam’s passing [“his Yom

9. “If the Zohar states concerning each and every Jew (no matter who they may be) that “their bodies are holy” – then this is certainly true of the Rambam, ‘The Jew of the entire Torah’ and the ‘Instructor’ of all the generations that followed him! His body is certainly holy and we can therefore appreciate the magnitude of arranging a Siyum at his gravesite.” (ibid, footnote 4)
10. “We can compare this to the law concerning the annual conclusion of the five books of the Torah on Simchas Torah: The Alter Rebbe writes in his Siddur – a prayer text that was composed for all Jews alike – that, “even if one has already performed the Hakafof in his own synagogue, if he then goes to another synagogue where the congregation has not yet completed their Hakafof, he should sing and rejoice with them too.” The same applies in our case: despite having participated in a Siyum, we should “sing and rejoice” at yet additional Siyumim! Furthermore, since each Siyum also prepares us for the *next* Siyum, this current Siyum is a preparation for the other Siyumim which will take place today, the 20th of Teves – seeing that in numerous locations they have not yet held their Siyum due to the time-differences.” (Night of 20th Teves 5749 – Hisvadyos p.171-172)
11. “...After resting off the fast, in order to facilitate our Farbrenging with greater fervor – in a manner that will permeate and perpetuate through the rest of the year!” (10th Teves 5740 – Hisvadyos p.142-143)

Hilula”]¹² – despite the fact that we have already completed the study-cycle a few days earlier.¹³

MANY SIYUMIM AND EVERYWHERE

- The least we could do on Rambam’s Yom Hilulah is to make one Siyum in Eretz Yisrael (ideally at the at the Rambam’s gravesite in Teveria⁹) and one Siyum in Diaspora. Where is it possible however, we should make *many* Siyumim in *numerous* locations, *both* in Eretz Yisrael as well as in the Diaspora!¹⁴

SIYUM IN 770

- On the night of the 20th of Teves [Rambam’s Yom Hilulah] 5749, the Rebbe declared: This is the correct time and place to arrange a Siyum on Rambam’s Mishneh Torah – the Siyum assumes even greater importance being that this is the Shul of the Previous Rebbe, Leader of our generation!¹⁵

12. Parshas Vayechi 5749 – Hisvadyuos p.158.

13. “...Although we *already* completed five cycle of Rambam and then began the sixth cycle in recent days – according to the custom of holding the celebration over completing a section of Torah in the most appropriate time, i.e., when the celebration can be held with “a multitude of people is a king’s glory” as befits the honor of the Torah!” (ibid, footnote 104)

14. “Since there is a rule that, “One may acquire something that is of benefit to a person on his behalf even while he is not present [as is unaware of our actions]”, those that actually celebrate the Siyum HaRambam on the anniversary of his passing acquire the merit of having done so on behalf of all Jewry – wherever they may be (including those who celebrated on earlier or later dates). Thus all Jews have the value and merit of holding a Siyum HaRambam on the propitious day, the anniversary of his passing – the 20th of Teves.” (ibid)

15. “...Mishneh Torah, the study of which we concluded just a few days ago (on the 10th of Teves) in accordance with the established schedule whereby it has become part of Jewish Custom to study three chapters of Rambam daily. The Siyum assumes greater importance... [See main text above for continuation] (Night of 20th Teves 5749 – Hisvadyuos p.171)

Relevant to everyone

COMMUNAL JOY

- It is the Jewish practice – and therefore part of Torah itself – to celebrate “the completion of Torah”;¹⁶ this is so when an individual Jew completes a single tractate, and how much more so when a *vast* number of Jews complete Rambam – where “the *entire* Oral Torah is gathered together” ...!¹⁷

ANNUAL SIYUM IS FOR ALL STUDY CYCLES

- The joy of completing the *three*-chapters-a-day cycle of Rambam is also relevant to those who study *one* chapter a day, (since we are all studying Rambam).¹⁸ Even those who study

16. “... To make a celebration upon completing the Written Torah, from which we can derive to act likewise concerning the Oral Torah – in this case, Mishneh Torah.” (Parshas Lech-Lecha 5751 – Hisvduyos p.267)

17. “The Renna writes in Yoreh De’ah 246:26 that, “When we complete the study of a tractate, it is a Mitzvah to rejoice and make a meal, which is called a ‘Se’udas Mitzvah’.” (ibid, footnote 12)

18. “Regarding the Siyum of a Talmudic tractate it is stated in the Gemarah that, “Abayeh stated: Whenever I saw that one of the Rabbinical students had completed a tractate, I would make a Yom Tov for the Rabbis!”

In other words, he did not only make a celebration (“Yom Tov”) for the one who studied and concluded the tractate, but rather for all the other students too (“the Rabbis”); they had not studied and completed the tractate, yet they too celebrated! [“Note the custom regarding the Fast of the First-borns [on Erev Pesach], where those who have not studied and concluded a tractate nevertheless participate in the Se’udas Mitzvah of one who did complete a tractate – and are therefore exempt from fasting.” – footnote there]

Moreover, not only did they participate in another’s celebration, but rather, the rejoicing became *their own* (“a Yom Tov for the Rabbis”), i.e., to the same degree as the one who completed the study. [“This explains why Abayeh stated, “When I saw... I would make”, i.e., Abayeh himself and not merely the student would make the celebration.” – footnote there]

One of the reasons for the above is that since they were all studying *the same study*, i.e., regardless of the various tractates that they were studying, they were engaged in the study of *Talmud* – they were therefore united with each other’s study. We find an example of this in the annual practice of dividing the entire Talmud amongst many people, whereby each participant is considered having studied the *entire* Talmud.

How much more so in our case, where we all study and complete Rambam’s Mishneh Torah, i.e., *each person studies the same exact material* (and we are not

one chapter a day [and complete Rambam once every three years] should nevertheless participate in the annual Siyum.¹⁹

- Likewise, those who study Rambam's Sefer Hamitzvos on a daily basis should certainly participate in the annual Siyum. After all, they complete their cycle in perfect conjunction with those who study three chapters a day.²⁰

ALL JEWS SHOULD PARTICIPATE

- Moreover, even those who do not yet study in *any* of the various cycles of Rambam should nevertheless participate in the annual Siyum. For the daily study of the entire Rambam has become widespread throughout Jewry, rendering its Siyum a cause for rejoicing for the entire Jewish nation.²¹

How the Siyum should be held

GOOD RESULTS

- Aside from our obligation to celebrate completing a section of Torah teachings, we can plainly observe the encouragement to study Rambam that people receive from participating in these celebrations. Why, the undisputable results that we witnessed

merely united through our allocating the study of separate tractates of Talmud amongst ourselves). Here, the *only* difference between one person and the next is amount of time used to cover the material – either one year or three years...!” (ibid p.268)

19. “...Complete the cycle in one year, as is the basic widespread custom amongst most that study Rambam.
We can draw a comparison to the Written Torah, where even those [minority communities] who have the custom to complete the [weekly] Torah readings every *three* years, nevertheless celebrate Simchas Torah and participate in the rejoicing of those who follow the basic widespread custom of concluding the Torah *annually* (in addition to their own celebration that takes place every three years).” (ibid, p.267-268)
20. Ibid, p.268 footnote 13.
21. “... Just as on Simchas Torah where it is customary for *all* Jews – including those who do not yet study Torah – to participate in the celebration, seeing that all Jews all connected to the entire Torah, which is “the inheritance of the congregation of Yaakov.” (ibid)

from the Siyumim of previous Rambam-cycles far exceeded our original assessments!²²

A FULL-SCALE EVENT

- We should place further efforts into making these Siyumim with much pomp and splendor – the more, the better! We should so with great tumult (“Shturem”), in the spirit of, “A great powerful wind, smashing mountains”²³ (which includes the shattering of our evil inclination, the one who “intimidates as an overbearing mountain”²⁴).²²

EVERYONE COME

- Clearly, every one of us should participate in the Siyum. The Halachic concept of “A multitude of people is a king’s glory”²⁵ requires the involvement of every individual, for each additional participant increases the “glory of the King.”²⁶

YES - YOU TOO

- Do not assume that since there will undoubtedly be a large number of Jews even without your presence – including Rabbis and scholars, community activists, Chassidim and men of reputable deeds – what then is your participation in the Siyum

22. Parshas Va’era 5748 – Hisvaduyos p.252.

Note Parshas Vayigash, 5th Teves 5748 – Hisvaduyos p.170-171: “We clearly see in actual practice the enthusiasm that is generated by marking special dates, such as the birthdays of Tzadikim and Torah leaders – particularly upon reaching a specific number of years. For example: the celebrations to mark the 850th anniversary of the birth of the Rambam – and likewise concerning his passing (on the 10th of Teves). Our marking these events serves to further Judaism, Torah and Mitzvos in actuality. We saw for ourselves how after the celebrations in connection with the Rambam’s birthday, thousands of Jews began studying Rambam.”

23. Melachim I, 19:11.

24. Sukah 52a.

25. Mishlei, 14:28.

26. Ibid. See also Parshas Bereishis 5752 – Sichos Kodosh p.232: “Concerning the Siyum HaRambam – if the Redemption is G-d forbid delayed until then, and we are forced to hold the Siyum here in New York [i.e., Manhattan]: It should be held in a manner of, “A multitude of people is a king’s glory!”

HaRambam “worth”? And especially since you are so very “humble”...²⁷

BRING A FRIEND

- On the contrary – in addition to your own participation, you should influence other Jews to take part in the Siyum HaRambam too!²⁸

JOIN JEWS CELEBRATING TORAH

- There is no need to influence others to participate by debating them and the like – but rather, via emphasizing (in a pleasant and peaceful way) that the most important thing is to *act*: to come and join “a multitude of people” in the joy of completing a section of Torah teachings.²⁸

-
27. “The participation of each and every person is relevant. Certainly, no-one should calculate that since... [See main text above for continuation] ... For through the addition of each person, the magnitude of the “king’s glory” is further enhanced ... we can appreciate how very important and pertinent every person’s participation truly is.” (Parshas Chaye-Sarah 5750 – Hisvaduyos p.383-384)
- “...Particularly when one reckons: what a waste of time and effort! Not only that, but he will be “robbed” of the ability to delve into serious contemplation since he is bound to meet very many Jews there – and when they approach him with, “Shalom Aleichem!” he will be forced to respond, “Aleichem Shalom”, so as not to [as the Gemarah puts it] transgress the injunction of “concealing the pauper’s possession in your home”... So, it would be far “better” [he falsely presumes] to remain at home “*unt’reu paplitiz*” [“hiding under his covers”]...!” (Parshas Va’era 5748 *ibid*)
28. “Once he comes and participates there will no longer be any need for debate – for he will personally witness the impression the Siyum made on himself and on all the other participants!” (Parshas Chaye-Sarah 5750 – Hisvaduyos p.384)
- “Surely everyone will attempt to participate in the Siyum HaRambam that will be held here on Sunday – and likewise those in other respective locations – and also attempt to influence others to follow suit. For we know that by adding even one more individual to the “multitude of people” (which include Rabbis, scholars, community activists, Chassidim, men of reputable deeds, and so on), we have thereby increased (so-to-speak) the “king’s glory”, i.e., the glory of the King of all kings, the Holy One, Blessed be He! We have added to the glory of the Rambam and the Torah, and thereby the glory of Hashem (for the rulings of Hashem’s Torah – “Halachah is the word of Hashem” – reach all Jewry through the Rabbis).” (*ibid*, p.381)

NEVER TOO LATE

- Do not be embarrassed if you have not yet arranged a Siyum Harambam with a large group – instead, go ahead and arrange one as soon as you can!²⁹

DELAY IN TIME, ADVANCE IN QUALITY

- Those who hold a belated Siyum HaRambam should make the delay “worthwhile” by accepting extra positive resolutions at the Siyum!³⁰

Sefer Siyumei HaRambam

INTRODUCTION

In 5746 (1986) the Rebbe made a heartfelt request (Bakasha Nafshis) the publication of the novel insights that were delivered by the speakers at the Siyum HaRambam. The purpose of this publication was to promote the campaign to study Rambam.³¹

29. Parshas Ki-Sisa 5749 – Hisvadyos p.370-371. See also Parshas Va'era 5749 – Hisvadyos p.208 as well as footnote 35 there.

30. “Now’s the time to thank everyone for the good news concerning the Siyumei HaRambam ... both in Eretz Yisrael and in the Diaspora ... Concerning those places where – for whatever reason – they have postponed celebrating the anniversary of the Previous Rebbe’s passing [“his Yom Hilula” on the 10th of Shevat] as well holding a Siyum HaRambam during the subsequent days, we now encourage them to add further in their acceptance of positive resolutions, so that there should be a *benefit* from their delay – that due to their delay *more* positive resolutions have been made!

Furthermore, the fact that a celebration marking the anniversary of the Yom Hilula or a Siyum HaRambam is held in a specific location on a belated date, should be used to further encourage those living in all other locations (and who have already made these celebrations): When others hear that in a specific location *extra* resolutions have been made – beyond those that they themselves accepted (whether individually or as a community) – then it spurs them and gives them the opportunity to update and increase their own resolutions too.” (16th Shevat 5749 – Hisvadyos p.281)

31. Hisvadyos 5746 Vol.2 p.761-762; 5746 Vol.3 p.65 and 154.

STUDY PREVIOUS SIYUMIM

- A book has recently been published, which not only covers last year's Siyum, but the Siyumim for all previous cycles too.³²
- This book will surely aid the in-depth and analytical study of Rambam.³⁴
- The book will help promote “jealousy amongst scholars increases wisdom”³³ – whoever sees it will be encouraged to likewise compose and publish their own analyses on Rambam.³⁴

Siyum on each volume

TO BOOST STUDY OF RAMBAM

- As we complete each of the fourteen volumes of Rambam and are set to begin the next book in the series,³⁵ we should also arrange a Siyum with large attendance – in order to further boost our joy and enthusiasm in learning Rambam.³⁶

ON SHABBOS AND AFTER SHABBOS

- When (according to the study-schedule) we complete an individual book of Rambam on Shabbos, we should not postpone its Siyum. Rather, we should hold a Siyum immediately – on Shabbos itself – and then arrange another Siyum at a time when it will be easier for many others to attend (such as on Motze

32. Parshas Ki-Sisa 5749 – Hisvadyos p.370-371. Editor's Note: The book is titled “Siyumei HaRambam”.

33. Bava Basra 21a.

34. “As we find that Moshe was given Pilpula D'oraisa (intricate analytical treatment of the Torah), yet he “acted with generosity and gave it to all Jewry.” (ibid)

35. Parshas Ki-Sisa 5749 – Hisvadyos p.371.

36. “We once again encourage everyone to participate in the present cycle of Rambam – of which we will be completing the first book this coming Shabbos and holding a Siyum [on this book].” (Parshas Va'era 5749 – Hisvadyos p.208)

“Regarding our completion of the book of Zera'im and beginning the book of Avodah, an announcement should be made concerning the gathering (Farbrenge) for the Siyum HaRambam – as well as the Farbrenge in connection with the ‘completions’ and ‘beginnings’ in all other areas of Torah!” (Parshas Emor 5749 – Hisvadyos p.125)

Shabbos³⁷), and when additional Jews will be drawn from other areas too.³⁸

Siyum on set of laws

MAKE A CELEBRATION

- On Shabbos Parshas Beshalach 5759, the Rebbe said: “We make a celebration upon completing Torah” and likewise upon completing the study of a particular set of laws. Ideally, we should bear in mind that the present gathering (following Kiddush etc.) also serves to fulfill our obligation to celebrate.³⁹

PHYSICAL FOOD AND DRINK

- Just as we are required to rejoice on Shabbos through physical food and beverage, we should likewise rejoice over the laws we have now completed with *physical* food and beverage;⁴⁰ we should not discharge our obligation with joy exclusively derived from the spiritual study of these laws.⁴¹

37. “We give preference to timely matters, and especially when dealing with studying Halachos (i.e., the book of Rambam). We should certainly not postpone it, since it may be relevant to actual conduct.

Since there are many of us here (well over a Minyan) who already studied the daily portion – or at least the first chapter of today’s three chapters – which is the conclusion of the laws of Teshuvah and the book of Madah, we should not postpone... [See main text above for continuation].” (Parshas Va’era 5749 – Hisvaduyos p.214)

38. “These Siyumin should likewise be made with the largest possible attendance, and should therefore be held at an appropriate time. In our case that means not only making a Siyum on Shabbos, when we conclude the book, but also on Motze Shabbos, when... [See main text above for continuation].” (Parshas Ki-Sisa 5749 – Hisvaduyos ibid)

39. “...An in our case, we conclude the laws of Berachos” (Parshas Beshalach 5749 – Hisvaduyos p.273)

40. “The joy should be *physical* ... and not just spiritual, via learning ... Especially when one has come up with a Chidush (innovative idea in learning), an answer to some difficulty or (what appears to him to be) a strong question based on these laws; the joy of the study is then all the greater. Yet we should nevertheless connect it with a joy concerning *physical* matters, just as we are required... [See main text above for continuation].” (ibid)

41. Ibid. See also Parshas Naso 5749 – Hisvaduyos p.351: “According to the daily

NO MATTER THE DAY

- On Shabbos, 2nd day of Shavuos⁴² 5749, the Rebbe announced: Ideally, we should at least begin celebrating the completion of the laws [of Pisulei Hamukdashin] on this very day of Shabbos (following Minchah). We should do so before nightfall, since after nightfall we commence the next set of laws. Due to the shortage of time,⁴³ we will only make a brief start now, and then continue our celebration during the coming days.

IN LARGE GROUPS

- However, even the “start” of our celebration that takes place this Shabbos should be well attended. We should at least have a group of three – and preferably of ten, for⁴⁴ “ten who sit and engage in the study of Torah, the Divine Presence dwells amongst them, as it is stated,⁴⁵ ‘G-d stands in a Divine assembly’.”⁴⁶

study-schedule, we will complete a set of laws (Korban Pesach) in Rambam on the 15th of Sivan (which begins this Motze Shabbos). We should certainly make a Siyum upon “completing Torah”, as is customary in such a case.”

See also Parshas Ha’azinu 5750 – Hisvadyuos p.91: “Including a joyous gathering, beginning with Shabbos and Motze Shabbos – in special connection with our completing a set of laws in Rambam.”

See also Parshas Korach 5749 – Hisvadyuos p.420: “We are accustomed to conclude by distributing “Mashkeh” for the various gatherings in connection with matters of Judaism, Torah and Mitzvos. And as usual, the details will be announced, and all those present will be invited to participate in the gatherings – the main point being that people should see and follow suit. For a start, concerning the gathering on Motze Shabbos, “the meal of David, King Moshiach”, in connection with the Siyum and the beginning of a new set of laws in our daily study of Rambam.”

42. In the 1st Farbrengen.

43. “For there are numerous other matters to accomplish today, beginning with Minchah, and the regular Shavuos-gathering that is held annually afterwards...”

44. Avos 3:6.

45. Tehilim 82:1.

46. “...In a manner whereby “the Divine Presence precedes and arrives” even before all ten are present. The same applies to a gathering of ten Jews – Hashem ‘precedes and arrives’ so-to-speak, even before all ten Jews have gathered.” (5749 ibid)

“Another matter concerning these gatherings – in connection with our completion

DERIVE LESSONS IN DIVINE SERVICE

- We should derive instruction and profound implications⁴⁷ in our divine service from Rambam, especially from our conclusion and commencement of sets of laws.⁴⁸

THANK YOU FOR MAKING SIYUMIM

- At the close of the gathering on Shabbos, 2nd day of Shavuos 5749, the Rebbe stated: We will now present a bottle of “Mashke” from this gathering for the sake of the Siyum, to those who have engaged in arranging previous Siyumin here – who do so in an orderly manner and have a reputation for doing so – to avoid intruding on their authority.⁴⁹

of the laws of Kli Hamikdash: It is a Siyum of Torah, “joy at completing Torah”; certainly then, we should make these gatherings with large groups of people, which causes “glory” to “the King.” (Parshas Behar 5749 – Hisvadyos p.165)

47. “In addition to our studying the simple meaning of these laws we should also uncover deep implications (Ramazim Amukim) for our divine service. For sacrifices (which are offered upon the Altar – which we have just concluded studying in great details in these laws of Isurei Hamizbe’ach) constitute an inclusive and fundamental aspect of divine service. In fact, the entire service of man is referred to as a Korban (sacrifice) ... Likewise the entire concept of the Beis Hamikdash (detailed in the laws of Bi’as Hamikdash) alludes to the ‘sanctuary’ within each Jew...”

We have concluded the laws of Bi’as Hamikdash and are beginning the laws of Isurei Hamizbe’ach in our daily study. The conclusion and beginning are relevant to each other – as are all conclusions and beginnings [in Torah,] which are fused together. How much more so when an ending and a start are both to be found in the same day’s study-portion ... it represents the very lowest levels being wedged in the very loftiest levels ... as we will explain [See there].” (Lag Ba’omer 5749 – Hisvadyos p.174)

48. “...Promote the study of Rambam, as well as the deriving of instruction in divine service from the study – since, as the Rambam wrote, “Most of the Torah’s laws are only ... to correct our outlook and to straighten all deeds”).” (Parshas Tazri’a-Metzorah 5750 – Hisvadyos p.132)

49. “...And as usual, they will make an announcement regarding the Siyum.” (At the 1st Farbrengen on Shavuos)

“[After the distribution of “Mashke” and the announcements, the Rebbe then stated: There is an additional matter that they did *not* announce and I shall therefore announce it myself: We should certainly make a “rejoicing at the completion of Torah” in connection with the conclusion of the laws of Terumos in Rambam, and do so as soon as possible – even before the resumption of the Kinus Torah on Sunday. May it be with much success and amidst joy and gladness of heart....] (Parshas Acharei 5749 – Hisvadyos p.77)

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