

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

The Month of Adar

6<sup>th</sup> and 7<sup>th</sup> of Adar

Parshas Terumah, Tetzaveh, Ki Sisah

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

**A PROJECT OF**  
**HaMaaseh Hu HaIkar**

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## Foreword

We are pleased to bring you this newly revised edition of *a CALL to ACTION*. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's Sichos pertaining to the beginning of the month of Adar Rishon.

*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 carefully 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 this take place completely and immediately!

Editorial Office of  
*HaMaaseh Hu Halkar*  
Rosh Chodesh Adar Rishon 5768

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*Translated in the memory of  
Yitzchok Yosef ben Yaakov Mordechai.*

# The Month of Adar

“When Adar enters, we increase joy”

## INTRODUCTION

Our Sages tell us that on a birthday, one’s “spiritual power is predominant.” Consequently, on the birthday of a Leader of Jewry, the power of the entire nation is predominant.

In the case of Jewry’s ultimate Leader, Moshe Rabbeinu, this predominance not only exists on the 7<sup>th</sup> of Adar (when Moshe was born) – but throughout the month of Adar. For that reason, the Midrash considers it as if Moshe had been born on the 1<sup>st</sup> day of the month (which encapsulates the entire month).<sup>1</sup>

During Adar, then, the power of Moshe Rabbeinu – and by extension, all Jewry – is predominant and manifested.

[In a leap-year, when the month of Adar is repeated, *both* months contain this virtue, and both are celebrated with great – even, *doubled* – joy.]

## UTILIZE THE POWER FOR JOY

- From the immediate start<sup>2</sup> of the month of Adar, we should begin utilizing the abilities [that are now manifested] in order to increase in all joyful matters. Each of us should make positive resolutions – and begin implementing them in actuality – to

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### 1. A month of Moshe

... Although the Sages of the Midrash knew of the teaching (recorded in Kidushin) proving that Moshe was *in fact* born on the 7<sup>th</sup> of Adar. (7<sup>th</sup> of Adar I 5752; Hisva’aduyos p.301, footnote 34)

### 2. The key to happiness

The commencement [lit., “opening”] of an undertaking contains unique power. In this case, the commencement of the month of Adar “opens the channels” of joy for the all the subsequent days of Adar. (Wed, Thu, Fri and Shabbos of Parshas Terumah 5752; Hisva’aduyos p.296)

attempt to increase in joyful matters in every way possible.<sup>3</sup>

### EARLIEST START – MEVARCHIM / ROSH CHODESH

- The principle, “When Adar enters, we increase joy,” includes the *first* day of Rosh Chodesh Adar<sup>4</sup> [although it is

#### 3. Ibid.

##### **Month of unbridled joy**

The joy of Purim transcends that of the festivals: The joy of the festivals is limited – to the extent that “the Jewish Court is obliged to post policeman during the festivals, and task them with patrolling (even) in the gardens and orchards” [to prevent undesirable behavior that might result from excessive frivolity]. On Purim, conversely, the joy is completely unlimited – so that our Sages tell us, “On Purim, we are obligated to drink wine to the point where we do not know the difference between ‘Blessed be Mordechai!’ and ‘Cursed be Haman!’”

... Further, the *entire* month of Adar has similar status to Purim, so that “When Adar enters, we [*immediately*] increase joy.” The entire month should be *Purimdik*, with unbridled joy.

Nevertheless, simply discussing this and making resolutions about it is insufficient. Rather, “The main thing is the *deed*,” as it is explained in Tanya ... We should experience *literal* joy. [Why, then, all this discussion?] It is only that in order to achieve action, we need to first promote this issue – well in advance, even *before* Rosh Chodesh Adar.

##### **Start now**

We should begin implementing this literally, immediately, on this very day of Shabbos – particularly since it is Shabbos Mevarchim Adar ... by saying “LeChaim!” on “wine that gladdens.” (Parshas Vayakhel 5749; Hisva’aduyos p.391)

See also Parshas Terumah 5751 (Hivaduyos p.304), regarding experiencing Purim-joy throughout the month of Adar. See also Parshas Terumah 5749 (Hisva’aduyos p.337).

#### 4. **Is it really Adar?**

... Although the first day of Rosh Chodesh is technically the 30<sup>th</sup> day of the month of *Shevat* ... nevertheless, since it is *also* the first day of Rosh Chodesh Adar, it is therefore included in the principle “When *Adar* enters, we increase joy.” (Parshas Terumah 5751, footnote 1; Hisva’aduyos p.300.)

##### **... or isn’t it?**

Research is required regarding the first day of Rosh Chodesh Adar, to determine whether it is included in the concept of “the month which was transformed into rejoicing, etc.” and by extension, in the law that “the Megilah may be read during the *entire* month of Adar.” (ibid, footnote 53)

##### **2<sup>nd</sup> day of Rosh Chodesh**

... Unlike the first day of Rosh Chodesh Adar, which is also the 30<sup>th</sup> of *Shevat*. In fact, being the 30<sup>th</sup> of *Shevat* ... it bears the hallmark of *Shevat* more than that of Adar. For that reason, the first day of Rosh Chodesh simply cannot convey the complete state of “When Adar enters.” (ibid, footnote 14)

technically the last day of the previous month of Shevat].

- In fact, we should begin increasing joy on Shabbos Mevarchim Adar [the last Shabbos in Shevat] – for it is then that we first begin to “enter” Adar, to the extent that blessings for the entire month of Adar are then elicited.<sup>5</sup>

### TRUE JOY INCLUDES OTHERS

- We should increase all joyful matters, both personal matters as well as those that make *others* joyful – especially if it involves ten (or more) Jewish adults.<sup>6</sup> After all, a complete state of joy necessarily includes others.<sup>7</sup>
- We should make a great worldwide commotion about generating joy!<sup>8</sup>

### NOVEL DELIGHT EACH DAY IN ADAR

- Our increase in joyful matters should be multiplied and

#### After Rosh Chodesh

We could add by scrutinizing the precise phraseology of our Sages’ statement, “*MiSheNichnas Adar*,” “When Adar enters”: The main, and complete, *entry* of the month of Adar is only attained after an entire day within Adar (i.e., the 1<sup>st</sup> of Adar) has already passed – i.e., now that it is the 2<sup>nd</sup> of Adar... (ibid, p.300-301).

5. Parshas Vayakhel 5749; Hisva’aduyos p.387, footnote 112.

6. **Spread joy**

Even if our service has already been done in a [complete] manner that is represented by “ten,” i.e., we fully utilized all ten soul-powers, we should nevertheless utilize the time (of Shabbos – all the way until Motzei Shabbos, if G-d forbid, Moshiach is delayed until then) to influence ten Jewish adults (ten being the number required for a sacred ritual [such as a Minyan]), in the *literal* sense – beginning with our own household, acquaintances, friends and so on.

This is certainly the case regarding spreading joy ... since when we make others joyful, we make ourselves more happier as well. (Parshas Tetzaveh 5752; Sichos Kodesh p.748)

7. Parshas Terumah 5752; Hisva’aduyos p.297.

#### **Make happiness part of who you are**

The theme of joy – making ourselves, and others, joyful – should become *ingrained* in us, so that it becomes part and parcel of our physical selves. (Parshas Terumah 5752; Sichos Kodesh p.717)

8. **Ad DeLo Yada**

“We *increase* joy,” bringing it to the unbridled level of “Ad DeLo Yada” (“...until we *do not know* [the difference between ‘Blessed be Mordechai!’ etc.”]), i.e., completely transcending the realm of intellect and knowledge. (Parshas Vayakhel 5749; Hisva’aduyos p.387)

amplified with each new day in the month(s) of Adar. Our joy should include a new feature each day – as in the law of “Panim Chadashos” [where a new participant is required on each subsequent day of the Sheva Berachos (seven-day post-wedding festivities) in order to fuel the joy with novelty].<sup>9</sup>

### **RUSH TO REJOICE / MORE THE MERRIER**

- The principles that apply to *all* matters of goodness and holiness are: “The *sooner*, the superior!” and “The *more*, the worthier!” We should certainly apply these principles to “Simchah,” rejoicing – which by nature defies all limitations...<sup>10</sup>

### **SOURCE OF JOY: MORE TORAH AND MITZVOS**

- For a start, we should generate this great joy by increasing our observance of Mitzvos – for “The commandments of Hashem are upright; they gladden the heart.”<sup>11</sup>
- We should increase our study of both the inner and “revealed” dimensions of Torah – and, in the spirit of the Talmudic dictum “Great is study for it leads to *action*,” we should enhance our observance of the Mitzvos as well.<sup>11</sup>

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9. Parshas Terumah 5752; Hisva’aduyos p.297.

#### **Constant climb**

... And within each day, from hour to hour, from minute to minute, and all the more so from one prayer service to the next – for each prayer service includes an elevation to a higher spiritual rung. (Parshas Terumah 5751; Hisva’aduyos p.300, footnote 12)

10. Parshas Terumah 5752; Hisva’aduyos p.297.

#### **Do it in Adar**

... Including those joyful matters which you had previously thought to postpone until much later... You should now expedite these plans to as early as possible – “The sooner, the better!” After all, you are bringing it forward to a most “praiseworthy” month, the month of Adar [and are therefore deserving of “praise” for advancing these matters]. (Parshas Terumah 5752; Sichos Kodesh p.714)

11. Parshas Terumah 5752; Hisva’aduyos p.297.

#### **True source of joy**

Naturally, our increased joy stems from the joy of Torah and Mitzvos – “The commandments of Hashem are upright; they gladden the heart.” To be more precise, it stems from an increase in *all* three areas of Torah, prayer and acts of kindness. (Parshas Mishpatim 5750; Hisva’aduyos p.317)

## FROM SPIRITUAL TO PHYSICAL JOY

- Most importantly, our additional involvement in the joy of Torah and Mitzvos should fuel an increased joy on the *literal* level, i.e., in and via *physical* matters – as explained in Shulchan Aruch [regarding Yom Tov].<sup>12</sup>

## HAPPINESS BEGINS AT HOME

- We should make ourselves and others more joyful – beginning with the members of our own households. Husbands should make their wives more cheerful, and parents (particularly fathers<sup>13</sup>) should make their children gladder – with the physical things that naturally make them happy, as explained in Shulchan Aruch [regarding Yom Tov].<sup>14</sup>

# 6<sup>th</sup> of Adar

## Yahrtzait of Rabbi Shmariahu Gurary

### BRIEF HISTORY

Rabbi Shmariahu Gurary (known by his initials, RaSHaG) was the son-in-law of the Previous Rebbe and brother-in-law of the Rebbe.<sup>15</sup>

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12. Parshas Terumah 5752; Hisva'aduyos p.297.

13. **Fatherly influence**

As we clearly see for ourselves, when a father makes his children happy, their happiness is even greater [than when their mother pleases them]. For his children know that he is also capable of disciplining them [lit., “telling them a harsh word”] for the sake of education (needless to say, in a manner whereby he subsequently comes to love them all the more)... (Parshas Terumah 5752; Hisva'aduyos p.297)

In general, a father should also relate to his children in a disciplinary manner; for example, when testing a child [on his studies] and the child fails to give proper answers and the like. Nevertheless, immediately afterwards, the father consoles and appeases the child... (Parshas Terumah 5752; Sichos Kodosh p.717)

14. Parshas Terumah 5752; Hisva'aduyos p.298.

15. Parshas Terumah, 6<sup>th</sup> Adar 5750; Hisva'aduyos p.335.

Publisher's Note: HaRav HaGaon, HaRav HaChasid, Rav Shmariahu ben Rav Menachem Mendel a"h Gurary, son-in-law of the Previous Rebbe and brother-in-law of the Rebbe. (ibid, footnote 70)

The Previous Rebbe appointed him as Director of the international network of Tomchei Temimim (Lubavitch) Yeshivos.

The Rashag passed away on the 6<sup>th</sup> of Adar I 5749 (1989) – just one day before the 7<sup>th</sup> of Adar, the birthday and passing of Moshe Rabbeinu (See below, 7<sup>th</sup> of Adar).<sup>16</sup>

### **INCREASE NIGLEH AND CHASSIDUS**

- Today being the 6<sup>th</sup> of Adar (and the day preceding the 7<sup>th</sup> of Adar), we should particularly increase our study of both the inner and “revealed” dimensions of Torah.<sup>17</sup>
- We should maintain this increased level of Torah study through the 7<sup>th</sup> of Adar as well.<sup>17</sup>

### **TZEDAKAH, TORAH AND MITZVOS**

- “Great is study since it leads to action!” Along with our increased study, we should increase our distribution of Tzedakah – as well as making positive resolutions in *all* realms of Torah and Mitzvos.<sup>17</sup>

### **TORAH SESSIONS**

- This includes observing the important practice that was instituted by Moshe Rabbeinu, “To gather congregations each Shabbos to study Torah” (a topic that we have discussed on many recent occasions).<sup>17</sup>

### **FULFILL THE GOAL OF TOMCHEI TEMIMIM**

- This increase in activities, etc., is particularly relevant to students of the Tomchei Temimim Yeshivah; they should increase their efforts at fulfilling their mission:
- First and foremost, they should increase their study of both

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16. [See at length, Parshas Terumah, 6<sup>th</sup> of Adar 5750 (Hisva'aduyos p.335 ff.), where the Rebbe explains the connection between the goal of Tomchei Temimim – and by extension, the director of the Yeshivah, Rabbi Shmariahu Gurary – with the 7<sup>th</sup> of Adar.]

17. Ibid p.338.

the inner and “revealed” dimensions of Torah.<sup>18</sup> In addition, they should increase their unique service of “providing illumination” by disseminating Chassidus.<sup>19</sup>

### **YESHIVAH FARBRENGENS**

- The students of the Tomchei Temimim Yeshivah, in conjunction with the instructions of the Yeshivah administration, should continue holding joyful,<sup>20</sup> Chassidische Farbrengens, and also make positive resolutions in all of the above directives.

### **PUBLISH MA’AMORIM**

- In honor of the Rashag’s first Yahrtzeit in 5750 (1990), the Rebbe announced that it would be fitting to publish Chassidic discourses on the topic of the Redemption, Tchiyas Hamesim (the Resurrection) and similar subjects.<sup>20</sup>

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**18. A complete Torah**

... According to the famous account of how the Yeshivah received its name, “Tomchei Temimim”: The name was given by [its founder] the Rebbe Rashab during Hakafos on Simchas Torah – immediately after reciting the liturgical supplication “Tomchei Temimim Hoshiah Nah,” “[Hashem,] Supporter of [Your people] the wholesome ones – Please save us!”

At that time, he added, “The purpose of the Yeshivah is to have a “complete” Torah (Torah Temimah), i.e., with both its “revealed” and Chassidic dimensions [being studied in complementary fashion].” (ibid, p.335-336)

**19. Banish darkness**

The Tomchei Temimim Yeshivah was specifically founded (by the Rebbe Rashab) towards the *end* of our Exile, so that its students should become “lamps that illuminate” the greatly intensified gloom of the [final and darkest era of Exile, known as the] “footsteps of Moshiach.” (ibid, p.335)

**20. More than Malach Michael**

Great importance is attached to a Chassidische Farbrengen. In the words of the Alter Rebbe, based on “a message that descended from Heaven”: A Chassidische Farbrengen has the power to achieve that which the archangel Michael, the “Angel of the Jews,” cannot achieve!

We should therefore add to our rejoicing by holding a joyful Farbrengen, especially during Shabbos – “the day of your rejoicing” – and all the more so on a Shabbos during the month of Adar, when “we increase joy”...

Moreover, this applies *as soon as* “Adar enters” – while we are already *six days* into Adar, each day bringing a further increase in joy... (ibid p.341)

# 7<sup>th</sup> of Adar

## Birthday and Yahrtzait of Moshe Rabbeinu

### INTRODUCTION

The 7<sup>th</sup> of Adar is the anniversary of both the birth and passing of Moshe Rabbeinu. In addition to the obvious significance of such a date, the 7<sup>th</sup> of Adar also influences the *entire* month of Adar. Our Sages tell us that it was the enormous influence of the 7<sup>th</sup> of Adar that caused the miracle of Purim to occur and transformed Adar into a month of unrivalled joy.

To explain: The supernal source of a soul (its “Mazal”) is bolstered and predominant on the day of one’s birth. Being that “Moshe is [considered] all” of the Jewish people, the Mazal that is bolstered on his birthday is that of the entire nation. Thus we are told that during the month of Adar, the Mazal of the Jews is “predominant and healthy.”

Moreover, the goal of Creation is to transform the world into a dwelling for Hashem. This theme is uniquely expressed in the month of Adar (אדר), whose name is comprised of the letter א (Alef), representing Hashem, the “Master” (Aluf – אלוף) of the Universe – and the word דר (Dar), meaning “to dwell.”

The number 7 signifies the natural cycle, and by extension, all of Creation which was made in 7 days. Thus the 7<sup>th</sup> day of **Adar** symbolizes the *details of existence* being transformed into *Hashem’s dwelling* – the fruition of Hashem’s plan for Creation.<sup>21</sup>

### MINHAGIM: EACH TO THEIR OWN

- The 7<sup>th</sup> of Adar (Rishon<sup>22</sup>) is a special day with unique

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21. 7<sup>th</sup> Adar 5752; Hisva’aduyos p.300-305.

22. **Adar Rishon**

The concept of the “7<sup>th</sup> of Adar” [i.e., in the context of the birth and passing of

customs. Some of these customs are stated in Shulchan Aruch, and others are recorded in subsequent works. These are the unique – and sometimes conflicting – customs that are actually practiced among the various Jewish groups, in the spirit of “each river follows its own course.”<sup>23</sup>

### TREAT IT AS BEFITS A HOLY DAY

- We do not find any openly publicized<sup>24</sup> Chabad<sup>25</sup> customs for the 7<sup>th</sup> of Adar. Nevertheless, we make particular effort to utilize this day in a fitting manner and in a spirit of holiness – by increasing in the joy of Torah and Mitzvos.<sup>26</sup>

### FARBRENG AND DISCUSS CHASSIDUS

- Among Chassidim – particular *Chabad* Chassidim – the 7<sup>th</sup> of Adar has been transformed from a day of fasting into a day of Farbrengen, where we discuss matters of Chassidus and its dissemination.<sup>27</sup>

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Moshe Rabbeinu] applies to the *first* month of Adar [in a leap-year, when there are two months of Adar]. (Parshas Terumah, 6<sup>th</sup> Adar 5749; Hisva’aduyos p.337. See also p.324, footnote 2.)

23. 7<sup>th</sup> Adar 5748; Hisva’aduyos p.388.

24. **No Chabad customs**

... Concerning neither fasting [as many do on a Yahrtzait], nor rejoicing (as is the custom amongst many Jewish groups, who arrange joyful events on a Yahrtzait, as a “Tikun” [corrective merit] for the soul [of the departed]. (ibid.)

25. **Tachanun**

Although the *Rebbes* of Chabad do not recite the penitentiary Tachanun prayer on the 7<sup>th</sup> of Adar, the regular congregants in a Chabad Shul [*do* recite Tachanun]. See Likutei Sichos, vol.16, p.251, footnote 79. (ibid, footnote 5)

26. **Fight darkness – add goodness**

We should combat the affect of Yeridas HaDoros [the continuous spiritual and physical decline of each subsequent generation] and the ever-thickening darkness of Exile [that has grown steadily oppressive] all the way until our present generation, the final generation of Exile – by making ever-greater efforts to utilize *every* opportunity and *every* matter to increase, with ever-growing strength, in all matters of goodness and holiness...

And since this year is a “Hakhel” year, as well the year 5748 – which spells the word “Tisamach,” “rejoice!” – our efforts should assume additional emphasis. (ibid.)

27. **Yahrtzait – celebrate with joy**

According to Chassidic custom, a Yahrtzait is *not* associated with undesirable practices and the like [i.e., self affliction, fasting, etc.] Quite the opposite – it is

## BOTH MONTHS OF ADAR

- During a leap year [when the month of Adar is repeated], we should apply the *theme* of the “7<sup>th</sup> of Adar” to *both* the 7<sup>th</sup> of Adar Rishon and Adar Sheini [i.e., during both months].
- On either date, our observance should not be merely on a spiritual level – but rather, accompanied by practical ramifications.<sup>28</sup>

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customary to hold a “Tikkun” [where food and beverages are served, and the participants exchange blessings and wishes of “Lechaim!” on behalf of the departed].

This [positive approach] is also emphasized by holding a specifically joyous gathering, accompanied by a Siyum [concluding celebration] over [having completed the study of] a section of Torah. (24<sup>th</sup> Tishrei 5750; Hisva’aduyos p.245)

### Three loves

On the 7<sup>th</sup> of Adar, we begin to add, with far greater vigor, in our study of Torah and enhanced observance of Mitzvos. We have begun by holding [this present] gathering, attended by a great number of Jews, and conducted with brotherly-love (Ahavas Achim) and the love and unity between fellow Jews (Ahavas and Achdus Yisrael) – which is in turn bound with love of Hashem. For by having Ahavas Yisrael, we “show affection for those whom our Beloved loves” [i.e., our fellow Jews, who are loved by Hashem, “our Beloved”].

To be precise, this involves three loves which are really all one: The love of Hashem, of Torah and of our fellow Jews. (7<sup>th</sup> of Adar 5748; Hisva’aduyos p.392)

### 28. Two Adars are better than one

It is not clear whether the 7<sup>th</sup> of Adar in which Moshe was born – and also reached the age of 120 [i.e., his passing] – occurred during a *regular* year or a *leap-year*. [Rather, it is a matter of debate.] Seemingly, we could apply the principle to “follow the majority” – and safely assume that the year was a *regular* year, like the majority of years.

The debate takes on practical significance during a leap-year; which is the correct month to celebrate the 7<sup>th</sup> of Adar – should we celebrate it during the first month or the second...?

One thing is certain: We should apply the *theme* of the “7<sup>th</sup> of Adar” to *both* the 7<sup>th</sup> of Adar Rishon and Adar Sheini. Further, we should not only do so in the abstract manner [reflecting the fact that] “both opinions [in a Rabbinic debate, even the “rejected” view] are [considered] the words of the Living G-d.” Rather, we should express the theme of the 7<sup>th</sup> of Adar during both months – *literally*, i.e., in *actuality*, in the manner of “Hashem was with him, so that the Halachah [the final law] accords with his view” [i.e., we should see either view as being the practical law, in this regard].

... This way we double the theme of the “7<sup>th</sup> of Adar,” by celebrating it *twice*... (7<sup>th</sup> of Adar I 5752; Sichos Kodosh p.721)

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

P A R S H A S  
TERUMAH, TETZAVEH, KI SISAH

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FROM THE TEACHINGS OF THE REBBE  
5748-5752

A PROJECT OF  
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## Foreword

We are pleased to bring you this newly revised edition of *a CALL to ACTION*. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's Sichos pertaining to the Torah portions of Terumah, Tetzavah and Ki Sisah.

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Editorial Office of  
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*Translated in the memory of  
Yitzchok Yosef ben Yaakov Mordechai.*

# Parshas Terumah, Tetzaveh, Ki Sisah

## INTRODUCTION

The Mishkan (Tabernacle) was the temporary forerunner of the Beis HaMikdash, and most of its laws also (even, *primarily*) apply to the Mikdash.

In the portions of Terumah, Tetzaveh and (the beginning of) Ki Sisah, the Torah describes the construction of the Mishkan, its vessels, the priestly garments and its other requirements, in great detail.

Studying the details of the Mishkan and Mikdash prepares us for, and hastens the actualization of, the final Redemption and the construction of the Third Beis HaMikdash. To advance this goal, the Rebbe urges us to study these three Parshas in-depth and with great focus.

## CHAZAL ON THE PARSHAH

- It is our longstanding custom to study Chitas, which includes a daily portion of the weekly Parshah – accompanied by Rashi’s commentary, explaining the plain meaning of the text.

However, during the weeks when the Torah portions of Terumah, Tetzaveh<sup>1</sup> and Ki Sisa<sup>2</sup> are read, we should also study the homiletic teachings of our Sages<sup>1</sup> on the daily portions.<sup>3</sup>

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1. Parshas Mishpatim 5749; Hisva’aduyos p.316.

### Original command

... Unlike the subsequent Torah portions, Vayakhel and Pekudei, where the Torah merely repeats all the information [specified in Terumah, Tetzaveh and Ki Sisah] to indicate that it was all actually implemented. (ibid, footnote 93)

2. The beginning of Parshas Ki Sisah contains instructions regarding the construction of the water-basin (Kiyar) and its base, as well as the incense (Ketores). (ibid, footnote 92)
3. Ibid, footnote 94.

**AT LEAST ONE TEACHING**

- At minimum, we should study *one* teaching of our Sages on *one* of the verses from the daily study. Such teachings have been compiled in works such as “Torah Temimah,” “Torah Shleimah” and the like.<sup>4</sup>

**PUBLICIZE THIS DIRECTIVE**

- This additional study is a novel proposal cum request that we should publicize everywhere.<sup>3</sup>

**TO BRING THE GEULAH**

- The significance of these Torah portions is that they contain all the detailed laws regarding the construction of the Mishkan, its vessels, the clothing of the Kohanim and so on. By increasing our in-depth study of the Mishkan and Mikdash, we further accelerate the construction of the third Beis HaMikdash.<sup>5</sup>

**TRANSLATE FOR WIDER AUDIENCE**

- Ideally, we should translate (at least a portion of) these teachings from our Sages into different languages. We should provide lucid translations, so that these topics will be “like a table that is set and ready for a person to simply sit down and eat” [i.e., readily accessible and comprehensible] – even for those who (so far) are only able to study these works from a

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4. Ibid, footnote 95.

5. **Living the Parshah, building the Mikdash**

There are a number of great benefits to this study; among them:

a) There is a general instruction to “live” with the Torah, and more specifically, to “live” with the “times,” i.e., the weekly Torah portion. Through now adding teachings from the Oral Torah to this daily study, the Torah further permeates our intellect, in a manner of “Mishpatim” [those Mitzvos that resonate with human logic; i.e., these teachings make the Mitzvos easily comprehensible] “as a table that is set and ready for a person to simply sit down and eat.”

b) Further – and this is the main point: Via our increased study of the Mishkan and Mikdash, we further accelerate the construction of the third Beis HaMikdash. Not only does Hashem “consider it *as if* they are busying themselves with constructing the Beis HaMikdash” – but rather, our study hastens the *actual* and *literal* construction of the Beis HaMikdash. (Parshas Mishpatim 5749; Hisva’aduyos p.316)

translation.<sup>6</sup>

### MAKE ME A MIKDASH

• When we read the verse, “Make a Mikdash for Me, and I will dwell within them,” each of us should be yet further inspired, with far greater energy, to yearn and long for the true and complete Redemption, third Beis HaMikdash, sacred service, kindling of the Great Menorah, offering of the sacrifices and so on.<sup>7</sup>

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6. Ibid, p.317.

7. **A timely passage**

*Every* concept in Torah should provide us with an instructive lesson in our divine service. Certainly, then, we should derive instruction from such an all-inclusive command such as, “Make a Mikdash for Me, and I will dwell within them” – which is a commandment for all generations... This Mitzvah concerns all of the Temples – the Mishkan, the first Beis HaMikdash, the second Beis HaMikdash and practically speaking, nowadays, it means the *third* Beis HaMikdash that will be built speedily, in our days.

**It states our goal**

... We can readily appreciate the lesson that is implied in what we have discussed – specifically, as it is relevant to our present generation:

The Jewish people believe in the Redemption and longingly await it with a most powerful yearning; “I longingly await his coming every day.” Naturally, awaiting Moshiach’s coming includes yearning for the things that his coming will bring – such as the construction of the third Beis HaMikdash... This longing is even expressed in practical terms, as in the custom (and directive) followed by many, to study Toras Kohanim, the laws associated with the Beis HaMikdash and the sacrificial offerings and so forth – including the Torah portions of the current weeks.

**Practical knowledge**

All this is done in order to be prepared for the Redemption – which can come immediately – by having a working knowledge of the laws that will then bear *practical* relevance for “the Kohanim in their [sacrificial] service, the Levi’im in their platform [for musical service] and the Yisraelim in their standing [nearby and praying or meditating while the communal sacrifices are offered].”

This all assumes far greater meaning in our present generation, now that all the end-dates for the arrival of the Redemption have long passed, and when, according to all of the identifying signs giving by the Sages of the Talmud and Midrash, we find ourselves in the period of Ikvesa DeMashicha, the “footsteps of Moshiach” – and now that it is a *certain fact* that our generation is the *final* generation of Exile and the *initial* generation of the Redemption.

Above all, these present days are auspicious and present a most opportune time for the Redemption, for these weeks – beginning with this very Shabbos – is when we read the verse, “Make a Mikdash for Me, and I will dwell within them.” (Parshas

### BECOME A MIKDASH

- In addition, we should fulfill the command “Make a Mikdash for Me, and I will dwell within them” on a *personal* level – by facilitating Hashem’s “dwelling” within ourselves, so that we and our private homes, etc., constitute spiritual “Mishkans” where G-dliness is manifested.<sup>7</sup>

### FOCUS ON ACTION

- Further, and most importantly, the above directives should result in physical action:<sup>8</sup> We should increase, and put far greater energy into, our divine service that is geared towards bringing the Redemption – and especially those aspects of our service that reflect, and further hasten, the immanent Redemption.

### START WITH STUDY

- This includes – and *begins* with – our study of Hilchos Beis HaMikdash [Laws of the Temple], Toras Kohanim [the book of Vayikra, i.e., the entire topic of the Mikdash] and the three abovementioned Torah portions – as they are explained in the Oral Torah.
- “Great is study for it leads to action” – [such study should inspire us to perform] our divine service in a manner that reflects the coming Redemption.

### UNIVERSAL MIKDASH

- On a broader scale, we should utilize everything for a Mitzvah (or towards the performance of a Mitzvah), thus transforming everything physical into an eternal dwelling place (Mikdash) for Hashem.

To explain: The word “Mitzvah” connotes a “connection” and

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Terumah 5750; Hisva'aduyos p.333-334)

8. **Emphasis on action**

... Especially since, in the future, the dictum that “*Action is greater than study*” will become the law (unlike nowadays, when we merely emphasize that “the *main* thing is the deed”).

So, to prepare for the Redemption, we should reflect this future ruling in our current service. (ibid, footnote 67)

“union” with Hashem; by utilizing all matters for a Mitzvah, we cause everything physical to become united “in an eternal union, Above” [as explained in Tanya ch.25] – to the extent that this union [and resultant sanctity] is even revealed in the physical realm, in the object of the Mitzvah. This serves as a preparation for the revealed manifestation of G-dliness in the eternal Beis HaMikdash.<sup>9</sup>

## Parshas Tetzaveh

### TORAH, TEFILLAH, TZEDAKAH

- Throughout the week when the Torah portion of Tetzaveh is read (beginning from Sunday and continuing through Shabbos Parashas Tetzaveh), each man, woman and child should increase in the three primary paths of divine service: Torah study, prayer and Tzedakah.<sup>10</sup>

### TORAH:

- We should increase the amount of time spent studying as well as the number of topics covered, and we should study in greater depth and with greater energy and enthusiasm.

### TZEDAKAH:

- We should add in both quantity (the amount that we give) and quality (e.g., giving Tzedakah in a friendly manner).

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#### 9. Sanctity in currency

For example: Through giving our personal money to Tzedakah, we transform the physical coin (or bill, etc.) into a Mitzvah of Hashem. (ibid, p.334-335)

#### 10. Precious metals

... In addition to our regular studies, we should now add in the three paths of Torah, Tefillah and Tzedakah ... which parallel the silver, gold and copper [the primary materials used in the construction of the Mishkan’s vessels] that are paramount in fulfilling the command “Make a Mikdash for Me, and I will dwell within them.” (Parshas Terumah 5750; Hisva’aduyos p.333-334)

#### How do we give Tzedakah on Shabbos?

We increase in Tzedakah on Shabbos as well – either through hospitality (Hachnasas Orchim) and *spiritual* Tzedakah, or by giving a double amount to Tzedakah on Erev Shabbos. (ibid, footnote 99)

**TEFILLAH:**

- We should add to our prayers by praying with greater concentration (Kavanah), enhancement (Hidur) and so forth.<sup>11</sup>

**PUBLICIZE**

- This three-pronged increase in divine service is a proposal cum request that we should publicize in every possible place.<sup>10</sup>

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11. **Gateway to all other Mitzvos and Ahavas Yisrael**

Our Sages tell us that “Great is study for it leads to action” and that “One Mitzvah brings another in its wake.” This is especially true of the Mitzvah of Tzedakah, which is equal to all of the Mitzvos; increasing in Tzedakah will certainly bring about an addition in our enhanced observance of *all* the Mitzvos. And this naturally includes the all-inclusive Mitzvah of “VeAhavta LeRei’achah Kamoachah,” love of our fellow Jews – as well as an addition in disseminating Torah, Judaism and Chassidus. (ibid.)

מוקדש

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