

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

SHABBOS NACHAMU

’TU B’AV

**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 Shabbos Nachamu and the 15<sup>th</sup> of Av. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's *sichos* pertaining to our bolstered ability and paralleled obligations surrounding these dates.

*HaMaaseh Hu Halkar* is a compilation of *hora'os* culled from the Rebbe's talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (*muga* and *bilti muga*). Great effort has been extended to remain faithful to the Rebbe's calculated and instructive nuance. This English translation was (mainly) rendered by Rabbi Yaakov Paley.

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

Editorial Office of  
*HaMaaseh Hu Halkar*  
Erev Shabbos Nachamu, 5767

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# Shabbos Nachamu

## INTRODUCTION

*On each Shabbos from the 9<sup>th</sup> of Av until Rosh Hashanah, we read one of the Seven Haftoros of Consolation from the book of Yeshaya;<sup>1</sup> we begin on the Shabbos directly following the 9<sup>th</sup> of Av with the Haftorah “Nachamu Nachamu Ami - Be comforted My nation.”<sup>2</sup> During this period, the divine consolation over the destruction and exile commences – which is accomplished through (the Haftoros wherein the prophets speak of Hashem’s promise concerning) the true and complete Redemption.<sup>3</sup>*

*These Seven Haftoros of Consolation are arranged so that their consolation is continuously increased from one Shabbos to the next; ever greater degrees of divine consolation are bestowed, due to the Jews rejecting each subsequent attempt at comforting them as inadequate. The Avudraham states that these Haftoros are in fact a debate between Hashem and His people:*

*After the first Haftorah, “Nachamu Ami – Be comforted My people,” whereby Hashem tells the prophets to comfort His nation, the Jews respond in the second week’s Haftorah, “Tziyon declared, ‘Hashem has abandoned me!’”; they will not be appeased through the prophets’ consolations. Therefore, “the prophets return to Hashem and declare before the Holy One: The Jews were not appeased with our consolations” - in the third Haftorah, the Jews are described as “afflicted, storm-tossed, who will not be consoled.” Finally, Hashem declares in the fourth Haftorah, “Anochi Anochi Hu Menachem ’chem,” “I – I Myself – shall comfort you!”<sup>4</sup>*

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1. Tur and Shulchan Aruch, Orech Chaim, at the end of Chapter 428.
  2. Rambam, Hilchas Tefillah, Chapter 13, Law 19.
  3. Parshas V’eschanan 5748 – Hisvaduyos p.147.
  4. Ibid. p.148.

*The unique quality of Shabbos Nachamu (as the Midrash emphasizes) is that our consolation is ‘doubled’.<sup>5</sup> The vessel by which we ‘accept’ this consolation and allow it to be drawn down, revealed and penetrate in actuality, is through a ‘doubled’ service<sup>6</sup> both regarding oneself and also concerning others; to increase with far greater strength and in a ‘doubled’ manner.<sup>7</sup>*

## TIME TO END EXILE WITH TORAH AND MITZVAS

- Shabbos Nachamu, which occurs in close proximity to the 15<sup>th</sup> of Av, is an extremely propitious time to correct the destruction and Exile. We should add with far greater vigor in the service and deeds that hasten the redemption. Add another deed – and yet another – in order to hurry the coming of Moshiach in actuality!<sup>8</sup>

## MORE TORAH, MITZVOS AND TZEDAKAH

- More specifically, we should add in our study of both the revealed and the inner aspects of Torah,<sup>9</sup> as well as<sup>10</sup> in the embellished fulfillment of the Mitzvos – specifically the Mitzvah of Tzedakah which equals all of the Mitzvos.<sup>11</sup>

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### 5. What is the implication of “double” consolation?

“Kiflaim means “doubled.” The true meaning of Kiflaim however, is not simply its limited sense of ‘twice the current measure,’ but it rather includes an *ever-increasing* measure, over and above the principle amount; it connotes abundance beyond multiplication – even infinity!

Accordingly, “a doubled consolation” includes the very highest form of consolation, beyond which there is nothing higher, namely, the consolation from the Infinite Essence of Hashem Himself!” (Parshas V’eschanan 5749 – Hisvaduyos p. 140)

6. “Including even a *true* doubling i.e., an *incomparable* [increase].” (Ibid)

7. Parshas V’eschanan 5749 – Hisvaduyos p. 141 and 143.

8. Parshas V’eschanan 5748 – Hisvaduyos p. 151-152.

9. “The hours of the nights are increased at the expense of the hours of the day in order to be occupied in Torah.”

10. “Since “great is study for it leads to action...”

11. “As we have mentioned on numerous occasions regarding the verse, “Tziyon shall be redeemed through Mishpat (justice) and those who return to her with Tzedakah.”” (Ibid. p.152)

### SELF-RECKONING

- On Shabbos Nachamu we begin the concluding phase of the year.<sup>12</sup> Therefore each of us should make a true self-reckoning regarding our Torah-study, Tzedakah distribution and our performance Mitzvos in general – to determine whether our service has been appropriate as required by Halacha, without any lapses.

### MAKE UP THE PAST AND CLIMB HIGHER

- We should not suffice with having completely made up for any lack in our divine service; we should consequently add yet further in both the quantity and quality of our performance!<sup>13</sup>

### TIME AND QUALITY OF TORAH STUDY

- Regarding our Torah-study for example, we should add both in the amount of time spent studying as well as in the qualitative breadth and depth of our study.

### AMOUNT AND MANNER OF TZEDAKAH

- Concerning our Tzedakah distribution for example, we should add both in the amount we give as well as in our manner of “giving with a pleasant countenance.”

### BEYOND THE LETTER OF THE LAW

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#### 12. Beginning of the year’s end

“Note that Shabbos Nachamu begins the period of the “Seven Haftoros of Consolation” which stretch “from after the 9<sup>th</sup> of Av until Rosh Hashanah,” i.e., the conclusion of the entire year. [“This fact is in addition to the allusion found in the month of Av itself: the Mazal (zodiac sign) for the month of Av is the lion, or Aryeh. Now, “Aryeh” (spelled Alef, Reish, Yud and Hei) also forms the acronym for *Elul*, *Rosh Hashanah*, *Yom Kippur* and *Hoshana Raba*. More specifically, it is from the 15<sup>th</sup> of Av onward, as per the custom of many, to wish each other “may you be inscribed and sealed for a sweet new year” – subnote to footnote 70.] Therefore, the true self-accounting of all the service we have performed during the past year begins *now*.” (Parshas V’eschanan 5748, footnote 70 – Hisvaduyos p.151-152)

#### 13. Ibid.

- Not only should we increase the amount we give to Tzedakah in direct proportion to our increased wealth, i.e., so that a financial increase inflates the “ten percent” that we are duty-bound to give, but rather, we should increase from giving just one *tenth* to giving one *fifth* – and even *more* than fifth...!<sup>14</sup>

### CONSTANT INFLATION OF TZEDAKAH

- Moreover, we should continuously *inflate* our addition in Tzedakah throughout the period of the “Seven Haftoros of Consolation” that lasts until Rosh Hashanah – whereupon it receives a new and greater vitality. In other words, we should not make this a once-off addition, but rather a ‘raise’ that grows perpetually from one day to the next during the entire period of the “Seven Haftoros of Consolation.”<sup>15</sup>

### YEARN FOR AND BRING MOSHIACH

- Particularly in our generation, we should greatly emphasize and make a unique addition in everything connected to hastening the redemption.<sup>16</sup> That is especially true regarding our yearning

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14. Ibid. footnote 71.

15. **Significance of Seven Haftoros**

“[Seven] is the number that includes all the days in the weekly cycle and by extension, all of time. Our increase thereby penetrates all of time – and certainly the entire existence of the Jewish people, whose connection with Hashem is expressed through the number seven.

Further, since the beginning of this period of the “Seven Haftoros of Consolation” (which is connected with the addition of the 15<sup>th</sup> of Av) is in a manner of “doubled” and “a freely given gift” [the meaning of the Parsha’s title, “V’eschanan”] we can clearly appreciate the great advantage and addition from one time to the next within this period; we make an ‘incomparable addition’ even regarding our previous ‘incomparable addition’, and so on infinitely...!” (Ibid. p.153)

16. **We are about to exit the desert and enter Israel**

“It is a certain fact that our generation is the last generation of exile and therefore the first generation of redemption. We are similar to the generation that entered the Land of Israel after the 15<sup>th</sup> of Av [of the Jews’ 39<sup>th</sup> year in the desert], when all of those who had to die in the desert had already passed on and all who now remained became “all of you are wholesome and ready to enter the Land” ... from those about whom it is written in our Parshah, “all of you are alive this day.”

It is almost the 15<sup>th</sup> of Av; that is when it is most emphasized that we find

and praying for the redemption<sup>17</sup> – as the Rambam<sup>18</sup> rules: All who do not believe in him or *longingly await* his coming, not only deny the other prophets, but also the Torah and Moshe...<sup>19</sup>

### WHAT HAVE YOU DONE TO BRING MOSHIACH?

- How much more so should we make a true self-accounting to evaluate: What have I accomplished until now in order to hasten the redemption...?!<sup>20</sup>

### HE'S WAITING FOR YOU

- We should hurry the redemption through contemplating how Moshiach is “actively waiting, with bated breath” to redeem the Jews<sup>21</sup> – once each of us completes our part to hasten his coming. The fact that Moshiach is personally standing and waiting for each Jew to perform his duty, further highlights the immense responsibility that is placed on each of us – as well as our immense merit!<sup>22</sup>

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ourselves at the very end of the exile in the “desert of nations” and “are standing ready to enter the Land,” with an eternal redemption – which will never give way to a subsequent exile... [See main text above for continuation].” (ibid. p.154)

17. **Follow Moshe’s example**

“Similar to the prayer of Moshe, who prayed 515 prayers, in order to affect entry to the Land in a manner of eternal redemption.” (ibid. p.154)

18. Rambam, Hilchos Melachim, beg. of Ch.11.

19. **If you want it, you’ll ask for it**

“The reason for the obligation to (not merely believe in him, but also to) *longingly await his coming* – although yearning and pining for a desired matter brings about a *pained* feeling – is in order that a person should *further pray* and *request* Moshiach’s coming; doing so will hasten his coming in actuality.” (Parshas V’eschanan 5748, footnote 91)

20. Ibid. p. 154.

21. **In the blink of a bandage**

“...As is understood from the words of the Gemara (Sanhedrin 98a) where [Moshiach is described as “an afflicted leper sitting at the gates of Rome” who must constantly re-bandage his many wounds. However,] he does not loosen two bandages at once, so as not to tarry the time it takes to rebind two bandages [if he is suddenly needed to redeem the Jewish people].” (ibid)

22. **Moshiach will personally thank and reward you**

“When Moshiach will very shortly arrive, he will *thank each and every individual* for the actions that hastened his arrival; not merely a ‘display’ of thanks, but he

# The 15<sup>th</sup> of Av

## INTRODUCTION

*The Mishnah relates, "The Jews have no greater festivals than the 15<sup>th</sup> of Av and Yom Kippur..."*<sup>23</sup>

*What is the greatness of the 15<sup>th</sup> of Av? The advantage that this Yom Tov holds over any other Yom Tov is that it comes on the heels of an extremely severe decline – the destruction and exile of the 9<sup>th</sup> of Av. The purpose of the entire decline is merely to facilitate a subsequent ascent – the very greatest of ascents – namely, the true and complete redemption through Moshiach.*<sup>24</sup>

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will rather add and give from his own aspects – both from his spiritual aspects (starting with Torah-study, “A new Torah shall go forth from me,”) as well as his physical aspects (“Goodness will flow abundantly and greatly, and all delicacies will be easily found like the dust”).” (ibid)

23. From the end of Tractate Taanis; for an explanation of the higher quality of the 15<sup>th</sup> of Av over Yom Kippur, see footnote 30.

24. **Message of the full moon**

“...Which is expressed on the 15<sup>th</sup> of Av, when “the moon is at its fullest,” reflecting upon the complete state of the Jewish people who “count according to the moon” and who are “compared to the moon” – and who will be restored in the future just as the moon regains its fullness each month.

**The positive within the 9<sup>th</sup> is revealed on the 15<sup>th</sup>**

This concept is also alluded to in the Gemara, concerning the reasons for considering the 15<sup>th</sup> of Av as a “Yom Tov”. The first chronological reason given, is that “it is the day on which those who had to die in the desert ceased dying” [i.e., they had all passed on and no further Jews would die. The decree was issued against the generation who had sinned at the episode of the Spies’ Report; each 9<sup>th</sup> of Av (the anniversary of the sin) another large group would die. During the 9<sup>th</sup> of Av of the final year in the desert, no-one passed away; the Jews were uncertain whether that meant the decree had ended or that they had simply miscalculated their calendar. Once they saw the full moon on the 15<sup>th</sup> of the month however, they now knew that the 9<sup>th</sup> of Av had indeed passed.] It was ascertained on the 15<sup>th</sup> of Av that no further Jews were to die; the actual decree having ceased on the 9<sup>th</sup> of Av.

**Tu B’av sheds full light on Tisha B’av**

It is likewise understood regarding the annulment of the decree of destruction and exile of the 9<sup>th</sup> of Av – “I will establish this day for you as a day of weeping for generations.” It is clarified on the 15<sup>th</sup> of Av that the “weeping for generations” of the 9<sup>th</sup> of Av has *ceased*. Now, just as on the 15<sup>th</sup> it was clarified that decree of *dying in the desert* had been nullified previously on the 9<sup>th</sup>, it is likewise regarding

*A foretaste of the future revelation radiates on the 15<sup>th</sup> of Av: not only is the ‘descent’ of the 9<sup>th</sup> of Av removed, but rather it is transformed into “joy, gladness and a Yom Tov.” That is why the 15<sup>th</sup> of Av will be a greater festival than all other Yomim Tovim!*<sup>25</sup>

*The Gemara (at the end of Taanis) states: From the 15<sup>th</sup> of Av the sun’s strength wanes ... from thereon, he who adds, has increased.” Rashi<sup>26</sup> explains: From the 15<sup>th</sup> of Av some of the [hours of the lengthened] nights are added to the [hours of the shortened] days in order to increase in Torah-study – and a person thereby adds life to his lifespan.” It is likewise brought in Halachah, “One should begin studying by night from the 15<sup>th</sup> of Av onward (Rema, Yoreh Deah 246:8); “From the 15<sup>th</sup> of Av a person should add bit by bit” (Alter Rebbe’s Hilchos Talmud Torah 84:8).<sup>27</sup>*

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the annulment of the decree of *destruction and exile*; it is clarified that the ‘descent’ of destruction and exile of the 9<sup>th</sup> of Av is for the sake of the *ascent* of redemption... [See main text above for continuation].” (Parshas V’eschanan 5748 – Hisvaduyos p.146-147)

25. Ibid.

26. **Extra study at night adds to one’s lifespan**

“See Maharatz Chayos to the end of tractate Taanis, and in the Shem Hagedolim by the Chida ...

[There is a debate as to whose explanation this is;] what is certain however, is that this explanation was given by one of the great figures of Jewry whose work has been accepted and disseminated throughout the Jewish world, and that it is an explanation uttered via Ru’ach Hakodesh (divine influence) ... The Rashbam writes similarly on the tractate Baba Basra... “From the 15<sup>th</sup> of Av and onward, he whose nights are increased at the expense of the days in Torah-study, days are added to his years.” As is written, “For it [i.e., the Torah] is your life,” and further, “For length of days and years of life [and peace] will be added to you.” Since the nights are longer and the days are shorter, a person should occupy himself with Torah also at night.” (Parshas V’eschanan 5748, footnote 41 – Hisvaduyos p. 149)

27. **Why emphasis a physical reward for studying Torah?**

“Why do we add that there is a reward that is given for an increase in Torah-study (from the 15<sup>th</sup> of Av), and that the reward is “life is added to his lifespan?” The answer is that this comes to teach us that the complete state of Torah-study is when the study is in a manner of “double” – in other words, when it includes all perfections and advantages, both spiritual and physical. In addition to the spiritual advantage (fulfilling the Mitzvah to study Torah), it also contains the advantage that it affects the physical (“our life and length of days” and “length of days and years of life [and peace] will be added to you”). *From the addition in Torah-study,*

## GREATEST YOM TOV, MORE TORAH

- We should all do our part in ensuring that already at the very beginning of the 15<sup>th</sup> of Av it will be recognizable that “the Jews had no festivals like the 15<sup>th</sup> of Av”; it is explained in Halachah that from the 15<sup>th</sup> and onward there should be an increase in Torah-study.<sup>28</sup>

## JOYOUS FARBRENGEN

- It is fitting to arrange a great farbrengen [Chassidic gathering] for men, women and children, in every location and amidst profound joy – in the spirit of “the Jews had no festivals like the 15<sup>th</sup> of Av.” It should be an extremely great joy, like that of a wedding!<sup>29</sup>

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*actual, additional physical life is added, with literal length of days!* Moreover, through utilizing the nights for the study of Torah, we reveal within the world the ‘soul’ and inner aspect of the nighttime (and ‘lengthy nights’ in particular), which is “that the nights were only created for Torah-study” (Eruvin 65a; Tur and Shulchan Aruch, Orech Chaim 238).” (Parshas V’eschanan 5750 – Hisvaduyos p.123–124)

### 28. The Sages meant it literally

“Before we begin examining all of the explanations on this quote from our Sages [“the Jews had no festivals like the 15<sup>th</sup> of Av”], it firstly must be understood *literally*... [See main text above for continuation].” (Roshei Vedarim to Night of Menachem-Av 15 5749 – Hisvaduyos p.412)

“Even before learning and understanding the detailed explanations of the advantage of the 15<sup>th</sup> of Av, a person should fulfill in actuality (“the main thing is the deed”) those aspects that are relevant to the 15<sup>th</sup> of Av according to the *plain meaning of Halachah*, which is relevant to every Jewish person. The actual instruction is twofold:

a) To begin with, the instruction that is well understood from the statement of the Mishna that “there were no greater festivals for the Jewish people than the 15<sup>th</sup> of Av...” – each Jew should strive to accomplish all that is dependant upon him, so that this day (the entire day from start to finish) should be a ‘Yom Tov’, and indeed, a *great* Yom Tov that has no rival throughout the entire year, in the spirit of “there were no greater festivals.”

b) The main thing is the clearly stated instruction from the Gemara that “from here onward he who adds, he is added to,” and “he who adds nights to the days to occupy himself with Torah, life is added to his lifespan,” and the similar Halachic and literally applicable ruling of the Shulchan Aruch, that “a person should begin studying at nights from the 15<sup>th</sup> of Av and onward,” and “from the 15<sup>th</sup> and onward a person should increase bit by bit.”” (15<sup>th</sup> of Av 5749 – Hisvaduyos p.157)

### 29. Like the joy of a wedding

## FESTIVE MEAL

- The gathering should be held with ‘feasting and gladness’, by having an actual festive meal.<sup>30</sup>

## DRINK, NOT DRUNK

- Obviously, caution is needed when drinking so it should not cloud the intellect... On the other hand a person *should* take some hard drink, “which gladdens G-d and man.” It is simply that the drink should be of very small quantity and accompanied by all the relevant restrictions.<sup>31</sup>

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“Which is connected to the great rejoicing and Yom Tov of the 15<sup>th</sup> of Av (“when the daughters of Jerusalem [or daughters of Israel] would go forth ... and dance in the vineyards ...”). Specifically according to the prevalent Jewish custom (after the 9<sup>th</sup> of Av) to increase in engagements and weddings (particularly following the interruption of the Three Weeks).” (Parshas Devarim 5751 – Hisvaduyos p.96)

““There were no festivals as the 15<sup>th</sup> of Av.” This statement refers to the era of the Beis Hamikdash, when the festivals included the joy of the pilgrimages and peace-joy offerings – yet all that did not even begin to approach the joy of the 15<sup>th</sup> of Av! Likewise regarding the joy of the future, which will be a greater joy than all of the festivals, including Simchas Torah and Purim!

There is but one exception: the joy of a *wedding* (whose theme is bound to the 15<sup>th</sup> of Av), for even nowadays it is similar to the joy of the future! As we say in the blessing under the Chupah, that in the future there will be “the sound of joy and the sound of gladness, the voice of the groom and the voice of the bride.” In fact, it is customary that in these days, following the Three Weeks, we further increase in engagements and weddings; since there was an interruption in these matters to the Three Weeks, they are now given *greater* emphasis. May each and every one of them build an everlasting edifice.” (Roshei Devarim to Parshas Devarim 5751)

### 30. A touch of Purim

“Both the 15<sup>th</sup> of Av and Yom Kippur are Yomim Tovim; the advantage of the 15<sup>th</sup> of Av over the Yom Tov is regarding eating and drinking – similar to the advantage of Purim over Yom Hakippurim.” (15<sup>th</sup> of Av, 5749 – Hisvaduyos p.157-158)

“The 15<sup>th</sup> of Av is a Yom Tov that is bound with a physical meal of food and drink (similar to Purim, particularly as (Shushan) Purim falls on the 15<sup>th</sup> of the month, which alludes to Hashem’s Name, Yud-Hei (which [is the numerical equivalent of 15 and is an independent name for itself – even higher than the name Havayah].” (Night of the 15<sup>th</sup> of Av, 5749 – Hisvaduyos p.415)

31. See Roshei Devarim for the night of Menachem-Av 15, 5749 – Hisvaduyos p. 416: “As has been said numerous times, the matter is only dependant upon our will. If a person truly desires so, than the quantity of liquor is irrelevant (unlike the will of his animalistic soul which craves more than it has received). Even with a small amount a person can affect joy.” See there, p. 158: “It is obvious, that although we

## PROMOTE TORAH-STUDY

- During the gathering, each person should encourage the other to increase in Torah-study [see Intro.], both in the revealed and inner aspects of Torah.<sup>32</sup>

## SIYUM

- We should deliver words of Torah during these gatherings – and better yet, a Siyum on a tractate should be held.

## TZEDAKAH, RESOLUTIONS

- We should also then give Tzedakah and make positive resolutions to increase in all aspects of Torah, Mitvos and in all good matters.<sup>33</sup>

## WOMEN AND CHILDREN

- This addition in Torah is also applicable to women,<sup>34</sup> specifically in the laws that are relevant to them – as well as to children, particularly those spending the summer in camp.<sup>35</sup>

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have emphasized the advantage of the Yom Tov... greater than the three Yomim Tovim of Pesach, Shavuot and Sukkot, similar to Simchas Torah (which is even higher than Yom Kippur), beyond limitations and ‘*ad dlo yoda*’ [the joy of Purim]... Nevertheless, there should be the known restrictions regarding the quantity of liquor, in addition to the fact that at the truth of the matter, when a person truly desires, the quantity of liquor is totally irrelevant altogether [See footnote 83: unless one involves the will of the animalistic soul], since the quantity is nullified before the quality (of the joy) which is similar to the case in the laws of Shabbos, where the vessel is nullified to the edibles within”

32. See 15<sup>th</sup> of Av, 5749 – Hisvaduyos p. 158: “Since ‘great is study for it leads to action’, through this it will be added in all matters of actuality which are connected to the ‘flame of Mitzvos’ and the ‘light of Torah’.” See also there, footnote 85: “And a particular emphasis regarding the inner dimensions of Torah, from the advantage of the very day of the 15<sup>th</sup> of Av which is the numerical equivalent of Yud-Hei, which in addition to being an independent Name of Hashem is also the **inner** dimension of the name *Havaya*. Its parallel in Torah is the **inner** dimension of the Torah.”
33. See Parshas Devarim 5751 – Hisvaduyos p. 96.
34. See 20<sup>th</sup> of Av, 5750, footnote 137 – Hisvaduyos p.157: “Note that by the Giving of the Torah, the women preceded the men.” See there.
35. See 20<sup>th</sup> of Av, 5750 – Hisvaduyos p. 157.

## FARBRENG AND FARBRENG

- Farbrengens should greatly abound; at the onset of the day, during the day, at the day's conclusion and the subsequent night<sup>36</sup> – and continue during the following days too!<sup>37</sup> If necessary the farbrengen could be made up on the following Shabbos...<sup>38</sup>

## REPEAT AND EXPAND

- Even those who have already held a farbrengen,<sup>39</sup> yet are unsure whether it fulfilled the requirements or if there was room to accomplish more, should solve their dilemma with this simple solution: Hold another farbrengen *immediately* in a far greater manner than the first!<sup>40</sup>

## WHEN THE 15<sup>TH</sup> IS EREV SHABBOS

- When the 15<sup>th</sup> of Av is on Friday and questions arise

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36. See the night of Menachem-Av 15, 5749 – Hisvaduyos p. 415: “at the very conclusion of the 15th of Av (as is the case with the conclusion of all matters of holiness) it includes the entire day from start to finish. Moreover, ‘the beginning is wedged in the end’ and the end of the day completes the entire day, and in a far greater measure.”
37. See 15<sup>th</sup> of Av, 5749 – Hisvaduyos p. 160. See there in footnote 94: “Even during the rest of the day, when involved in other aspects of service, the effect of the farbrengen of the 15<sup>th</sup> of Av, the farbrengen of ‘the day which the Jewish people have none to compare to throughout the entire year’, is recognizable upon him!” See also Motzei Tu B’av 5749 – Hisvaduyos p. 415: “Strive to arrange farbrengens in each and every location during the 15<sup>th</sup> of Av, in a manner of being ‘recalled and [thereby] performed’ [i.e. leading to action]. So that when a person subsequently goes to perform another task, they will ‘recall’ even whilst occupied, the unique farbrengen of the 15<sup>th</sup> of Av, in addition to the fact that farbrengens in general and chassidic ones in particular, bear a theme of going beyond the strict letter of the law.”
38. See Roshei Devarim for the night of Menachem-Av 15, 5749 – Hisvaduyos p. 412-413: “Especially so in the light of this year’s calendar, where the 15<sup>th</sup> of Av occurs within the three days preceding Shabbos [which the Sages relate to the coming Shabbos]”.
39. “Those who have not yet made a farbrengen should certainly do so in the wake of the 15<sup>th</sup> of Av.” [See main text above for continuation].
40. See Motzei Tu B’av, 5749 – Hisvaduyos p. 416: “Seeing that the entire theme of the 15<sup>th</sup> of Av is to add, the question should therefore be solved... [See main text above for continuation].”

whether or not farbrengens could be held due to the approaching Shabbos, the solution is to hold a grand farbrengen on Thursday night with such intense joy that all questions dissipate!<sup>41</sup>

### **MORE TORAH, LONGER LIFE**

- The instruction of our Sages that, “from the 15<sup>th</sup> of Av and onward the nights are lengthened to be used for Torah-study, which increases a person’s life,” should be announced and publicized in every location.<sup>42</sup>

### **UNTIL YOU’RE 180**

- What about one who has reached the age 120? Why, through now adding in Torah-study, he extends the length and goodness of his days until 180 – like the lifespan of Yitzchak! After all, 180 is the fitting lifespan for our forefathers and thereby all of Israel.<sup>43</sup>

### **TEACH BY EXAMPLE**

- We should begin our “announcing and publicizing” of the above message with ourself; we should set an example by adding in the quantity and quality of our own Torah-study – and to likewise encourage our household and every Jew we can inspire to follow suit.<sup>44</sup>

### **STUDY WITH DELIGHT AND DEVOTION**

- Together with publicizing the above statement regarding increasing our Torah-study, we should also emphasize the

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

42. See Parshas V’eschanan 5750 – Hisvaduyos p. 124: “The addition in Torah-study will certainly lead to action, ‘great is study for it leads to action’, namely, an addition in performing the Mitzvahs with embellishment.”

43. See Parshas V’eschanan 5750 – Hisvaduyos p. 128: “Furthermore, ‘as the lifetime of the tree will be the lifetime of My people’ (Yeshaya 65:22), and until the eternal life of the future without an interruption between them [i.e. the present life will seamlessly merge into the eternal life of the future]!”

44. See Parshas V’eschanan 5750 – Hisvaduyos p. 124.

remainder of our Sages' statement: that "thereby life is added to his lifespan."<sup>45</sup> The Jewish people will thus be encouraged to devote themselves to Torah-study in the manner of "all my limbs declare" [the praise of G-d, i.e., to study with our entire being], with depth and delightful enjoyment!<sup>46</sup>

### WE CAN INCREASE OUR SCHEDULES

- We all already have a fixed schedule for Torah-study; it is nevertheless certain that Hashem grants us the ability to further *increase* our Torah-study – and our task is simply to reveal and draw this ability into actuality.<sup>47</sup>

### PUBLIC SHIURIM

- We should specifically utilize the instruction to increase in Torah from the 15<sup>th</sup> of Av by making *public* Torah sessions. New sessions should be established where there were none before, and those that previously existed should be expanded and bolstered.<sup>48</sup>

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45. See Parshas V'eschanan 5750 – Hisvaduyos p. 124: "There is a clear promise in our Holy Torah which is the Torah of Truth, that length of days are thereby added to the person who increases in Torah-study!"

46. See *ibid.* and on p.124-125: "The very awareness of this fact encourages a Jewish person to accept a positive resolution to increase in Torah-study, to raise himself above the distractions, financial concerns, and the like, and to place himself in the position of the Jews who were fed manna [in the desert and were thus able to study Torah totally unhindered] (for 'the Torah was [deliberately] only given to those who were fed manna'). At least [a person is able to attain this] at the time of actual study, giving himself over to the study of Torah in a manner of 'all my limbs declare' [the praise of G-d i.e. to study with his entire being], with depth and delightful enjoyment, and with the knowledge that Hashem will provide all of his needs and those of his household."

47. See the 15<sup>th</sup> of Av 5749 – Hisvaduyos p.159-160: "Since [Hashem says] 'I only request of them in accordance with their abilities' (Tanchuma Naso 11), it is certain that Hashem gives the ability, and 'all who give, give generously' (Baba Basra 53a)..."

48. See Parshas V'eschanan 5750 – Hisvaduyos p. 124: "An additional quality is bestowed upon a person's increase in Torah-study when one does not do it alone, but rather makes it part of a public Torah-study session, 'two who sit and occupy themselves with Torah'. It is therefore fitting... [See main text above for continuation]."

## ADVANCE IN GREAT LEAPS

- There are numerous levels within the directive to add in our study of Torah, each higher than the previous. In general, we should perform our regular divine service in a manner of continuous ascent,<sup>49</sup> including completely *innovative* ascents; therefore, when the Sages specifically *instruct us* to increase in connection with a particular occasion [such as the 15<sup>th</sup> of Av], it obviously refers to an increase that is totally irregular, i.e., an *incomparable* increase!<sup>50</sup>

## LET NOTHING STAND IN YOUR WAY

- If you have concerns regarding your livelihood, resolve not to allow your concerns to distract you from increasing in Torah-study. The very act of making such a resolution will *itself* cause Hashem to bless you so that you should have no concerns from the outset – and that you will be able to study Torah amidst spiritual and physical tranquility!<sup>51</sup>

## NOTIFY SOMEONE OF YOUR RESOLUTION

- In 5748 (1988) the Rebbe proposed that each of us notify another person regarding our fulfillment of the directive to add in

49. See *ibid.* 5748, p. 152-153: “In a manner of ‘they will go from strength to strength’ (Tehillim 84:8) and ‘continuously increase... we always move higher in matters of holiness’ (Shabbos 21b), and even an increase in an innovative manner, as it is written “‘That which I command you *today*’” - it should not be like an old decree in your eyes... rather brand new’ (Rashi, V’eschanan 6:6).”

50. See *ibid.* 5748, p.153: “Moreover, immediately following the 15<sup>th</sup> of Av when the incomparable increase begins, we enter the day of Shabbos [in the calendar of that particular year] which adds an elevation and completion to all the days of the previous week and particularly to Erev-Shabbos. Furthermore this Shabbos is Shabbos Nachamu, whereby it is emphasized that our service should be performed in a ‘doubled’ manner, as per the ‘double consolation’ which comes about through our doubled service, ‘doubled for salvation’ (Iyov 11:6), and also being Parshas V’eschanan, ‘a freely granted gift’ [as Moshe requested in the opening words of this Parsha]; a ‘doubling’ and a ‘free gift’ even relative to the incomparable increase of the 15<sup>th</sup> of Av!”

51. See *ibid.* 5750 – Hisvaduys p.125: “Especially so seeing that every Jewish person rightfully ought to receive this according to the law and Halacha, in a manner ‘like the meal of Shlomo in his time’ [who had a vast wealth] and even more than that... with length of days and goodly years amidst a healthy body and soul!”

the above activities from the 15<sup>th</sup> of Av and onward. Doing so will increase the strength and success of our resolution.<sup>52</sup>

### WRITTEN ACCOUNT

- Ideally, we should give a *written* account of our resolutions – accompanied by a request that the other person (or people) approach us from time to time to encourage their actual implementation, and to inquire whether we could make further increases.<sup>53</sup>

### AN “ADDITIONS”-COMMITTEE OF THREE

- Better still, each neighborhood, group or institution<sup>54</sup> (or where that is not possible, each individual) including men, women and children (for this is applicable to everyone), should appoint a board of *three* people and inform them of the resolutions.

- From time to time (and the more often the better), the ‘committee’ of three should go and check how each person is implementing their self-accepted increase in Torah-study – in order to encourage *further* growth. The uniqueness of having a board consisting of three people is well-known, for “a Beis Din may not contain less than three.”<sup>55</sup>

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52. See Parshas Ekev 5748 – Hisvaduyos p. 180. See there p.181: “To summarize and in order to publicize to every possible place: Every single person, man, woman or child, and certainly institutions, should henceforth increase in actual positive deeds, Torah-study, Mitzvah performance, and the dissemination of Torah and Chassidus. And in order that this will be accomplished with the fitting enthusiasm, they should appoint a committee of three people who will check from time to time at close intervals, and ascertain where they are holding in their increased activities, encouraging them to add even more.”

53. See *ibid.* 5748, p. 180.

54. See above, footnote 52.

55. See *ibid.* 5748, p. 180: “The reason for this is ‘in order that there be within them a [possibility for a] majority or minority should there be any disagreement’. They thereby carry the advantage that one of them could take a positive view that stems from chessed, kindness, another could take a stringent approach that stems from gevurah, severity, whilst the third could reconcile them. The ruling then issues from all three of them, for the perfect reconciliation is when there are differing

## WRITE THE REBBE

- Better yet, each person should write a note to the Rebbe designated for just this purpose and have it signed by the board, in order that it could then be brought to the Ohel.<sup>56</sup>

## GOOD NEW YEAR

- From the 15<sup>th</sup> of Av, we launch our preparations for the month of Elul. Many communities have the custom that they begin wishing each other, “K’sivah V’chasimah Tovah – may you be inscribed and sealed for a good and sweet new year!” from the 15<sup>th</sup> of Av.<sup>57</sup>

*Translated in the memory of*

***Yitzchok Yosef ben Yaakov Mordechai.***

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views which eventually come to agree to the reconciliatory voice. In addition, there is an advantage in having three people, for they cause more Shechina (Divine Presence), help from Heaven and G-dly blessing to be drawn into the fulfillment of these activities.”

56. See *ibid.* p. 181: “It should also be made known that these Pidyon Nefesh notes are to be brought to the Ohel, as has been requested regarding previous activities; they should be brought to the Ohel on Sunday. This will certainly further increase the blessings of the Rebbe in the fulfillment of these activities and additions, when he sees that his request is being fulfilled.”

57. **Why wait for Rosh Hashanah?**

“There is an allusion to this matter: The numerical value of Chamisha Asar B’av (“15<sup>th</sup> of Av”) is equivalent to the numerical value of K’sivah V’chasimah Tovah (“may you be inscribed and sealed for the good”) [See there for sources].” Parshas Ekev 5750 – Hisvaduyos p.153)

Parshas Devarim 5751, footnote 64 – Hisvaduyos p.88. See also 20<sup>th</sup> of Av 5749, an address to Gan Israel - Hisvaduyos p.186-187. See also 22<sup>nd</sup> of Elul 5748, the Sichah following Shacharis - Hisvaduyos p.332: “The Jewish custom is for each person to bless the other with K’sivah V’chasimah Tovah, beginning from *Rosh Chodesh Elul*; we do not need to wait until Rosh Hashanah...”

מוקדש  
לב"ק אדמו"ר מלך המשיח



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בניהם ובנותיהם:

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