

מוקדש

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אדמו"ר מלך המשיח



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

a CALL to **ACTION**

The 3rd Day of Selichos

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

Foreword

we are pleased to bring you this second, newly revised and improved edition of *a CALL to ACTION*. This special edition covers the highlights in the end of the month of Elul, from The 18th of Elul, The 3rd Day of Selichos, Shabbos Mevarchim Tishrei, Erev Rosh Hashanah, The birthday of the Tzemach Tzedek.

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

HaMaaseh Hu Halkar is a compilation of Hora'os ("directives") culled from the Rebbe's talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (Muga and Bilti Muga); we have expended great effort in our attempt to capture some of the Rebbe's calculated and instructive phrasing. This edition's English translation was provided by Rabbi **Yaakov Paley**.

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

Editorial Office of
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a CALL to ACTION

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AT LEAST PART OF A MA'AMOR

- Sometime during the twenty four hours of the third day of Selichos, each of us should study at least a section of one of the Chassidic discourses that were delivered for the third day of Selichos; due to the profusion of such discourses, a person has a large selection from which to choose...²¹

PREPARE A LIVELY FARBRENGEN

- One should certainly make a resolution regarding the farbrengen that should be held tonight – so that it should be held with great Shturem (highly-charged and lively).²²

See also 3rd day of Selichos 5751; Toras Menachem p.296 and onwards, in the main text and the footnotes, where the Rebbe points out the relevance that the number three and especially the third of Selichos contains to a variety of concepts.

21. Action counts

"It is known that this day, as we [clearly] saw, was one of the established occasions whereupon the Previous Rebbe would publicly deliver Chassidic discourses. We likewise saw that many of these discourses were published and distributed.

Being that the whole point in mentioning these matters is to lead to *action*, it is fitting that sometime during the twenty four hours ... [See main text above for continuation]." (Roshei Devarim from 3rd day of Selichos 5751)

22. One person should drink for the rest

"Certainly they will resolve to hold a farbrengen this very night – "Ah Shturemdiker" farbrengen!

It should specifically be held with immense joy, to the extent of Ad deLoy Yoda [a state in which a person is too inebriated to think straight], at least by *one* participant of the farbrengen – who will thus fulfill the obligation on behalf of all present...

Not Purim – but almost

The limits [on drinking alcohol in excess] still apply, for after all, it is not yet Purim... Nevertheless, Purim is connected to Yom Kippurim, which being the culmination of the Ten Days of Repentance, is also bound with their onset, namely, Rosh Hashanah and therefore also the prior days of Selichos!

As in Lubavitch

There is a well known account of the Previous Rebbe concerning the farbrengen in [the original town of] Lubavitch [that took place on the Motze Shabos before Rosh Hashanah – which was *not* the first night of Selichos that year, as explained below].

"Although we are not able to compare ourselves to the circumstances and stature of those times and that place, nevertheless, the matters were transmitted to each of us as our "inheritance" – and an heir inherits *everything*..." – subnote there]

They couldn't walk straight

[The account includes the fact] that when they reached the time for Selichos, they were tottering; their having attained a state of Ad deLo Yoda, caused them to stagger even after the concluding blessing of the farbrengen and even after many of them had in the meantime immersed in a Mikvah and so on!" (ibid)

"It is recounted regarding the Chassidim, that they would hold a farbrengen during the Melaveh Malka meal at the conclusion of Shabbos Parshas *Nitzavim*, which was also Erev Rosh Hashanah (Rosh Hashanah occurring on a Monday that year [and Selichos beginning on Motze Shabbos Ki Savo]). Following that, they would begin to recite the Selichos whilst yet tottering...!" (Chai Elul 5711, p.327)

The Previous Rebbe did not specify the cause for the added auspiciousness of the third day (but see footnote 17).

STUDY AND IMPLEMENT THE DISCOURSE

- The Previous Rebbe¹⁸ expressed the uniqueness of this day through a Chassidic discourse, which he then instructed to be printed and publicized. This discourse contains a great number of teachings which each of us should take and apply to our Divine service, thus increasing in Torah, Mitzvahs and Chassidus.¹⁹

MAIN POINT IS TO PROCEED

- Regardless of whether or not one discovers the true reasons for the uniqueness of this day, the main point is for each of us to add yet further in Torah, and yet further in proper conduct and the like – for every addition in Torah, Mitzvahs and Chassidus is in itself the ultimate truth.²⁰

1) Always occurs on the *third* day of the week [Tuesday], “the day when ‘It was good’ was doubled” [i.e., Hashem repeated “It was good” on the *third* day of Creation as opposed to the other five days.

The reason that the third day of Selichos must always be a Tuesday, is] because [the days of] Selichos always begin at the conclusion of the Day of Rest [Shabbos]. The uniqueness of being the third day of Selichos comes in addition to the [ever-present] quality that accompanies *every* Tuesday (during both day and night) throughout the year.

2) The entire [historical] context of forgiveness [of the Jewish people by Hashem] comes from the *third* set of forty days and nights that Moshe spent on Mount Sinai, whereupon Hashem announced, “I have forgiven as you have requested.”

3) We employ *three* expressions of forgiveness in our requests: Mechilah, Selichah and Kaparah, “forgiveness, pardon and atonement.”

There are many further concepts that apply [to the third day of Selichos in particular], but a hint is sufficient for the wise.” (3rd day of Selichos 5748; Hisvaaduyos 336-337)

[In the spirit of the above license to derive further insights into the 3rd day of Selichos: note that the colossal events of 9/11 2001, the international and global impact of which are yet unfolding, occurred in New York, the “capital” of the Leader of our generation, on the *third day of Selichos* 5761 – Ed.]

18. “Note that the Previous Rebbe himself did not give a reason behind the uniqueness of this day, and every person is therefore able to seek an explanation according to their abilities. As far as we are concerned however, since the Previous Rebbe revealed ... [See main text above for continuation].”

19. Yom Gimmel, Parshas Haazinu 5749; Hisvaaduyos p.372-373.

20. **Extra Tzedakah**

“Accordingly, we should – for the first time – connect the unique virtue of the third day of Selichos with the distribution of Tzedakah. This comes in addition to the fact that we are accustomed to increase in giving Tzedakah throughout the month of Elul.” (ibid)

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The 3rd Day of Selichos

INTRODUCTION

“Selichah” means forgiveness. In the week prior to Rosh Hashanah, the Day of Judgment, it is our custom to rise early each morning in order to recite the Selichos prayers before the regular morning prayers.

The Previous Rebbe wrote, in the year 5705, that the third day of Selichos was observed by the Alter Rebbe as a special day and he would privately and with utmost discretion deliver a Chassidic discourse to his son, the Mittler Rebbe. This secret practice continued on every third day of Selichos, from each generation of Rebbes to the next. The Rebbe Rashab, however, told the Previous Rebbe that he would eventually be instructed to publicize this practice.¹⁶

Sure enough, in the later years after his arrival in America the Previous Rebbe publicly unveiled the previously unknown fact that, within the Selichos period

16. Sefer Hamaamorim 5705, p.226.

Are we worthy of such revelations?

“For many years, the concept of Chai Elul and the third day of Selichos were concealed. Now however, that permission has been granted to reveal them, the Previous Rebbe has publicized them to all corners of the world.

Although one could question whether [or not] our generation was worthy [to have received this information, especially when we are contrasted with the spiritual standing of former generations]...

Our low standing merits great revelations

The answer to that, is that this [lowly standing] is *itself* the very point [of revealing such information]: due to the concealment and obscurity of [the present times, which are referred to as] “the heels of Moshiach,” that have grown overpowering[ly oppressively], as a counter-measure, “they even opened hidden storehouses containing precious wealth and treasures that had been sealed and concealed from the eyes of all” until now.

We will prevail with the treasures of Chassidus

Specifically following the [Previous Rebbe’s] departure, it is certainly incumbent upon each of us to strengthen ourselves, and connect with the “tree of life” and our Leader, the Rebbe, with ever greater strength. With the aid of his treasures and the treasures of his ancestors [i.e., the earlier Rebbes of Chabad], who opened [these treasures] and delivered them to us, we will remove the concealments and obscurities. This is also a preparation and readying to our being “inscribed and sealed [on Rosh Hashanah] for the good.”” (Sefer Hamaamorim 5710, p.270-271)

itself, the third day of Selichos is a particularly spiritually-charged day. (The timing of this revelation carries further significance.¹⁷)

17. **Why did he wait until he came to America?**

“He did not reveal this while he was yet in the “globe’s upper hemisphere” [i.e., Russia, which is amongst those lands where “the influence of Matan Torah *clearly* permeated”]. Rather, he did so upon arrival in the “globe’s lower hemisphere” [i.e., America, a land in which “the influence of Matan Torah did *not* clearly permeate”].” (Yom Gimmel, Parshas Ha’azinu 5749; Hisvaaduyos p.372)

He even changed his schedule of delivering Ma’amorim

“In general, we strive to bolster matters of good conduct that existed in former years – certainly when public awareness of their existence has, for some reason, weakened.

What concerns us is that the Leader of our generation revealed and publicized the particular importance of the third day of Selichos. Further, he did so to the extent of altering his delivery of Chassidic discourses, and the [continued theme-related series of] Chassidic discourses that pertain to Rosh Hashanah, which were normally delivered on specific dates from Rosh Hashanah onward, began to be publicly delivered in the year 5705 (1945) from the *third day of Selichos*. (As the Previous Rebbe wrote in his notes [See intro. and footnote 7, above].)

Why is the third day so special?

True, he did not clearly record a revealed reason [for the importance of the third day of Selichos] in that discourse. Nevertheless, an obvious reason does in fact exist – so patently obvious that there is no need for lengthy research...

If your idea will advance Avodas Hashem with love and awe...

Although one must generally be wary of discovering allusions and explanations of matters on his own – for not every person is qualified to do so – there is, however, the familiar words of the Rebbe Rashab (in his letter that was also printed in Kuntres Eitz Chaim) concerning reading various interpretations into the words of the Tanya. He writes that although one must be wary of doing so, nevertheless, if it will *add to the service of Hashem*, one is then able to state their interpretations.

Note that this message was transmitted even to the ordinary Chassidim, and not only to unique individuals. The message holds true for all matters – if finding one’s own interpretations and explanations will increase the service of Hashem with love and awe, it is then permissible to do so.

Three is Torah

To return to our subject: The number three carries unique significance – to the extent that even the Giving of the Torah was associated with the number three: “A threefold Torah [Torah, Neviim, Kesuvim], that was given to a threefold nation [Kohanim, Leviim, Yisraelim], on the third month [Sivan].”

Matan Torah and Rosh Hashanah

In fact, there is a link between the Giving of the Torah and Rosh Hashanah, which is reflected in the text of the Mussaf prayer on Rosh Hashanah: one of the reasons for sounding the Shofar on Rosh Hashanah is, “to recall the stand at Mount Sinai.” This then is the value of the third day of Selichos; it contains the virtue of the number three.

Three insights into the number three

Additionally, the third day of Selichos: