

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

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

PRACTICAL INSTRUCTION  
FROM THE TEACHINGS OF THE REBBE  
5748-5752

A PROJECT OF  
**HaMaaseh Hu HaIkar**

## *a CALL to ACTION*

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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.

*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  
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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.)

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