

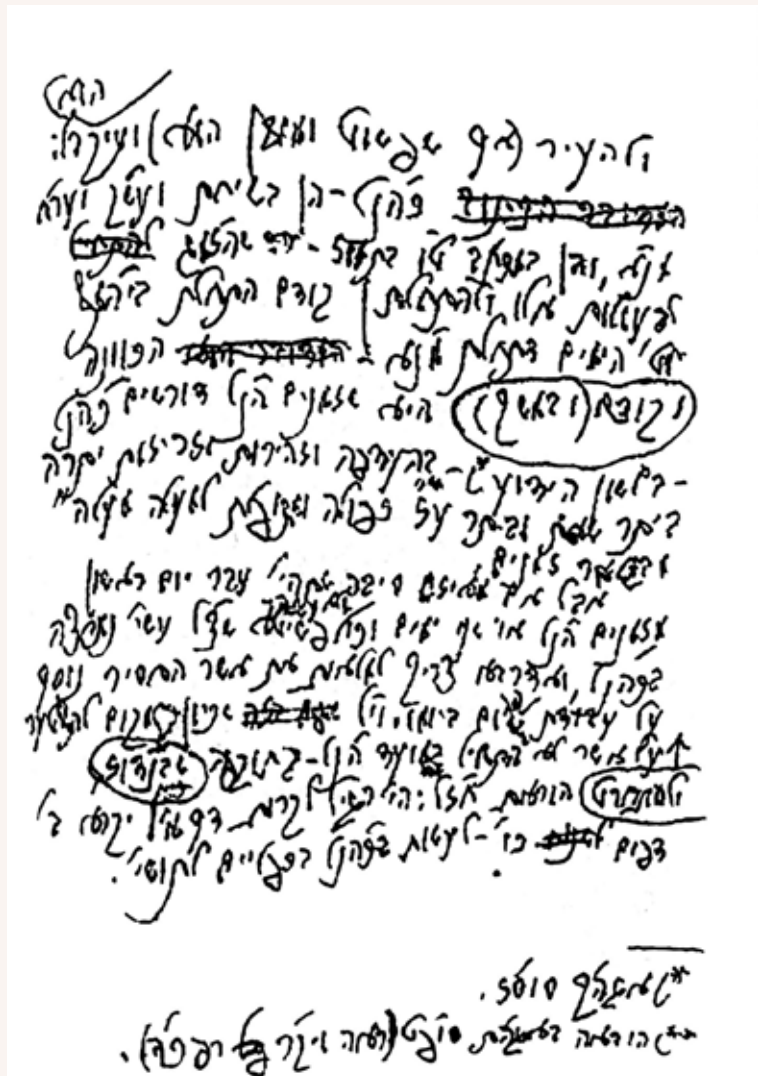


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Time to Make Up

At the farbrengen of Erev Rosh Chodesh Av 5734, the Rebbe encouraged everyone to intensify their efforts in spreading the five *mitvoim* (as they were known at the time), and in general, to strengthen *emunah*, Torah study, and *tzedakah* amongst Yidden. This is especially apropos, the Rebbe explained, given the time of year—the Nine Days of mourning the destruction of the Beis Hamikdash, in the hope that our efforts will hasten the ending of *galus* and the coming of Moshiach.

When the *sicha* was prepared for publishing,¹ the Rebbe added the following addendum in his holy handwriting:²



ולהעיר (אף שפשוט ומובן הוא) ועיקר
הוא: כהנ"ל – הן בשיחת ועש"ק
וער"ח מנ"א, והן במכתב ט"ו בתמוז
– שהזמ"ג לפעולות אלו ולהתחלתן
קודם התחלת ביהמ"צ וקודם (ובמשך)
ט' הימים דתחלת מנ"א – הכוונה היא
שזמנים הנ"ל דורשים כהנ"ל – בלשון
הידוע*) – "בהעדפה וזהירות וזריזות
יתרה ביתר שאת וביתר עז כפולה
ומכופלת למעלה מעלה" מבשאר
זמנים,

אבל אם מאיזו סיבה שתהי' עבר
יום ראשון מזמנים הנ"ל או שני
ימים וכו' ולא עשה – פשיטא שצ"ל
עשי' נמרצה בכהנ"ל, ואדרבא צריך
למלאות את אשר החסיר נוסף
על עבודת היום ביומו. וי"ל שכיון
שבגדו"ז, מקום להצטער ולהתחרט
על אשר לא התחיל במועד הנ"ל –
בתוקפה הוראת חז"ל**): "הי' רגיל
לקרות דף א' יקרא ב' דפים כו' –
לעשות בכהנ"ל בכפליים לתושי'.

(* אגה"ק סוס"ז.

** הובאה באגה"ת סופ"ט (ראה ויק"ר
רפכ"ה).

It should be noted (though this should be simple and self-understood), and this is a vital point:

All of the above — both [what was discussed] in the *sicha* of Erev Shabbos and Erev Rosh Chodesh Menachem-Av, as well as [what was discussed] in the letter [dated] 15 Tammuz³ — that the appropriate time in which to carry out and initiate these activities is before the start of the Three Weeks and before (and during) the first Nine Days of Menachem-Av—the implication is that these dates behoove the above [activities, in a manner professed by] the famous expression*): “with an additional measure of vigilance and zeal, [a zeal] doubly and exceedingly elevated and powerful, far surpassing” [one’s efforts] at any other time.

However, if for whatever reason, the first day, or two days etc., of those dates have already passed and one has not done [any activities as of yet]—it is obvious that one must [immediately] begin with the greatest effort in all of the above.

On the contrary—[not only must one begin doing these activities,] one must compensate for [the time] lost, in addition to doing what needs to be done for each day on its own merit.

We might add: Being that in this instance, a person could rightfully feel sorry and regretful for not starting at the proper time — we can aptly apply the instruction of our sages**): [If one wishes to do teshuva,] if he was accustomed to studying [only] one page [of Torah], he should study two pages, etc. [In our instance:] he should engage in all the above efforts in a doubled measure.

*) Iggeres Hakodesh end of *siman* 7.

***) Cited in Iggeres Hateshuvah, end of ch. 9 (see Vayikra Rabba, beginning of section 25).

1. Published in Likkutei Sichos vol. 13, p. 274.

2. Published in Toras Menachem vol. 77, p. VI.

3. Published in Igras Kodesh vol. 29, p. 201, where the Rebbe calls on everyone to increase their efforts in the *mitzvot*, starting before the Three Weeks and the Nine Days.