



לע"נ
הרה"ח הרה"ת ר' שלום דובער ע"ה בן
הרה"ח הרה"ת ר' חיים משה ע"ה
גלב"ע ד' סיון ה'תשע"ה

ולע"נ
הרה"ח הרה"ת ר' נחמן ע"ה
בן פנחס ע"ה
סודאק
גלב"ע י"ז סיון ה'תשע"ד
ת"נ צ"ב

נדפס ע"י משפחתם
הרה"ת ר' יוסף יצחק
וזוגתו מרת חנה שרה
ומשפחתם שיחיו
אלפרוביץ



Do It!

אאמו"ר כותב באחד ממכתביו: טובה פעולה אחת
מאלף אנחות. אלקינו חי ותורה ומצוות נצחיים
המה, עזוב את האנחה ושקוד בעבודה בפועל
ויחנך האלקים.

My father [the Rebbe Rashab] writes in one of his
letters: A single act is better than a thousand groans.
Our G-d lives, and Torah and mitzvos are eternal; quit
the groaning and work hard in actual avoda, and Hashem
will be gracious to you.

(Hayom Yom 8 Adar II)

When the Rebbe sends out a shliach, he tells the
shliach that his main focus needs to be on **concrete
action**—מעשה בפועל.

Now is the time when we must seize every
opportunity at hand. As the Gemara says, "חטוף
ואכול, חטוף ואשת"י"—grab and eat, grab and drink.
As nature has it, "grabbing" doesn't leave time for
much thought or intellectual comprehension. But
this is what the Rebbe expects of his shluchim:
To go out into the world and refine the holiness
lying beneath the surface. Both on the universal
level, refining the entire world, and also on a
personal level, refining oneself and his immediate
surroundings. The main thing is action!

In times gone by, when people had deeper and
broader emotional capacities, it was expected
that they engage in both "נעשה"—doing the deed,



and “נשמע”—understanding and comprehending. Nowadays however, not everyone is capable of mastering both of these aspects.

Every minute we have should be utilized to influence a fellow Jew and bring him to fulfill more mitzvos. Every moment is precious. We cannot afford to push this off for a later time. The [Friediker] Rebbe says that we are standing at the threshold of *geula*; all that’s left is to “polish the buttons.”¹

A recurring theme in the Rebbe’s outlook for our generation is the importance of “doing the deed.”

It is not our job to overly complicate the issues and contemplate the meaning of things if this will delay the action, even by a small amount of time.

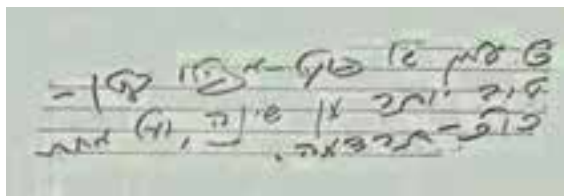
Essentially, this was taught by all the Rabbeim throughout Chassidus, starting with the Alter Rebbe. In his famous letter written in the days before his *histalkus*, “²איהו וחיוהי חד,” the Alter Rebbe explains that there is intrinsic value found specifically in the physicality of this world. Only in physical creations is the power of Hashem Himself—the power of “*Atzmus*”—manifest and evident.



[This is in addition to the Alter Rebbe's explanation earlier in Tanya³ that it is Hashem's Will that we fulfill mitzvos and refine specifically this physical world, for it was here where He desired to have a *dira b'tachtonim*.⁴]

The Frieddiker Rebbe relates that when Chassidim first heard the explanation in this letter, describing the value of the physical world, they were transformed. A whole new appreciation and *chayus* in fulfilling mitzvos emerged!⁵

SLEEP?



כל ענין של פועל - אפילו קטן - טוב יותר מן שינה, ועל אחת כו"כ - תרדמה.

Any bit of concrete action—even small—is better than sleeping, and certainly a deep sleep.

Asiya L'eila

The source for this concept can be found in the words of the Zohar, "עשי לעילא," indicating that the power of the deed—although it is seemingly the lowest when compared to the power of thought or speech—nevertheless reaches the highest heights.⁶

AXE ON THE WOOD

"*Taporu-da-plachu*" (Russian for "Axe on the wood") is an expression often used by the Rebbe when explaining the importance of tangible results from any topic of discussion.

In the Rebbe's words at an early farbrengen:

One might ask: Aren't the concepts of *ahavas Hashem*, *ahavas haTorah*, and *ahavas Yisroel* age-old obligations, stated clearly in the Torah? What exactly did Chassidus add to these well-known mitzvos?

The answer is: Chassidus takes each concept in the Torah and explains it, demonstrating how

they are all attainable *in practice* for each and every person, in his everyday life!

As my father-in-law said, quoting his father, the Rebbe Rashab: “*Taporu-da-plachu!*” The axe is on the wood. Instead of having the axe on its own and the wood untouched, the axe must actually reach the wood and have its desired effect...

(*Simchas Beis Hashoeiva* 5712)

Stop Wasting Time!

When people complained that they were not seeing progress in their *avodas Hashem*, the Rebbe often reminded them not to get caught up in calculations, which are of little value, and that action is the main thing.

“Even if what you’re saying is true,” the Rebbe writes, “complaining about it is useless. *Asiya leila*. Start with the ‘simpler’ things, like meticulously keeping the *shiurim* of Chitas, established by my father-in-law, and keep on going until you also succeed with *hafatzas hamaayanos*, influencing your surroundings to become a proper *chassidische* stronghold...”⁷

In another letter, the Rebbe explains why sighing and groaning is not only useless, but also harmful. Compared to even the smallest action, sighing doesn’t stand a chance:

“You complain about your spiritual standing,” the Rebbe writes. “You have certainly heard of the quote from the Rebbe Rashab, ‘One deed is better than a thousand groans...’ In simpler terms: *ענוג צו קרעכצן און מער געטאן*—stop groaning and start doing something!

“This is also the logical approach: Firstly, groaning is bad for your health, and the Rambam says that guarding one’s health is part of serving Hashem. Additionally: When one groans, he feels as if he’s already done a ‘favor’ for Hashem, and did a sort of *teshuva*. Now he can go and take a rest. This is obviously detrimental to his *avoda*. On the other hand, if he will do something, even a small action, at least something has been accomplished!”⁸

Mitzvah Achas

The Rebbe teaches us never to underestimate the power of even one single action and its potential to change the entire world.

There is a well known ruling of the Rambam that the Rebbe quoted hundreds of times (perhaps more): A person should always see himself and the entire world as on an even scale. With one single action he can tip the scale to the right side and bring salvation to the entire world.

Putting this in perspective in a most personal manner, the Rebbe once explained in a *sicha*:

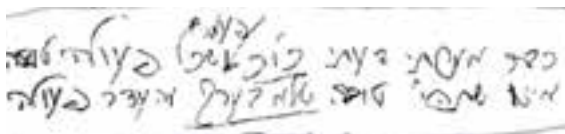
The Baal Shem Tov told Reb Mordechai Hatzaddik that a *neschama* can come down into this world for seventy or eighty years, just to do one favor for another Jew, whether in *gashmiyus* or *ruchniyus*.

Imagine: The entire life of a person, even a great *tzaddik*, who fulfilled Torah and mitzvos throughout his lifetime on the highest level, is all only to have that one single action of a favor for another Jew!

This teaches us the importance of every single action. We never know which action it is that needs to be done for us to accomplish our mission on this earth. Each and every individual action must be done with the greatest “*shturem*.”

This may very well be the one!⁹ ①

MUCH BETTER!



כבר אמרתי דעתי כו"כ פעמים שכל פעולה טובה איזה שתהי' טובה שלא בערך מהעדר פעולה

I have already stated my opinion many times: Any good action, whatever it may be, is **immeasurably** better than a lack of action.

1. Sichas Shabbos Parshas Pinchas 5737.
2. Iggeres Hakodesh siman 20.
3. Perek 35 and further.
4. See introduction to Iggeres Hakodesh siman 20 in *Shiurim B'Sefer HaTanya*.
5. Sichas Acharon Shel Pesach 5694.
6. See maamar *Matzah Zu* 5682 *se'if* 2.
7. Igros Kodesh vol. 6, p. 77.
8. Igros Kodesh vol. 6 p. 127.
9. Shabbos Parshas Noach 5749; Hisvaaduyos 5749 vol. 1, p. 295.