

DAYS OF MEANING

EXPLORING SPECIAL DATES ON OUR CALENDAR

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2 IYAR

Rebbe Maharash's Birthday

On 2 Iyar 5594 (תרי"ד), the Rebbe Maharash was born in Lubavitch.

During the *seuda* of the *bris*, one of the Tzemach Tzedek's sons, Reb Yehuda Leib, asked the Tzemach Tzedek, "Who was the child named after? This name (Shmuel) doesn't seem to run in our family. Was it perhaps after Shmuel Hanavi?" The Tzemach Tzedek replied, "[He was named] after a water-carrier from Polotzk, who was named Shmuel, for a wise man is better than a prophet [*chacham adif minavi*]." (Sefer Hatoldos Admur Maharash p. 7).

{IN THE REBBE'S PRESENCE}

In 5710, the Rebbe held a special farbrengen on this day for the *bochurim*.

In 5736, the Rebbe farbrenged on 2 Iyar, as a continuation of the Rebbe's initiative of *mitzva chinuch*, which he announced a few days earlier. (Read more about this farbrengen, Derher Iyar 5776 "Children Educate.")

13 IYAR

Passing of the Rebbe's Brother, Reb Yisroel Arye Leib

On 13 Iyar 5712, Reb Yisroel Arye Leib, the Rebbe's youngest brother, passed away in Liverpool, England at the young age of 45.

As a young child, Reb Yisroel Aryeh Leib had an incredible memory, was acute and one who delved into study. He absorbed the *chassidische* atmosphere of his childhood home, as well as much Torah knowledge. His diligence was so strong, that his mother, Rebbetzin Chana, often had to tear him away from his learning to make sure he ate.

For some time, Reb Yisroel Arye Leib was in Leningrad in the Frierdiker Rebbe's court, and the Frierdiker Rebbe was very fond of him. The Chassidim liked him as well, often surrounding him and discussing various questions of *nigleh* and Chassidus with him.

Reb Yisroel Arye Leib left Russia and settled in Berlin in 5690 (תר"צ). In 5694 (תרצ"ד), he moved to Eretz Yisroel and settled in Tel Aviv, where he married. In 5710, he moved to Liverpool, England, where he passed away a few years later. As per the Rebbe's request, his *aron* was brought to Eretz Yisroel, and his resting place is in the Chabad part of the Cemetery in Tzfas.

When the Rebbe was told about Reb Yisroel Arye Leib's passing, he asked that it be kept a secret from their mother, Rebbetzin Chana. The Rebbe took great effort to make sure that she wouldn't be informed about this, continuing to do so until her passing, 13 years later.

The Rebbe sat shiva in his room that week. At the end of the week, the Rebbe said a *sicha*, and gave money for a farbrengen in Reb Yisroel Aryeh Leib's memory.

{IN THE REBBE'S PRESENCE}

The Rebbe said *kaddish* on this day every year.

In the later years, in *sichos* around the time of the *yahrtzeit*, the Rebbe spoke about the *hora'ah* in *avodas Hashem* that can be learned from his name.

Rabbi Levi Bistritzky of Tzfas informed [the Rebbe] that most of the *anash* in Tzfas visited Reb Yisroel Aryeh Leib's *kever* to recite Tehillim and give tzedakah on his *yahrtzeit*, 13 Iyar.

The Rebbe wrote in response: *Tach tach* (Many thanks). May it be [Hashem's] will that all of the *tefillos* should be accepted among the *tefillos* of all of *B'nei Yisroel sheyichyu*, "and they should accomplish everything."

HISTORICAL HIGHLIGHTS



The Rebbe draws lessons from occurrences on dates in Jewish history:

14 IYAR

Pesach Sheini

The Rebbe farbrenged a number of times on this day, especially in the 5740s. The Rebbe would speak about the Friediker Rebbe's message, that "עס איז נויטא קיין פארפאלן—there's no such thing as too late," one can always make up what's missing.

21 IYAR

*Birthday of the Rebbe's
Brother, Reb Yisroel Arye Leib*

Reb Yisroel Arye Leib, the Rebbe's youngest brother was born in 5666 (תרט"ו) in Nikolayev.

The date of his birth was only publicized recently, when the *pinkas*—ledger—of the Nikolayev community was discovered.

20 IYAR

וְיָהִי בַשָּׁנָה הַשְּׁנִיית בַּחֹדֶשׁ הַשְּׁנִי בְעֶשְׂרִים בַּחֹדֶשׁ נִגְעְלָה הָעֲנָן מֵעַל מִשְׁכַּן הָעֵדֻת:
וַיִּסְעוּ בְנֵי יִשְׂרָאֵל לְמִסְעֵיהֶם מִמִּדְבַּר סִינַי וַיִּשְׁכְּנוּ הָעֲנָן בְּמִדְבַּר פָּאֲרֹן:
וַיִּסְעוּ בְּרֶאשִׁיתָהּ עַל פִּי יְהוָה בְּיַד מֹשֶׁה:

“And it came to be, in the second year, in the second month, on the 20th day of the month, the Cloud rose from atop the *Mishkan*, and the Jewish people set off on their journey from the Sinai Desert... this was the first journey by Hashem's word through Moshe.” (Bamidbar, 10,11-13)

The 20th of Iyar is the day on which the Jewish people were commanded to travel onward from Har Sinai towards Eretz Yisroel.

At a children's rally that took place on 20 Iyar 5740, the Rebbe taught a profound lesson from this *possuk*:

For part of the day, a Yid is “at Har Sinai”—during davening and learning. Then there are times that he must rest, eat, and drink. One might think that since he cannot learn Torah during these times, he is separated from the Torah, *chas veshalom*.

The Torah teaches that going away from Har Sinai doesn't mean going away from Yiddishkeit, *chas veshalom*. On the contrary, the journey was done as the **Torah** directed—“according to Hashem's word through Moshe.”

This is the lesson that 20 Iyar teaches every generation, in every place, including here and now.

Every Yid must be aware that for part of the day, he is at “Har Sinai,” learning the Torah and doing the mitzvos, which we received at Har Sinai...

But also when one must rejuvenate himself by eating, drinking, and sleeping—because he is hungry, thirsty or tired, and needs to regain the strength to continue learning Torah and doing mitzvos—he must know that these needs, too, were created by Hashem. And here, too, Hashem directs the person through the Torah, how he should conduct himself, what and how he should eat, drink and sleep.

וְיָהִי בְנִסְעֵה הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה | יְהוָה וַיִּפְצוּ אֲבִירָה וַיִּנְסוּ מִשְׁנֵאִיךָ מִפְּנֵיךָ:

“When the *aron* traveled, Moshe said, ‘Rise up, Hashem, and let Your enemies be scattered, and may those who hate You flee from before You.’” (Ibid, 10,35)

When the Yidden traveled through the desert, the *aron* traveled at the head scaring away the enemies.

When the “*aron*”—the Torah—leads us, we can follow with tranquility the path that Hashem shows us. Anything that disturbs the person, that dislikes the person, is scattered and flees.

The Yid can go on his way with confidence, tranquility, and joy, acting as a Yid should, until he reaches Eretz Yisroel, with the ultimate *geulah*.

