



THE MONTH OF IYAR

The Rebbe explains that the days of Sefiras Haomer give us the unique capabilities to overcome all challenges and pursue the best performance of Torah and mitzvos.

Specifically, we should increase new Torah classes, specifically in public. There should also be an increase of *siyumim* in Torah.

From all the parts in Torah, a particular focus should be on *ahavas Yisroel*—to speak with another person who differs in opinion, and come to a peaceful conclusion, with the understanding that appreciating opposing views can bring to a better decision.¹

Women are exempt from Sefiras Haomer. Nevertheless (in addition to the many places where the *minhag* is that women do count), women should certainly help by reminding their husbands and children to fulfill this mitzvah. More importantly, they should perform the purpose of the mitzvah — to prepare for the receiving of the Torah.²

The Rebbe instructed that at least one mishnah of the weekly chapter in Pirkei Avos should be studied in depth.³

BEIS IYAR — THE BIRTHDAY OF THE REBBE MAHARASH

Every person should take *hachlatos* upon themselves in the manner that follows the footsteps of the

Rebbe Maharash — *l'chatchilah ariber*. Meaning, by going beyond the limits of the world, and even within the worldly limits, Torah and mitzvos should be performed without intimidation.

There should be *farbrengens* arranged, on the day itself as well as on the days in close proximity to it, especially Shabbos.

Chassidim should utilize the day by learning and teaching others the Torah of the Rebbe Maharash.

Many Chassidus *sefarim*, especially the Rebbe Maharash's *sefarim*, are only available in script or Rashi letters. We must invest the effort to print these *sefarim* in standard print letters.⁴

PESACH SHEINI

Pesach Sheini teaches us that we should never give up and there is always a chance to correct our mistakes.⁵ The Rebbe advised that everyone, on this day, should make a *cheshbon nefesh* to see what needs improvement and what demands growth—especially in *ahavas Yisroel*, correcting the error of Rabbi Akiva's students.

The Rebbe learns the word the Gemara uses — “*Lo nahagu kavod ze ba'ze*” — as a directive towards our increase in *ahavas Yisroel*. It should be: 1) *ragil* — our respect should be one we are accustomed to, and 2) *manhig* — everyone should be a leader; to

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שמעון בן חי' מושקא
לרגל ה'אפשרעניש' ל"ג בעומר

ולזכות אחיו ואחיותיו
החיילים בצבאות ה'
שיינא בת חי' מושקא
לרגל יום הולדתה י"ב אייר
לבריאות איתנה

מנחם מענדל בן חי' מושקא
אסתר הנ' רחל בת חי' מושקא

יה"ר שיגדלו חי"לים בצבא כ"ק אדמו"ר
מתוך שמחה, בריאות והרחבה



influence others to increase in *ahavas Yisroel*.

To inspire action in all the above areas, farbrengens should take place in the days between Pesach Sheini and Lag B'omer.

Children should be involved in these farbrengens, as they have particular involvement in the Lag B'omer parades.⁶

LAG-B'OMER

The Rebbe asked Chassidim to make prior preparations for the farbrengen/parade on Lag B'omer.⁷

The preparations should be with full vigor, even if at times it may be very pressing—a *dochak*—because, as we know, it says about the Rashbi, "*K'dai lismoch alav b'shas hadchak*"—one can rely on Rashbi that it will all turn out well. And more importantly, to be joyful, as that is what Rashbi wanted.⁸

Rashbi was known for his constant Torah learning, making it his profession—*Toraso u'mnaso*. He was also known for his good deeds, the way he expressed his Torah knowledge, making it a part of his daily life.

On the day of his *histalkus*, we should intensify in these two areas:

1) The times one sets for learning should be used to the utmost. Primarily when learning Chassidus — which comes from the Zohar, the work of the Rashbi.

2) To fill every moment with good deeds, letting our learning affect the rest of our day.⁹

In 5740*, as part of the *mitvza* of increasing children's programs, the Rebbe instructed Chassidim to intensify the worldwide Lag B'omer parades.

To incentivize the children, every child should write down how the parade impacted them, and the best writers would receive a prize. To make the impact longlasting, the letters should be compiled in a book, translated into many different languages, and sent worldwide.

There should also be pictures taken of the parades, not only of the entire procession but also of the children's faces. The parades will undoubtedly have better results when the children hear that they may appear in the papers.¹⁰ **T**

1. Toras Menachem 5749 vol. 3 p. 121.
2. Toras Menachem 5751 vol. 3 p. 244-245.
3. Shabbos Parshas Naso 5751; Sefer Hasichos 5751 p. 597. See also Toras Menachem 5712 vol. 2 p. 175.
4. Toras Menachem 5749 vol. 3 p. 100-101.
5. Sefer Hasichos 5751 vol. 2 p. 518.
6. Toras Menachem 5749 vol. 3 p. 157-160.
7. Toras Menachem 5750 vol. 3 p. 149.
8. Toras Menachem 5748 vol. 3 p. 297.
9. Toras Menachem 5748 vol. 3 p. 313-314.
10. Sichos Kodesh 5740 vol. 2 p. 903-904, 918-920.