

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

**PESACH SHENI  
LAG B'OMER (PART I)**

**PRACTICAL INSTRUCTION  
FROM THE TEACHINGS OF THE REBBE  
5748-5752**

**A PROJECT OF  
HaMaaseh Hu HaIkar**

## Foreword

We are pleased to bring you this newly published edition of *a CALL to ACTION* in anticipation of Pesach Sheni and Lag B'omer. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's *sichos* pertaining to our bolstered ability and paralleled obligations surrounding these auspicious dates.

*HaMaaseh Hu Halkar* is a compilation of *hora'os* culled from the Rebbe's talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (*muga* and *bilti muga*). Great effort has been extended to remain faithful to the Rebbe's calculated and instructive nuance. This English translation was (mainly) rendered 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 it happen now, completely and speedily!

Editorial Office of  
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***a CALL to ACTION***

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*Translated in the memory of **Yitzchok Yosef ben Yaakov Mordechai.***

The editors of *HaMaaseh Hu Halkar* seek dedicated individuals who would like to sponsor future editions of a **CALL to ACTION**. Please contact Levi at 347-268-3299.

# Pesach Sheni

**“It’s never too late!”**

*Pesach Sheni (“the Second Pesach”) is celebrated<sup>1</sup> on the 14th of Iyar, a month after the eve of Pesach. The Torah (Bamidbar 9:6-11) relates that in the first year after the Exodus, when the Jewish people were preparing to bring the Pesach sacrifice, there were a few men who were ritually impure (from having performed burials). Being prohibited from bringing the Pesach sacrifice, they came before Moshe and cried, “Lamah Nigarah -Why should we be lose out from bringing the offering of G-d in its time?”*

*In reply, Hashem instructed the laws of Pesach Sheni, whereby “if any man be impure... or on a distant way” on the 14<sup>th</sup> of Nissan, he had a second opportunity to bring the offering on the 14<sup>th</sup> of Iyar. This opportunity to ‘correct’ the past even extended to one who had willfully transgressed G-d's command to bring the sacrifice on Pesach.*

*“The theme of Pesach Sheni is that it is never too late. It is always possible to put things right. Even if one was*

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1. See Parshas Acharei-Kedoshim 5748 – Hisvaduyos p.278: “There is the well known adage of the Alter Rebbe that “We need to ‘live with the times’”. This simply means (‘living’ with [the lessons found in] the Torah portion that is currently relevant ... in addition to the need) to ‘live’ with the instructions that come from the ‘Torah’ of the present time itself.” See there, footnote 2: “Which means, in our case ... *Erev Pesach Sheni* [See subnote there: “Although we do recite *Tachanun* during the Minchah service on Erev Pesach Sheni” – Instruction written before *Lamnatze’ach Ya’anacha* in the Alter Rebbe’s Siddur].” See also there, p.290: “Note that the topic of Pesach Sheni is mentioned in Megilas Ta’anis [an ancient text that recorded every date in the year on which Jews would not fast or give eulogies –Ed]. And “those days that are recorded in Megilas Ta’anis impose Halachic implications such as a prohibition against fasting on the days *prior* to them too [which includes Erev Pesach Sheni -Ed]”. Now, although “the [fasts recorded in] Megilas Sheni have been cancelled” and therefore the prohibition against fasting and the like on the days prior to them have also been cancelled ... it is nevertheless plainly obvious that even following this cancellation, the days recorded in Megilas Ta’anis still bear some residue of their former status – which likewise extends to the days prior to them.”

*“impure”, or one was “far away”, and even in a case when this shortcoming was deliberate, a person can still correct it” – Hayom Yom, 14<sup>th</sup> of Iyar.*

## FIXING THE PAST

- We should endeavor to make all Jewish people aware that on Pesach Sheni a person is granted special powers from Above to correct any shortcomings of the past<sup>2</sup>, in all areas of Divine Service, in Torah and mitzvos—even if the shortcomings are serious deficiencies that have brought the person to a very low spiritual standing.<sup>3</sup>
- (In 1991 the Rebbe said): “Each person should make a personal reckoning of all the areas that he could correct from Pesach Sheni of last year until Erev Pesach Sheni of next year, and one should seek to make these corrections as soon as possible.”<sup>4</sup>
- Special powers are granted on Pesach Sheni to fix, not only the immediate past of the most recent days, weeks, months or the

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2. “There is the well known adage of the Previous Rebbe, “*Es is nitah kein farfalen, men ken aleh'mal farichten* – Nothing is totally lost; we can always correct matters”. [As we find that the law of Pesach Sheni was introduced (See Bamidbar 9:10) to allow those who were ritually impure from performing Jewish burials or at a great distance from Yerushalayim during Pesach (so that they were unable to make and partake of the Pesach sacrifice) to make up their loss at a later date. The spiritual message of Pesach Sheni therefore, is that] even those that are [spiritually] “impure” or those who are “extremely distanced” [on a spiritual level], and even if they were *intentional* transgressors, they are still able to correct their past.” (Parshas Behar 5749 – Hisvaduyos p.147)
  3. “... The above adage (chiefly) emphasizes the possibility to correct even the *very lowest situations*, the position of being the very opposite of pure (or distanced from the Beis Hamikdash), even if the situation was [in the words of the verse] “*lachem - to you*” i.e., willfully, even *deliberately* (*rachmanah litzlan* - Heaven have mercy!). Nevertheless, even such a situation is not lost and is able to be corrected.” (Ibid p.159)
  4. “This Sunday is Pesach Sheni. The adage of the Leader of our generation on this matter is well known; the lesson that we are to take from Pesach Sheni is that *Es is nitah kein farfalen* – Nothing is totally lost. Therefore, we should act [see main text above] ... *as soon as possible*, even on this very day of Shabbos, or at least on the following days – beginning with Pesach Sheni itself, right from Motze Shabbos, which is the time of the Melaveh Malka, “The meal of Dovid, King Moshiach”.” (Roshei Devarim from Parshas Acharei-Kedoshim, Iyar 13 5751)

past year, but even the distant past, back to the time when a person became Bar-Mitzvah.<sup>5</sup>

- In fact, a person should even correct his wrongdoings that preceded the time of his Bar Mitzvah (as the Alter Rebbe writes in his *Code of Jewish Law*<sup>6</sup>). Indeed, we find that many great Jewish sages made an effort to correct their wrongdoings that had taken place while they did not yet have sufficient understanding to realize what they were doing, or even when they were tiny babies.<sup>7</sup>
- In addition to contemplating actual shortcomings of the past, a person should also meditate upon the fact that even his perfect Divine service of the past is imperfect compared to what he will achieve in the future. In fact, with just a brief contemplation, virtually every person can realize how he is capable of achieving so much more.<sup>8</sup>

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5. Parshas Behar 5749 – Hisvaduyos p.159.

6. Shulchan Aruch Admor Hazakain, Orach Chaim, end of ch. 343.

7. “Concerning sins that were done as a minor, although the person need not do Teshuvah for them as an adult, it would still be good to accept upon oneself something in the way of Teshuvah, as atonement.” (Shulchan Aruch Admor Hazakain, *ibid*) In fact, a person can even correct inappropriate actions that he had performed the moment he was born. (Parshas Behar 5749, *ibid*)

8. *Ibid*. See also there, p.147: “The emphasis on the possibility to correct even an extremely low standing comes in *addition* to the self-understood message of Pesach Sheni as seen in the relevant Torah portion. For in the Torah’s description, the “men who were ritually impure for having come in contact with a corpse and were unable to make the Pesach sacrifice on that day” were *not* on a low spiritual level, G-d forbid ... As the Talmud states ... In other words, the cause of their state of impurity was not due to a deficiency (and certainly not a descent) in their spiritual standing. Quite the opposite – it was due to their involvement in fulfilling Hashem’s will [i.e., performing burials -Ed]!”

See also there, p.149: “Even when the divine service of Pesach was accomplished in its fullest measure ... the Yom Tov of Pesach Sheni comes in addition ... On Pesach Sheni, the spiritual service surrounding the themes of Pesach are accomplished on a far higher level. This is reflected in the name “Pesach Sheni”, which indicates a *dilug sheni* - *second leaping* (Pesach comes from the word ‘to leap’), far higher than the first ‘leap’ that took place on Pesach. In fact, Pesach is merely a ‘leap’ to a station that is far above the *previous* spiritual situation, to what is currently regarded as a state of perfection. But when compared to the future standing i.e., the additional elevation of Pesach Sheni (the second leap), Pesach’s standing is still lacking! Moreover, it is a lack which prompts the complaint and demand, “*lamah nigarah* – why should we lose out?!”

- A person should contemplate both his own personal spiritual standing, and his behavior towards others, beginning with the way he guides his own family. This applies even to the relationship with one's older children who have completed their period of education (as defined by the Torah, i.e. until the age of 24 years<sup>9</sup>), even if they themselves have children.
- A person should also educate his children to make the abovementioned personal soul-reckoning. In fact, it is relatively easy to explain to a child how the child could have done many things in an even better way with a little more effort, such that the child will be inspired to correct and improve himself. One can even inspire a child to feel the true theme of Pesach Sheni, that of *Why should we lose out?* i.e. why should we "lose out" not ascend to a higher level of serving G-d?<sup>10</sup>
- The above is of particular relevance to teachers, mashpi'im, and Rabbonim etc. who should seek ways of making their influence even more effective than in previous years. They should also endeavor to influence their students of previous years (by letter or telephone etc.), even those who have now

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In conclusion, Pesach Sheni carries an innovation in two directions: On the one hand, even someone on the lowest of spiritual levels needs to be aware that nothing is totally lost and it is *always possible to correct the situation*. On the other hand, even a person whose conduct is as it ought to be, and any spiritual lack in some regard is merely due to his involvement in an alternative holy concern, should take his situation to heart until he feels and is *truly bothered* by that 'lack'. To put it slightly differently, even a person whose divine service is perfect and without deficiencies ought to contemplate and sense how his present perfection is yet deficient in comparison to an even loftier level of perfection. This 'deficiency' should bother him to the core, until he too *demand*s, "*lamah nigarah* – why should we lose out?!" He will then strive to do all he can to attain that higher state of perfection and climb ever higher." See there at length.

9. "On the contrary – since age brings wisdom, he has further wizedened and now knows how to accomplish even more." (Ibid, footnote 122) See *Kidushin* 30a.

10. "We should add and emphasize that all we have discussed is relevant to each and every Jewish person." (Ibid.)

See there, footnote 124: "Like the manner of children, who strongly plead and request for a matter that really means something to them to the extent that they break out in tearful crying (stemming from a 'contraction' of the brain, which cannot bear the pain). Through doing so, they arouse their father – particularly our Father in Heaven – to fulfill their will."

grown up and themselves become teachers and mentors.<sup>11</sup>

- This connection between a teacher and his prior student should be as enthusiastic as it was in the past when they had a formal teacher-student relationship. The teacher should also take into account the fact that the student will now have matured intellectually, and endeavor to expand the student's knowledge accordingly.<sup>12</sup>
- A key focus of a person's soul-reckoning on Pesach Sheni should be on the *mitzvah* of *ahavas yisroel* (loving one's fellow Jew). As above, the person should contemplate both

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11. "So that it is accomplished in the most perfect manner, rising ever higher." (Ibid.) See also the Address to Neshei Chabad (Chabad Women's Organization), Iyar 23 5749 – Hisvaduyos p.206-207: "As we clearly see for ourselves (since this is a self-understood matter that requires no study), that when a person (either man or woman) had a role in founding an institution that is connected to Torah, general Judaism, or the Mitzvah of Tzedakah (which is the paramount commandment of the Torah), now contemplates their activities towards Torah, Prayer, and Acts of Kindness as they stand this very day – they are brought to a true self-reckoning. They contemplate how they measured up yesterday or a week ago, regarding both the institutions that they founded long ago, as well as their past education of the children in those institutions. These were the children that they educated (even if it was a long time ago) towards *cha'im amiti'im* – true life, illuminated Torah-lives. True, these former students are presently studying under another teacher or have gone to another city altogether. Nevertheless, a teacher does not forget his (or her) pupils. The teacher looks for a chance – and Hashem grants success to such endeavors – to come in contact with former pupils and to relate something to them via written word, telephone, or personal encounter. Since, after all, the teacher has by now acquired additional knowledge of Judaism, general positive information, wise words, and holy matters, the teacher wishes to share this additional knowledge with them.

When, many years back, they studied a certain amount of material, they were limited to a specific number of hours; now that the teacher or pupil has advanced in *chochmah* (wisdom), *binah* (understanding), and *da'as* (knowledge), the teacher wishes to further their education. This is true even when the former pupils have themselves become teachers."

12. Address to Neshei Chabad, 23 Iyar 5749 *ibid.* See also there: "If, for example, the teacher studied the laws of Kashrus, Shabbos and Yom Tov candle-lighting, or the laws of family purity (*Taharas Hamishpachah*) with her students, then when the teacher acquires further knowledge in these fields or a greater awareness of their importance – she should, and is obligated, to inform her students of this extra information (even if they are by now teaching classes filled with students of their own). She should tell them the extent of the spiritual or physical goodness of that matter and how crucial it truly is, being that it connects a person with Hashem, the Source of all blessings."



shortcomings of the past in this area as well as thinking about means of increasing his *ahavas yisroel* in practical, day-to-day life.<sup>13</sup>

- Preferably, the inspiration for all the above matters should be given at a public gathering, where each person can give support to his fellow amidst a spirit of *ahavas yisroel*.<sup>14</sup>

### FARBRENGEN

- In every location there should be a special *farbrengen* (in the auspicious days between Pesach Sheni and Lag b'Omer, or immediately prior to, or after this period), where one seeks to inspire others in the areas of correcting and improving all matters of Divine service, amidst the joyful atmosphere of a *farbrengen*.<sup>15</sup>
- Even the discussions about how to fix the past at the *farbrengen* should not be done in a negative, depressing manner,

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13. “In a manner of “they *conducted* themselves with respect towards one another”, and not merely feeling respect within our hearts...” (Parshas Behar 5749 – Hisvaduyos p.157-158)

14. “הנה מה טוב ומה נעים שבת אחים גם יחד” – Behold, how good and how pleasant it is, when brothers dwell together (Tehilim 133:1).” (Ibid. p. 160)

15. Ibid. See also there, p.164: “It is customary to conclude a *farbrengen* with a practical instruction, since “*HaMa’aser Hu Halkar* – The main thing is the deed”: For a start, we spoke about arranging *farbrengens* in every location in connection with the lesson and instruction of Pesach Sheni. Matters concerning correction (*tikun*) and Teshuvah (repentance) should also be done (not amidst despondency, G-d forbid, rather) with joy specifically and through a Chassidisher *farbrengen*! This is in addition to the great advantage that is accomplished by people discussing the way to correct and complete all aspects of divine service to the most perfect extent.”

[See there, footnote 32: “However, as far as the actual matter that needs to be corrected or completed, one person does not require another to arouse him, but rather arouses himself on his own initiative. That’s how it was in the original episode of Pesach Sheni, where the men came of their own initiative (without anyone prompting them) and complained, “*lamah nigarah* – why should we lose out?!””]

See also Pesach Sheni 5748 – Hisvaduyos p.300: “Pesach Sheni has many special customs, including the marvelous opportunity of an additional *farbrengen* together with many, Jewish men, women, and children, amidst *ahavas yisrael* and *achdus yisrael*.”

G-d forbid, but in a spirit of joy.<sup>16</sup>

## CUSTOMS

- We do not say *tachanun* on Pesach Sheni (14<sup>th</sup> Iyar), though *tachanun* is said during *Mincha* the day before.<sup>17</sup>
- A person should eat matzah during the *daytime* meal of Pesach Sheni.<sup>18</sup> The Rebbe's custom most years has been to eat matzah on the night of the 15<sup>th</sup>.<sup>19</sup> Some practice the additional *hiddur* of eating matzah on the eve of Pesach Sheni.<sup>20</sup>

# Lag B'omer (Part I)

- The 33<sup>rd</sup> day of the Omer counting -  
- Rashbi's Day of Rejoicing -

*Publisher's Note: The Complete Footnotes Will IYH  
Appear Together With Part II*

## INTRODUCTION

*The 33<sup>rd</sup> day of the Omer is celebrated as the day when a plague that wiped out virtually 24,000 students of Rabbi Akivah, ceased. Since they were considered lacking (on their exalted level) in the love of their fellow Jew, Lag B'omer reminds us to increase Jewish unity and brotherhood.*

*Of even greater significance, it is the day when Rabbi*

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16. Parshas Behar 5749 – Hisvaduyos p.160.

17. Siddur of the Alter Rebbe. Nevertheless we should begin to live with the spirit of Pesach Sheni already during the afternoon of the 13<sup>th</sup>. (Parshas Acharei-Kedoshim 5748 – Hisvaduyos p.278)

Whether or not *Tachanun* is recited in *krias shema she'al hamitah* [said before retiring at night] on the eve of the 15th is unclear. (Pesach Sheni 5743)

18. While the Pesach Sheni sacrifice was actually eaten with *matzah* on the eve of the 15th of Iyar, the sacrifice was nevertheless offered on the day of the 14th, and we thus eat matzah during the day to commemorate the *beginning* of the festival. (See Igros Kodesh vol.2, p.352-353)

19. Rabbi Groner. See also Sichas Pesach Sheni 5740 and 5743.

20. Parshas Shemini 5740.

*Shimon bar Yochai passed away. The Rashbi (the acronym by which he is known) is most famous for his authorship of the Zohar. Prior to his passing, he instructed all Jewry to celebrate the day of Lag B'omer as the Day of his Rejoicing.*

*On the day of his passing he revealed more secrets from the esoteric teachings, the 'soul' of the Torah, than he had done throughout his entire lifetime. Additionally, the day of a person's passing is when their lifetime's sum of Torah, prayer, and good deeds is elevated and apparent. These factors combine to provide a day that is a great annual beacon and allows us to connect to our souls, the Torah, and Hashem on the deepest levels<sup>21</sup>.*

## DAY OF JOY FOR ALL JEWS

- Lag B'omer, the day of Rashbi's passing<sup>22</sup>, is a Yom Tov<sup>23</sup>

21. Additionally, it is on the 33<sup>rd</sup> day of the Omer that we reach the Sefirah of Hod Sheb'hod. (Another attribute is refined on each day of the Sefirah.) We have thus completed refining the "main body of the Midos". (Note that Hod Sheb'hod corresponds to Tiferes Sheb'tiferes when counting the Sefiros from Malchus through Chessed. Tefires Sheb'tiferes is the birthday of the Rebbe Maharash.)
22. See Night and Motze Lag B'omer 5748 – Hivaduyos p.310-311: "Lag B'omer, the day of Rashbi's passing, is his "Day of Rejoicing". This is due to the immense greatness he acquired at the time of his passing ... Furthermore, Rashbi *instructed* us to rejoice on this day. ["Which includes a granting of ability that enables us to rejoice on this day, not only in fulfillment of a decree from Above, but rather in a manner that makes rational sense that even our *nefesh habehamis* (animalistic soul) can appreciate." – footnote 43, there.] This means that the joy of Rashbi affected (all those around him and certainly) his own students as well as all the Jewish people (for all generations). ["And amongst his students, the greater the personal level of connection to Rashbi, the greater the quality of joy at the immense elevation that Rashbi attained." – Footnote 45, there] Moreover, this joy is *openly revealed* – something that has no historic equal, even regarding the passing of Moshe Rabbeinu (and certainly not by other Tana'im and Amora'im [who lived in Rashbi's era])!"
23. See Lag B'omer 5751 – Hisvaduyos p.215: "Some have the custom to eat a festive meal on the eve of Lag B'omer too."  
See also Parshas Emor 5750 – Hisvaduyos p.176: "...In addition to the festive meal that is held on Lag B'omer."  
See also Parshas Acharei-Kedoshim 5750, footnote 92 – Hisvaduyos p.148: "It is stated in Alter Rebbe's Shulchan Aruch, Orach Chayim 493:5, that "We have a custom to somewhat increase in joy on this day". See also the Alter Rebbe's Igros Kodesh, beg. of p.117: "Therefore, rejoice and exult in Hashem with all heart and soul, and hold a day of feasting and rejoicing on the 18<sup>th</sup> of Iyar"."

and a day of rejoicing. Rashbi personally informed, announced, and publicized, that this day is the Day of his Rejoicing. He commanded the entire Jewish people to rejoice on this day!<sup>24</sup>

### START WITH THE NIGHT

- The custom to consider the entire twenty four hours of Lag B'omer as a time of rejoicing, beginning with the eve of Lag B'omer, has spread and continues to spread further amongst many communities. This is also the Chabad custom, and we steadily increase the joy from one hour to the next throughout these twenty four hours.<sup>25</sup>

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24. Lag B'omer 5751 – Hisvaduyos p.211. See also Parshas Acharei-Kedoshim, Iyar13 5748 – Hisvaduyos p.297: “Due to the rejoicing of Rashbi, we do not even allow the recital of “Nacheim”. For although Nacheim is a prayer and request to *terminate* our exile, nevertheless, it emphasizes the opposite of happiness... There is a story of the person who recited Nacheim on Lag B'omer and was consequently penalized with a most harsh punishment – the opposite of prolonged life...” See Parshas Emor, footnote 97 – Hisvaduyos p.169: “Despite the fact that it was this person’s custom to recite Nacheim *every* day of the year.” See *ibid* 5751, p.211-222: “There are two unique points in this story: 1) The actual punishment, which is something totally and utterly irregular by *tzadikim* ... 2) The fact that the punishment was even publicized, despite the usual caution to avoid publicizing an undesirable matter even concerning an animal ... We could explain the reasoning behind this story, that the extreme punishment and its publicity occurred in order to further emphasize the extreme importance of rejoicing on Lag B'omer, and to negate the opposite ... Since by the Rashbi the inner dimensions of the Torah was openly revealed, the entire concept of the *churban* [Destruction of the Beis Hamikdash and the subsequent exile] was therefore non-existent for him. It was for that reason that on the Day of his Rejoicing (the day of his passing, when his entire divine service was perfected and completed), the recital of Nacheim is utterly negated – since the *Redemption* is greatly emphasized on this day!”
25. “Concerning the happiness of Lag B'omer ... there are different opinions whether the rejoicing should commence in the daytime or whether it already begins the previous night ... To further clarify and determine this issue, according to the well known discourse found in the *Siddur* [with Chassidic explanation] which addresses the great specialty of Lag B'omer: It is on Lag B'omer that we complete the process of refining the specific *sefiros* from the first *sefirah* down to *hod sheb'hod* – which constitutes “the completion and conclusion of the *main body* of the *midos*”. This is achieved on the *eve* of Lag B'omer ... during the Ma'ariv prayer ... as we recite, according to the prayer text that the Alter Rebbe established, “In the merit of counting the *omer* ... may it be rectified ... the *sefirah* of *hod sheb'hod*” ... Then, following the beginning of this process on the eve of Lag B'omer, it continues and increases throughout the entire following day. Even the night following that ... (particularly before midnight) still receives influence from its

**JOYOUS EVENTS EVERYWHERE**

- Each and every person should do all they can to ensure that Lag B'omer is celebrated with great happiness in every place where Jews are found. This is accomplished via making *farbrengens*, gatherings, and the like, or with children's parades. These activities should be done with large public participation.

**MAKE PARADES**

- We should strive to arrange a Lag B'omer Parade in each and every place, as has been done during the past few years. These Parades (*tahaluchos*) are to emphasize and display openly for the entire world to see, that the Jewish people are parading forwards (*holchim*) to fulfill the will of their Creator! Moreover, they do so in a manner of constantly traveling upwards (*halichah*) from one level to the next.

**DEMOCRACIES ARE FOR PARADES**

- Jews situated in countries of plenty (such as America), where they are able to observe Torah and Mitzvos free from persecution, intimidation, and the like; they in particular should utilize their positive situation to arrange public parades which express the theme of the Jewish people's upwards journey in matters of Judaism.

**ALL OVER DIASPORA AND ISRAEL**

- We should arrange celebrations, parades, and so on, for all Jews wherever they are in the Diaspora, and certainly in the Holy Land.

**INVITE EVERYONE, ENSURE TZENI'US**

- Men, women, and children should participate in these events with separate arrangements obviously, for the sake of utmost modesty.

**FUN KIDS ACTIVITIES**

- This is all especially important regarding children. It has been the custom from ancient times to reduce the study of schoolchildren on Lag B'omer. They would take off half or a third of the day and go out to fields. There the children would be entertained with fun (and apparently) mundane activities, which would serve as a catalyst for greater Torah study.

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proximity to the day of Lag B'omer!" (Night and Motze Lag B'omer 5748 – Hivaduyos p.307)

**PREPARE AND PUBLICIZE**

- In order to ensure great and overwhelming success for these parades, we are required to make proper preparations, together with great publicity and commotion (*shturem*) to draw all the more children into participating.

**THE PARADE NEEDS YOU**

- Each and every person, man, woman, and child, should make certain to do all they can, to the best of their abilities, to further these goals. We should also persuade others to participate too. We should accomplish this for a start, by providing personal examples through displaying our own enthusiastic and joyful participation.

**SPREAD THESE DIRECTIVES**

- We should make certain to publicize all of the above directives in each city and in every location, and particularly throughout our Holy Land.

**PREPARE WITH JOY**

- We should accomplish all of the said activities with joy, as befits the theme of Lag B'omer – Rashbi's Day of Rejoicing. We should perform the necessary preparations during the preceding days with joy too – when a person is aware that a joyous day is approaching, he naturally becomes happier.

**THE RASHBI HELPS**

- Even where these activities appear to involve extremely hard exertion (*dochek*), know that we are dealing with a highly irregular issue which is connected to the “Rashbi” – and “Rabbi Shimon [bar Yochai] is worthy enough to be relied upon in a pressing time (*b'shas hadachak*)”! Therefore we should nevertheless ‘force’ great effort into realizing these activities.

**JEWISH UNITY**

- We should arrange the children's parades under the slogan (emphasis and announcement) “*Yachad Kol Yaldei Yisrael* – All Jewish children stand united!” in the spirit of the verse, “*Hinei mah tov u'mah na'im, sheves achim gam yachad* – Behold, how good and how pleasant it is, when brothers dwell together!” This verse, as is known, bears a strong connection with the Rashbi.

**INSPIRE THE CROWD**

- Obviously, during the course of the parades, we should

address the children (and adults too) but be brief. Tell them all about the Rashbi and arouse them to increase in all matters of Judaism, Torah and Mitzvos.

**FOLLOW RASHBI'S EXAMPLE**

- In particular, we should encourage them to take a lesson from the conduct of the Rashbi. Here are two such lessons:

**TOTAL DEDICATION TO TORAH**

- The Rashbi studied Torah in a manner of “*toraso um' naso* – his entire occupation was the study of Torah”. Each and every Jew is able to achieve at least something similar to his degree of diligence, by studying in a manner of “*toraso um' naso*” during our fixed times for Torah study.

**ABSOLUTE DEDICATION TO HASHEM**

- The Rashbi served Hashem in a manner whereby he was “completely bound up with Him”. A result of serving Hashem in such a manner is that even our interaction with the mundane becomes part of our divine service. The directive to “know Him in all your paths” means that even in “*your*” paths i.e., mundane affairs in which we are not specifically commanded to engage, we reach a state of ‘knowing Hashem’.

**INSTRUCT CHILDREN TOO**

- We are able and required to explain this last point even to extremely young children. They too can ‘know Hashem’ in all their paths. For although their ways are childish they can nevertheless ‘know Hashem’ through them.

**BAKASHA NAFSHIS: CLARIFY THIS CONCEPT**

- A personal heartfelt request: Please strive to further the comprehension of the above directive, through employing the most appropriate wording and style of presentation. Begin with the person who will transmit this message and make sure that he has thoroughly absorbed its meaning. His words will then flow from his heart and consequently enter the hearts of his audience.

*[Publisher's Note: This concept is further clarified in A Call to Action, Lag B'omer Part II]*

**IN THE NAME OF THE REBBE**

- The above directive is in addition to publicly acknowledging the author of the message. That should only be

done if it will, in your estimation, serve as a greater impetus towards actually implementing the message. If in your eyes and according to the best of your understanding it will have this effect, then, do so for the sake of the main thing – the actual success of the activity. However, this all comes after first affecting oneself, as mentioned above.

#### EXTRA TORAH, TEFILAH, TZEDAKAH

- I hereby wish to promote the proposal set forth by the public – who also resolved to implement this proposal in actual practice:

To increase in Torah, Prayer, and Acts of Kindness, by 1) Giving Tzedakah in amounts of eighteen (the equivalent of י"ח - 'life') – Lag B'omer is the 18<sup>th</sup> of Iyar, 2) Reciting chapter 32 (ל"ג - 'lag') of Tehilim, which constitutes prayer, 3) Studying the Torah portion of the week and this day's section in particular.

#### NEVER TOO LATE

- Obviously, we should accomplish and complete these activities even after Lag B'omer. Let us employ the messages of the recently celebrated Pesach Sheni, that "*Es is nitah kein farfalen* – Nothing is totally lost; we can always make up" and "*kiflayim l'toshi'ah* – the second time around presents an even better opportunity!"

### מוקדש

לב"ק אדמו"ר מלך המשיח



לעילוי נשמת

האשה החשובה מרת דבורה בת צבי ע"ה שטיינמץ

נפטרה ח' אייר תשס"ז

ת.נ.צ.ב.ה.

נדפס ע"י משפחתה שיחיו



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד