

SPECIAL DAYS IN SIVAN

Sivan 1/June 4/Tuesday

Rosh Chodesh Sivan

We don't say Tachnun the first twelve days of Sivan, because the first is Rosh Chodesh, followed by Yom HaMeyuchas, Sheloshes Yimei Hagbalah, Erev Shavuot, Isru Chag, and Sheva Yimei Tashlumin, the seven days allowed for bringing the Shavuot Korbanos. (Alter Rebbe's Sidur, Alter Rebbe's Shulchan Aruch 494:20)

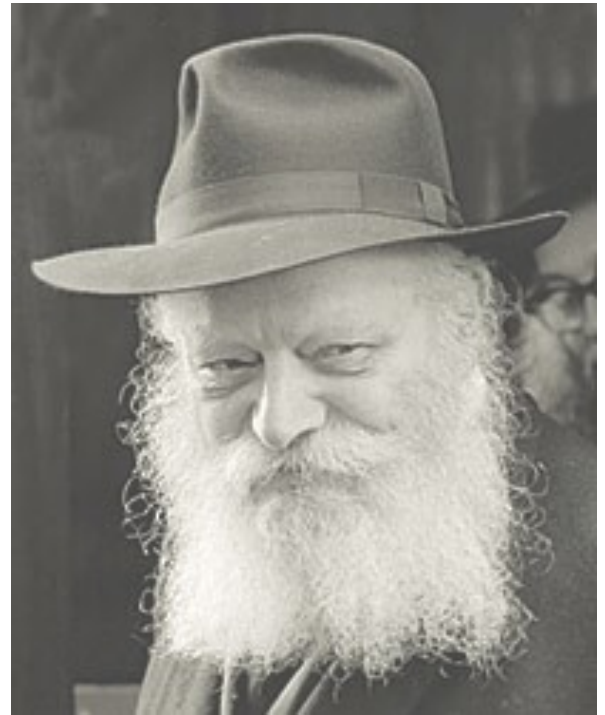
" . . . Obviously the main preparation for Matan Torah is through studying Torah. Particularly, the laws of the holiday, including and especially, those parts of Torah that explain the greatness of Matan Torah, through which is added the desire to receive the Torah. Whether in Nigleh, for instance, the Sugya of Matan Torah in Maseches Shabbos (86a) and Maamarim about Matan Torah in Chasidus. More specifically, from Rosh Chodesh on, to learn the Maamar 'BaChodesh HaShelishi' in Torah Or, Parshas Yisro. This Maamar is accessible to everyone, men, women, and children, at their level.

As far as others, just as we need to make sure everyone has the physical needs of the holiday, food and drink on a broad scale, so we must make sure everyone has the spiritual needs for the holiday, especially the appropriate preparation for the holiday." (Sichah, Shabbos Mevarchim Sivan, 5748)

The Jewish People camped at Har Sinai as one person, with one heart, 2448 [1313 BCE]. (Shemos 19:1, Rashi)

Massacre of the **Jews of Worms**, 4856 [1096], commemorated in the Kinah "Mi Yitein Roshi Mayim" by R. Kalonymus b. Yehudah, we say on Tisha B'Av.

Yartzeit of **Rebbitzin Devorah Leah**, daughter of the Mittlerer Rebbe, wife of R. Yaakov Yisroel of Czerkass, grandmother of R. Mordechai DovBer of Horneatiepel, 5636, [1876].



Sivan 2/June 5/Wednesday

Yom HaMeyuchas

Moshe Rabeinu ascended Har Sinai (Shemos 19:3). HaShem told the Jewish people, "You will be to me a treasure . . . a kingdom of Kohanim and a holy nation", (Shemos 19:5-6), 2448 [1313 BCE].

Yartzeit of **R. Chaim Elazar Shapira of Muncacz**, Chasidic Rebbe and Halachic authority, author of Minchas Elazar, 5697 [1937].

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"The Gaon, R. Chaim Elazar Shapira of Muncacz, author of Minchas Elazar, was extremely close with the previous Lubavitcher Rebbe . . . and met with him for extended discussions, and they would go for walks together . . ." (N'siei Chabad UBnei Doram)

Sivan 3/June 6/Thursday

First day of the **Sh'loshes Yimei Hagbalah**. HaShem told Moshe Rabeinu to have three days of preparation for Matan Torah. (Shemos 19:11, Rashi).

Moshe Rabeinu returned to Har Sinai to report the public declaration of the Jewish people to accept the Torah (Shemos 19:8, Rashi).

Massacre of the **Jews of Mayence**, 4856 [1096], commemorated in the Kinah "Mi Yitein Rosh Mayim" by R. Kalonymus b. Yehudah, we say on Tisha B'Av.

The **Tzemach Tzedek** became the third Lubavitcher Rebbe [publicly], 5589 [1829].

" . . . It was announced that the "Tzemach Tzedek", accepted the leadership . . . and that in a few minutes the Rebbe would come into Shul and say Chasidus . . . The Rebbe appeared dressed in white clothes, that he had inherited from the Alter Rebbe. He sat down at the Bimah and began to say the Maamar, "Al Shloshah Devarim HaOlam Omed" (Sichos, 5698, p.285)

"...When people took haircuts on the three days before Shavuot, my father (the Rebbe Rashab) wasn't pleased." [Hayom Yom, Sivan 3]

Sivan 4/June 7/Friday

HaShem told the Jewish people to sanctify themselves for Matan Torah. Moshe Rabeinu wrote the Torah, from Bereishis until the Aseres HaDibros. (Shemos 24:4, Rashi)

Sivan 5/June 8/Shabbos Erev Shavuot

The Jewish people made the commitment: "**Naaseh V'Nishma**", "We will do, and we will listen". (Shemos 24:7-8, Rashi)

Moshe Rabeinu built a **Mizbeach** and twelve monuments for the twelve tribes, at the foot of Har Sinai. (Shemos 24:4, Rashi)

Sivan 6/June 9/Sunday First Day of Shavuot

HaShem gave the Torah, 2448 [1313 BCE].

"... Shavuot is an opportune time to achieve everything in improving Torah study, and Avodah marked by fear of HaShem, and to strive in Teshuvah about Torah study, without interference from the accusing Satan, just like the time of Shofar-blowing, and Yom Kipur" (HaYom Yom, Sivan 4)

Moshe Rabeinu was saved, drawn from the water, three months after his birth, 2368 [1393 BCE]. (Sotah 12b)

Yartzeit of our holy Master and Teacher, **Rabbi Yisroel b. Eliezer, the Baal Shem Tov**, 5520 [1760]. He was sixty-one.

Yartzeit of **R. Avrohom Mordechai Alter of Ger**, author of Imrei Emes, 5708 [1948].

Sivan 7/June 10/Monday Second Day of Shavuot

Moshe Rabeinu went up to Har Sinai to receive the **Luchos**. (Shemos 32:1, Rashi)

Yartzeit of **Dovid HaMelech**, 2924 [837 BCE]. (Shabbos 30a, Yerushalmi, Chagiga 2:3) (Likutei Sichos Vol. 8, Shavuot, note 8)
Yartzeit of the **Navi Hoshea ben Beeri**.

The **Mezeritcher Magid** accepted the position of leader of the Chasidim, a year after the Baal Shem Tov's passing, 5521 [1761].

Sivan 8/June 11/Tuesday Isru Chag

" . . . On the day after Shavuot, it's forbidden to fast by law, [and not merely by custom], since in the time of the Beis HaMikdash, it was the "Day of the Sacrificing," . . . they would bring the Olos Reiyah [Pilgrimage Korbanos], which they couldn't bring on Yom Tov itself: since they have no use for eating on Yom Tov we don't desecrate Yom Tov for them, since we can bring them after Yom Tov, because Shavuot has seven days to make up the Korbanos.

Even now after the Beis HaMikdash was destroyed, fasting and eulogizing are not permitted..." (Alter Rebbe's Shulchan Aruch, Orach Chaim, Hilchos Pesach, 494:19)

Wedding of **Rebbetzin Devorah Leah**, daughter of the Rebbe MaHaRaSh, with **R. Moshe Aryeh Leib Ginzburg**, 5632 [1872].

Sivan 9/June 12/Wednesday

Yartzeit of **R. Moshe Rivkes**, author of Be'er HaGolah on Shulchan Aruch, 5432 [1672].

Yartzeit of **R. Yaakov Chaim Sofer**, author of Kaf HaChayim, Sefardic Halachic authority, 5699 [1939].

Sivan 10/June 13/Thursday

The Tzemach Tzedek made a **Shidduch** between his grandchildren, the Rebbe Rashab and the Rebbetzin Shterna Sara, the daughter of his son, R' Yosef Yitzchok of Orsht. When R' Yosef Yitzchok asked his father, if possibly the chosin won't be fit for his daughter when he grows up,

the Tzemach Tzedek answered, "He'll be even greater than you." (At this time the Rebbe Rashab was 4 1/2 years old.) This took place in the year 5625 (1865).

Wedding of **Rebbitzen Sheina**, youngest daughter of the previous Lubavitcher Rebbe, with **R. Menachem Mendel Hornstein**, grandson of the Rebbe MaHaRaSh, 5692 [1932], in Landvarov, Poland.

Sivan 11/June 14/Friday

Wedding of the Rashag - R' Shmaryahu Gurary, to Rebbeitzin Chana - eldest daughter of the Friediker Rebbe. 5681 (1921) Rostov.

Sivan 12/June 15/Shabbos

Last day of the **Sheva Yimei Tashlumim**, seven days allowed to bring the Shavuot Korbanos.

Yartzeit of **R. David Pardo** of **Sarajevo**, author of Chasdei David, on the Tosefta, and Maskil LiDavid, on Rashi, 5552 [1792].

Yartzeit of **R. Menachem Mendel of Bar**, student of the Baal Shem Tov, 5525, [1765].

Sivan 13/June 16/Sunday

Wedding of **R. Levi Yitzchok and Rebbitzen Chanah**, parents of the Lubavitcher Rebbe, 5660 [1900].

Sivan 14/June 17/Monday

Wedding of **R. Menachem Mendel**, son of the Rebbe MaHaRaSh, 5642 [1882].

Sivan 15/June 18/Tuesday

Birth, in 2195, and Yartzeit, in 2314 (or 2324) of **Yehudah, son of Yaakov Avinu**. (Midrash Tadshe)

The **Chashmonaim** captured Beit Shean and Emek Yizrael, and

removed anti-Jewish forces; once a Yom Tov. (Megilas Taanis, 3)

Yartzeit of **R. Shmuel Betzalel (RaSh-BaTz) Sheftel**, a great chasid of the Tzemach Tzedek, Rebbe MaHaRaSh, and RaShaB, 5665 [1905]. The RaShaB chose him to teach his son, the previous Lubavitcher Rebbe. The previous Rebbe wrote: "I must very much thank my teacher the RaShBaTz for giving me a foundation in Chasidus; he prepared me to receive my father's direction in the ways and study of Chasidus". In 1900 the Rebbe RaShaB appointed him Mashpiah of Yeshivah Tomchei Tmimim in Lubavitch.

Beginning of imprisonment of the **previous Lubavitcher Rebbe**, in Leningrad, 5687 [1927]. He was released on Tamuz 12.

The **previous Lubavitcher Rebbe** moved from Warsaw to Otwock, 5695 [1935].

Sivan 16/June 19/Wednesday

Yartzeit of **Rebbitzen Fraide**, daughter of the Alter Rebbe, 5573 [1813]. She was renowned for her broad knowledge of Chasidus, and the Alter Rebbe would say Maamarim for her. When the Mittlerer Rebbe wanted to clarify something in Chasidus, he would ask the Rebbitzen to ask the Alter Rebbe. She is buried next to the Alter Rebbe. (Beis Rebbe)

Sivan 17/June 20/Thursday

Noach's Teivah came to rest on Mt. Ararat, 1656 [2105 BCE]. (Bereishis 8:4, Rashi)

The **Chashmonaim** captured Migdal Tzur; once a Yom Tov. (Megilas Taanis, 3)

Yartzeit of **R. Aharon of Karlin**, Chasidic leader, author of Beis Aharon, 5632 [1872].

Sivan 20/June 23/Sunday

Declared a fast day by Rabeinu Tam, to commemorate the **Blois martyrs** of 4931 [1171]; in 5410 [1650] declared a fast day in the Polish communities to commemorate the 5408-09 [1648-49] **Chmeilnitzki massacres**. [Magen Avraham: 580]

The Rebbe said a Sichah: The Magen Avraham writes that the Polish Communities fast on the 20th of Sivan. Nevertheless, the Chabad Rabbeim did not fast. Even during the time that the Friediker Rebbe lived in Poland he did not fast... In addition concerning the Country of Poland it's known that when the first Jews came to live there, they were told that Poland comes from two Hebrew words - Poi Lin - Here you are going to rest overnight. That is the reason it's called Poland. Lina (resting) is at night, the darkness of Golus is compared to night. That means that we live in this place only to rest during Golus but we need to leave from this place - to the true place that every Jew is supposed to be - in Eretz Yisroel with the complete Redemption. But, on the other hand when we are resting during Golus, Hashem needs to make sure that it's a peaceful and calm rest. This is our lesson in Avodas Hashem. That everything a Jew sees or hears has to guide him in serving Hashem. The first thing we must remember is that Golus is darkness and night - we are only resting over. This is not the true place a Jew needs to be. We need to utilize the place that we are resting in for goodness and Kedusha. We need to use the calm and peace of our rest to learn Torah, do Mitzvos and serve Hashem... (Shabbos Parshas Behaloscha - 19th of Sivan, 5751/1991) **Yeshiva Tomchei Tmimim** was closed by the Russian authorities. Police removed the students, and locked and sealed the building. The previous Lubavitcher Rebbe, then

the Menahel, instructed that a window be removed and a stairway be made through the window into the building, studies resumed. 5662 [1902].

Sivan 22/June 25/Tuesday

End of the month of food given to those who complained about the **Mon** in the desert, 2449 [1312 BCE] (Bamidbar 11:20).

Miriam was afflicted with Tzora'as, and confined for seven days, 2449 [1312 BCE]. (Bamidbar 12:15) (Taanis 29a)

Sivan 23/June 26/Wednesday

Yeravam ben Navat stopped the Jews from bringing Bikurim to Yerushalayim; once a fast day. (Megilas Taanis 3)

Mordechai issued a royal decree for Jews to defend themselves from attack, 3404 [357 BCE]. (Esther 8:11)

Yartzeit of **R. Yaakov Pollak of Lublin**, outstanding Talmudist of his age, 5285 [1525].

Sivan 25/June 28/Friday

Geviha b. Pesisa won the case brought before Alexander the Great by the Yishmoeilim and Samaritans. He proved Eretz Yisroel belonged exclusively to the Jews. Egypt complained that the Jews robbed them at Yetzias Mitzrayim; Geviha proved the Jews took only a fraction of the wages due them. (Megilas Taanis 3)

Yartzeit of **R. Shimon b. Gamliel, R. Yishmael b. Elishah, and R. Chananiah Segan HaKohanim**, of the Ten Martyrs killed by the Romans, commemorated in the Kinah "Eileh Ezkera" we say on Yom Kipur, and "Arzei HaLevanon" we say on Tisha B'Av. (Megilas Taanis) Once a fast day, (Shulchan Aruch, Orach Chaim 580:2)

Yartzeit of **R. David Mireles**, author of Korban HaEidah on Talmud Yeru-shalmi, 5522 [1762].

Sivan 26/June 29/Shabbos Shabbos Mevarchim Tammuz

Yartzeit of **R. Yonasan ben Uziel**, student of Hillel, author of Targum to Kesuvim.

R. Akiva imprisoned by the Romans, 3892 [132]. (Sefer HaMinhagim of MaHaRaM of Rotenburg)

Yartzeit of **R. Chananiah b. Tradyon** of the Ten Martyrs killed by the Romans, (Avodah Zarah 17b), commemorated in the Kinah "Eileh Ezkera" we say on Yom Kipur, and "Arzei HaLevanon" we say on Tisha B'Av. (Megilas Taanis). Once a fast day. (Shulchan Aruch, Orach Chaim 580:2)

Second expulsion from France, 5082 [1332].

Sivan 28/July 1/Monday

The **Lubavitcher Rebbe and the Rebbitzin** reached America, escaping the European Occupation, 5701 [1941].

At 10:30 AM, several of the elder Chasidim met the SS Surpa Pinta at New York Harbor. The previous Lubavitcher Rebbe told them, "I appoint you as my representatives to greet my son-in-law. Let me tell you who he is: He says Tikun Chatzos every night. He is expert in and knows by heart the Talmud Bavli, as well as being proficient in the RaN, RoSh, and RiF. He is expert in the Talmud Yerushalmi, in the Rambam, in Likutei Torah with all the Tzemach Tzedek's references. Go and greet him."

" . . . On this day began a new initiative in strengthening and spreading Torah and Yiddishkeit and Chasidus, by my

revered father-in-law, the Rebbe, in founding the central institutions, Machne Yisroel, Kehot, and Merkos L'inyonei Chinuch". [Sichah, Sivan 28, 5749]

Sivan 29/July 2/Tuesday

Miriam went out of confinement; the Jewish people waited seven days in her honor, 2449 [1312 BCE], (Taanis 29a).

Moshe Rabeinu sent the twelve spies to scout Eretz Yisrael, 2449 [1312 BCE]. (Seder Olam, 8)

Sivan 30/July 3/Wednesday

Rosh Chodesh Tammuz Day One

Yartzeit of **R. Moshe Najra**, student of the Ari Zal, author of Lekach Tov, commentary on Rashi, 5341 [1580].

Yartzeit of **R. Nachman of Horodonk**, student of the Baal Shem Tov, 5566 [1766].

Yartzeit of **R. Shlomo Kluger**, Talmudist and Halachic authority, 5529 [1869].

Tammuz 1/July 4/Thursday

Rosh Chodesh Tammuz Day Two

Shavuos Laws and Customs

Motzei Shabbos ~ Monday / June 8-10

We don't say Tachnun from the first of Sivan through the twelfth: The first day is Rosh Chodesh, followed by Yom HaMeyuchas, Shloshes Y'mei Hagbalah, Erev Shavuos, Shavuos, Isru Chag, and the seven days for bringing the Shavuos Korbanos.

We usually take haircuts and trim our nails on Erev Shavuos, since this year Erev Shavuos is on Shabbos we do it on Friday - Erev Shabbos. Men go to the Mikveh.

We daven Ma'ariv later than usual the first night, so that the forty-nine days of the Omer will be complete. Ma'ariv begins with Shir HaMa'alos.

We say Shemoneh Esrei for Shalosh Regalim, (see Siddur) with V'Todiyeinu, as the Havdalah. (If you forget it, don't repeat Shemoneh Esrei; just don't do any work permitted on Yom Tov, until you say: "Baruch HaMavdil Bein Kodesh L'Kodesh.")

A women who does not daven Ma'ariv must say, "Baruch HaMavdil Bein Kodesh L'Kodesh," before lighting candles, or doing any work permitted on Yom Tov, or before preparing for the Yom Tov meal.

No preparations for the meal or the first day of Yom Tov may be done before 8:48 **pm.**

Candle-lighting for the First night of Shavuos is after 8:48 **p.m.**, from a pre-existing flame. We say ". . . Lehadlik Ner Shel Yom Tov" and "Shehechiyanu".

Since Yom Tov begins on Motzei Shabbos we have to make Havdalah in Kiddush.

"YaKNeHaZ" is an easy way to remember the order:

Yayen (wine) 'Borei Pri Hagofen'
Kiddush - 'Mekadesh Yisrael V'Hazmanim'

Ner - 'Borei Meorei Ha'eish' (Look at the candles when you say this one but not at your fingers)

Havdalah - 'Hamavdil Bein Kodesh L'kodesh'

Z'man - 'Shehechiyanu'

Follow the instructions in the Siddur.

On the first night of Shavuos it is customary to stay up all night and say Tikun Leil Shavuos, learn Torah and go to the Mikveh before dawn. If you're up all night, wash Netilas Yadayim and say Birchos HaShachar. [Igros Kodesh of the Rebbe, 3:409]

It isn't our custom to read Akdamus Kriyas HaTorah in the Siddur.

The Rebbe said that everyone, even very young children, should be in Shul for the reading of the Aseres HaDibros.

We must rejoice on Yom Tov:

Men drink an extra cup of wine (in addition to Kiddush) and everyone should eat meat.

It's customary to eat dairy foods the

first day of Shavuos. Rinse out your mouth and wait one hour before eating the meat meal. (Six hours after hard cheese.)

It's not our custom to publicly read Megilas Rus.

USING A STOVE ON YOM TOV

Though we may not start a new fire on Yom Tov, (I.e. strike a match) we may light from an existing fire. We may add fuel to an existing fire to burn stronger or last longer.

If a GAS range is on, we may make the fire higher if needed. Generally, it's forbidden to make the fire smaller. It's a good idea to leave two flames on the stove, one smaller and one higher.

If the gas range or oven has a pilot light, we may turn on a new flame, since we're lighting from an existing flame. Gas stoves or ovens with electronic ignitions CAN'T be lit on Yom Tov. On Yom Tov many ELECTRIC stoves may NOT be made hotter. Set the burners before Yom Tov.

Always remember:

SAFETY FIRST!

Exercise caution near a hot stove.

Though we may wash dishes on Yom Tov, it is prohibited to use a dish cloth, steel wool or sponge. We MAY use a plastic or nylon scouring pad - but they have to be made of a loose weave - that they don't trap water.

Although one may cook on Yom Tov, and wash dishes, one may not prepare on the first day of Yom Tov for the Second day. This includes - cooking, washing the dishes, setting the table etc. When you are

cooking on the first day, for the first day, and you want to add extra for the second day - a Shailah has to be asked.

(See Shulchan Aruch, Ohr HaChaim, Laws of Yom Tov chapter 503)

Yom Tov is over Monday Night, June 10th. Regular Havdallah is said without besomim or a candle.

**MAY WE ALL MERIT TO ACCEPT THE
TORAH
B'SIMCHA UB'PENIMIUS**

Hilchos Yomtov Food Preparation

Rabbi Shimon Raichik

*****This is only a short summery of the halachos,
for any specific shaalos make sure to ask your rov*****

It says concerning Yomtov, “Only what can be eaten for every *nefesh*, only that should be done for you.” (Shmos, 12: 16)

From the above *pasuk*, the rabbis derive that on Yomtov one is allowed to only do things that have to do with food and eating. Everything else is prohibited, just like on Shabbos. (The only difference is that on Shabbos the punishment is *skila*, stoning, while on Yomtov it is lashes.)

However, the sages set up certain guidelines as they did not want people to be busy on Yomtov picking grain, threshing, and doing other food-related activities. For in that case, what would become of Simchas Yomtov (the joy of Yomtov)?

One of the guidelines is that certain activities, such as threshing and pressing grapes, one normally does not do for just one meal or one day. One does a lot at a time so that it lasts a while. Those activities are therefore prohibited (because it would rob us of the joy of Yomtov).

Cooking and baking are permitted on Yomtov, however, because, generally speaking, food tastes better when it is made freshly that day. In the event that it is a type of food that tastes better after a couple of days (such as pasta or farfel made from scratch--flour and water-- where one must dry it out a day or so), then one may not prepare it on Yomtov.

Grating

Grating horseradish: Since normally one does not grate a small amount of horseradish for one meal or one day, but rather a bunch that can be used for a few days, therefore, one may not grate horseradish on Yomtov. (See below for the way to do it if you do run out of horseradish.) Grating potatoes for potato kugel or latkes, however, *is* allowed because one usually grates only enough for what one needs for that day. Also, potato kugel freshly made tastes better.

Grating cheese: Since usually one would grate just enough cheese for one meal, therefore one may grate it on Yomtov. However, because the taste of grated cheese is just as good if you had grated it on Erev Yomtov, it must be done with a *shinuy* (a difference). A *shinuy* means grating directly onto the counter instead of onto a plate, or grating with the grater upside down.

If one needs to make bread crumbs, one may use a greater with a *shinuy*.

If one ran out of grated horseradish on Yomtov, one must grate it with a *shinuy*.

All grating: One may only do enough for what one needs that day.

Mashing or grinding spices:

You are allowed to because normally people only mash or grind enough for one meal. But because if you had done it on Erev Yomtov, it would not have lost much taste, therefore you must do it in an unusual way (*shinuy*), such as smashing peppercorns onto a plate. The Chachomim (sages, rabbis of the Talmud) were very strict about it.

One may not use a pepper grinder or pepper mill.

Using a **garlic press** on Yomtov is not allowed

Borer:

Certain types of borer are allowed on Yomtov.

One may not select kernels of wheat. One may not sift flour because it could have been done before Yomtov. (Resifting flour that was already sifted, however, is permissible with a *shinuy*.)

One *is* allowed to use a strainer or colander to wash barley or drain pasta or rice. A masher is allowed as well.

Egg salad and tuna salad may be mixed any which way since kneading is allowed on Yomtov.

Fruit, strawberries, or lettuce that is very dirty or wormy may *not* be soaked in a bowl of water. The way to clean such items is by first washing them, holding them in your hand. Once they're fairly clean, you may soak them. (Triple-washed lettuce is okay to soak.)

One may use a peeler to peel fruits and vegetables on Yom Tov.

Question: If you want to sort through your beans or grains, how do you do it? The good from the bad (*ochel*, food, from the *pesoles*, waste) or the bad from the good? (Reminder: bad means what you don't want, not that it's necessarily bad.)

Answer: It depends. If it was impossible to do it on Erev Yomtov, you do whichever is easier. The rabbis did not want people to have *tircha* (extra work) on Yomtov which would take away from people's *simcha*. If it's easier in this case to pick the bad from the good, one may do that. If it's easier to take the good from the bad, then that is what you should do.

However, if it's something that could have been done on Erev Yomtov but was not, then one may *not* pick the bad out from the good even if it's easier. One must pick the good from the bad (the way it is done on Shabbos) .

If one did not think about making this dish on Erev Yomtov and it only occurred to you to make it on Yomtov, then you may pick the bad from the good.

Whichever the case, one may only sort and select enough for that meal.

Straining soup is allowed. Using a slotted spoon is allowed. Using cheesecloth is allowed, but one must be careful not to squeeze the cloth.

If one resifts flour (which is allowed), one must do it with a *shinuy* as one could have done that on Erev Yomtov. If there is a foreign object in the flour on yom tov, one may resift it in a regular way without a *shinuy*.

Kneading (Lisha)

Kneading is allowed. Braiding Challah is also allowed.

Separating Challah is allowed. When you have the piece of separated Challah in your hand, put it immediately away in the refrigerator to burn after Yomtov. However, if you put it down before putting it away, you may not pick it up again because it is *muktzah* (since you are not eating it).

Burning it on Yomtov is not allowed because you're not burning it for eating purposes. Even though it is part of the Mitzvah of *hafroshas Challah*, one still may not burn it because the only *melachos* allowed on Yomtov are for purposes of eating.

To avoid the problem of *muktza*, take off more than just the amount you need to take off, like twice as much. Then it is not *muktzah*.

Question: If one made a dough on erev yom tov to bake on yom tov, and forgot to do *hafroshas Challah*, or if one baked the *Challah* before yom tov and forgot to do *hafroshas Challah*, can he bake the dough or eat the bread on yom tov?

Answer: Since we are outside of Eretz Yisroel, one may bake /eat the bread, however one must leave over a piece of dough/bread to be burned after yom tov (without a *berochah* and without saying *harei zu challah*). The piece must be larger than usual since otherwise it would become *Muktza*. After Yom tov one brakes off a little of the leftover piece, and says *harei zu challah* without a *beracha*.

Baby cereal: It is not a problem to cook or mix (knead) baby cereal.

Measuring

You may not measure exactly. You may only do it imprecisely. One may not use a measuring cup with markings (unless you don't pay attention to the markings and don't care if it's precise or not).

Salting Foods

It's preferable to do it the way you do on Shabbos. (Adding oil or lemon to the salad before salting it, and only salting a couple of pieces of radish or slices of cucumber immediately before putting them in one's mouth.)

May one add turmeric to food on Shabbos or Yomtov? Yes, because there is no prohibition of *tzoveia*, dyeing, when it comes to food.

Squeezing

Like on Shabbos, squeezing is not allowed.

Washing Floors

Washing floors is not allowed, just like on Shabbos. One may sprinkle water on the floor and wipe it off with paper towels with their feet

Making Ice

One may make ice on Yomtov.

The wax in the metal candleholders:

You may use a fork or knife to pry it out, but you may not melt the wax with hot water.

Hachana: Preparing from the 1st Day Yomtov to the 2nd

One may not prepare from Yomtov to weekday. Even from Yomtov to Shabbos Kodesh, one needs to make an “*eiruv tavshilin*.” The *eiruv tavshilin* that we make on Erev Yomtov allows us to cook food on Yomtov and designate it for Shabbos.

In truth, because of the *kavod* (honor) of the Yomtov, we should not be cooking on Yomtov for the next day *even for Shabbos*. This is one of the reasons we need an *eiruv tavshilin*.

Therefore, because of the principle of *kavod* Yomtov, food that we cook on Yomtov for Shabbos must be fully cooked (or at the very least, cooked halfway) so that should a guest arrive unexpectedly a few minutes before Shabbos, it should be edible for him or her to eat. Water, however, must be fully boiled before Shabbos.

One may *not* cook or get food ready or set a table on the first day of Yomtov in preparation for the second day. Thus, one may not set the table for the second Seder while it is still the first day (before candle-lighting time of the second night). Neither may one put a bottle of wine on the first day to get chilled for the second day.

One is permitted to take out frozen food from the freezer on the first day for the second day as long as it is possible to eat it on the first day. Do not take it out late in the afternoon.

Cooking on the first day for the second day:

As mentioned earlier, it is prohibited to cook on the first day of Yomtov in preparation for the second day. However, if it is *before* the main *seuda* (meal) of the first day, one is allowed to add extra meat or chicken to the pot or roasting pan to have enough also for the second day :

A) Before the pan or pot is placed on the fire, because it is no extra work, it is the same pot and the same fire. One may not, however, announce that you are making extra for tomorrow.

If you started cooking, you cannot suddenly realize that you did not make enough for the second day and begin adding more to the pot. Once the pot is on the fire, you cannot add to it.

If you have one pot of chicken or meat up, you may not put up another pot of the same thing for the second day. What one may do is have another pot of something different (like if your first pot is meat, the second one is chicken), but you must serve some of that chicken at the *seuda* of the first day. (You may save the rest of it for the second day.) Or you may make two different kugels, one for the first day, one for the second, but again you must serve some of the second kugel at the first day's *seuda*.

One may not cook or roast any meat or chicken (or anything else) in the afternoon, and have a little bite of it, leaving the bulk of it for the second day. (However, if you have hungry children, you may cook or bake something for them in the afternoon for them to eat then, and you can then also add more.)

B) If what you are making tastes better if you make more of it, even though half of it will indeed be eaten the second day, it is allowed. Like a soup or a roast which tastes better with more chicken/meat and more vegetables, you are allowed to make a big pot which will be enough for both days because it makes it tastier for the first day, and in this case one may even add to the pot after it has already been placed on the fire.

However if it is a type of food which adds no extra taste, then one may not add to the pot once it has been placed on the fire as mentioned earlier (in a.)

The *pasuk* quoted at the beginning used the word *lochem*, for you. This means this law applies to Jews and not to gentiles. Therefore, one is not allowed to cook specially for one's non-Jewish cleaning lady. You may not add another piece of chicken (or whatever) to roast for her. She may eat from the general platter, but you may not cook extra for her.

One may not invite a non-Jew to a Yomtov meal. This applies to all *yomim tovim* not only to the Pesach Sedorim. If a non-Jew shows up without being invited, one may have him join, but one may not add anything to the pot for him. One has to be very careful when inviting a Jew with a non-Jewish friend or spouse.

Lochem also comes to tell us that one may cook for people but not for animals. One may not do a *melacha* on Yomtov for a pet.

Chassidic Stories about Shavuos

On Erev Shavuos the Alter Rebbe would say Chassidus. The Tzemach Tzedek said that in 5557 (1797) many Chassidim came for Yom Tov.

On the Eve of Shavuos the Alter Rebbe taught: "Sanctify them today and tomorrow they shall cleanse their garments." (Shemos 19:10)

"Sanctify them today and tomorrow" is from above, but "they shall cleanse their garments" they must do for themselves.

The Tzemach Tzedek explained: "Sanctify them" was said by Hashem to Moshe. The extension of Moshe is in every generation. They (the Moshe of each generation) can sanctify the "today" and the "tomorrow"; but for this there must be, "...and they shall cleanse their garments," the garments of thought, speech and deed. This must be done by each person." (Hayom Yom, 5 Sivan)

R. Menachem Nachum (the Mittler Rebbe's son) told R. Zalman Aharon (the Rebbe Rashab's brother) that some of the Chassidim said they needed nothing more to be said; they now had enough to work with.

Chassidim asked the Rebbe Rayatz if cleansing means with tears. He said it meant one's thoughts should be clean.

"You can't compare the cleansing of the three garments. In actions, we shouldn't do something bad; in speech we refrain from Lashon Hara, etc; but by thought, not only shouldn't we think bad thoughts, but we must think words of Torah and Tefillah." (Shavuos, 5697, Sefer Hasichos p. 243)

The Rebbe Rashab said he had a manuscript from the Mittler Rebbe in which he guarantees that anyone who stays up the first night of Shavuos will merit the crown of Torah. And he was a Posek.

The Rebbe Rashab stood up and said, "Listen all Jews, Shavuos at night you must be awake." (Toras Shalom p. 3)

The Rebbe Maharash told the Rebbe Rashab. "I was not always someone who cried. I had no reason to cry. I was the youngest, and I did well on my tests.

Once, on the night of Shavuos I went to say "Gut Yom Tov" to my great-uncle, R. Chaim Avraham, the Alter Rebbe's son. I saw him with his hands covering his face, tears running down his cheeks.

I asked him why he was crying on Yom Tov. He said he once heard a Torah from the Alter Rebbe: "Count from the day after Shabbos (Pesach)." The "day beyond Shabbos" should be counted. Through it you count fifty days to be enlightened to see the fiftieth gate (of wisdom). We count only forty-nine days, but one who counts properly can be enlightened by the fiftieth gate."

He said, "I don't see the fiftieth gate."

The Maharash said, "Reb Chaim Avraham was seventy seven, totally removed from worldly matters, and cried that by him there was no revelation of the fiftieth gate. This touched me." (*Sichos 5704, p. 125*)

In Liozna, before he became Rebbe, the Mittler Rebbe taught the younger Chasidim. He would Farbreng with them on the first night of Shavuos. He repeated Torah from the Alter Rebbe and explained it; how Moshe Rabeinu prepared Bnei Yisroel for the revelation of the Torah from Rosh Chodesh Sivan. After all the preparations Hashem was at Har Sinai first, before the Jews arrived.

A Chassid, Reb Zusel, heard this. He had a great power of visualization and was very emotional. He fainted and remained in that state for seven or eight hours. Upon waking he was very weak, and he had to be in bed. The next day, Shavous, He begged his friends to take him to Shul to hear the Alter Rebbe read the Torah. When the Alter Rebbe began the Aseres Hadibros, Reb Zusel became animated and said it injected him with new life. (*Sefer Hasichos 5704 page 126 –127*)

The Seudah of Shavuos, in addition to being for the Simcha of Yom Tov, is also the Seudah of a Mitzvah. It is similar to the celebration for a child beginning to learn Kometz-Alef. The Seudah of Shavuos is for Kabolos HaTorah and Mitzvos.

Hashem brought 600,000 Jewish males of military service age, as well as the women, children and the elderly (about 2.5 million people), into His "Cheder."

They heard the Aseres Hadibros directly from Him "Anochi," the first word of the Aseres Hadibros, begins Kometz Alef; thus Shavuos is a Simcha and a Seudas Mitzvah. (Sefer Hasichos 5703, pp. 143-144)

This story was told by the Tzemach Tzedek and given over from one Rebbe to another. At the time it happened (in 5656) the Tzemach Tzedek was six. The Alter Rebbe called the Seudah of Shavuos "the Zayde's Seudah" (Shavuos is the Baal Shem Tov's Yartzeit). During the meal he would call out "Boruch Haba" -and Chassidim knew the Baal Shem Tov was present.

Once the Alter Rebbe didn't say "Baruch Haba." There were three elder Chassidim who knew the Baal Shem Tov and one began to tell a story about him. The Alter Rebbe said the Baal Shem Tov was busy in the higher Gan Eden, in Mesivta D'Kedusha Brich Hu.

Later, the Alter Rebbe said, "Boruch Haba." (Sefer Hasichos 5705, p. 107-108)

The custom of the Rebbeim was to say Torah at the meal on Shavuos, and to tell a story about the Baal Shem Tov. (Sefer HaSichos 5702, p. 140)

The Tzemach Tzedek asked the Alter Rebbe, "Why do we celebrate Shavuos for seven days?" (We don't say Tachnun until Sivan 12)

The Alter Rebbe said, "Business people go to fairs for two days and buy a lot of merchandise.

Before they travel home it is important to pack it very well, and it takes a long time to pack for the road.

On Shavuos everyone receives something good from the revelation.

It takes time to pack it well so it will not get lost when we become distracted with daily life. (Shavuos 5698, p. 286)

With the approach of Shavuos, 5700 (1940), my revered father-in-law, the Rebbe (Rayatz), wrote a letter addressed to the yeshivah students, which included the following passage:

Shavuos is a time of Divine favor. G-d confuses the Prosecuting Angel who accuses the Jewish people, just as he confuses him at the time of the Sounding of the Shofar on Rosh HaShanah and on the Holy Day, the Fast of Yom Kippur. (Sichah of Shavuos, 5710 (1950) Hayom Yom Sivan 4)

At certain times, the Rebbe the Tzemach Tzedek said tehillim extensively. For instance, the Tzemach Tzedek said tehillim at length during the early morning hours, especially on "market days."

The Rebbe explained this custom to his son, the Rebbe Maharash, saying that he wanted to "participate" with those who go to the market early, with the shoemakers, the tailors, the butchers: all those who say tehillim early in the morning.

Later, the Rebbe Maharash explained to the Rebbe Rashab that the inner yearning, that desire to feel and take part, was a characteristic that only a Rebbe could feel. And a Rebbe is one who walks in the higher realms as if he is walking in his house. (Igros Kodesh of the Previous Rebbe, vol. 8, p. 491)

Rebbetzen Chaya Mushka, the wife of the Tzemach Tzedek, said copious amounts of tehillim. However, for some reason, she made many errors in her recitation, saying the words wrong.

Once, she asked Yehudah Leib, her son, "After all of these years, why can't I say tehillim by heart?"

Yehudah Leib replied that every time she said tehillim, she made new mistakes.

The Rebbetzen related this discussion to her husband, the Tzemach Tzedek, and asked if she should cease saying tehillim because of this.

The Rebbe told the Rebbetzen that she should continue. It was, he said, very important for her to say tehillim, and once he even asked her to say tehillim on his behalf.

Afterwards the Tzemach Tzedek told Yehudah Leib to ask forgiveness from the Rebbetzen. -- Toras Shalom, p. 81

Shavuos is the Yartzeit of Dovid Hamelech and the Ba'al Shem Tov. In honor of them we present the following stories about the Ba'al Shem tov and the power of Tehillim.

One summer Shabbos, between 1753 and 1755 -- when the circle of disciples included brilliant and renowned men like the Mezeritcher Magid and the Rav of Polnoe—an incident occurred that thoroughly perplexed the disciples.

Many guests came for that Shabbos, farmers, artisans, cobblers, tailors, vintners, gardeners, stockmen and small merchants. At the Friday evening meal the Baal Shem Tov showed extraordinary affection for them. He poured from his Kiddush into the cup of one, to another he gave his own Kiddush cup to say Kiddush; he gave from the loaves of his HaMotzei to several, to others he gave of the meat and fish of his portion. He showed other gestures of friendship and regard for them leaving his disciples puzzled.

The guests knew that they couldn't attend the Second Meal, reserved for the inner group of disciples. They assembled in the Baal Shem Tov's Shul, and said Tehilim.

When the Baal Shem Tov sat at the Second Meal, he arranged the disciples in order, in the meticulous system governing everything he did. He started to "say Torah," and all of the disciples felt a tremendous G-dly delight. They would sing at the ta-

ble and when they saw the happy mood of the Baal Shem Tov, they were even more pleased, filled with a sense of gratitude and happiness for G-d's favor to them, granting them the privilege of being among the disciples of the saintly Baal Shem Tov...

It occurred to some of them that it was so delightful, without the crowd of simple people who had no idea what the Master was saying. Why, they thought, does he show such affection for them, pouring from his cup into theirs, even giving his cup to one of them?

The Baal Shem Tov's expression changed. He became serious, immersed in thought and began. "Peace, peace, to the far and the near." Our sages say, "Where the penitent stand, perfect saints cannot." Stressing perfect saints. He explained that there are two paths in G-d's service, the Tzadik's and the Baal Teshuvah's. The service of simple people is similar to the penitent's the simple person's humility is like the penitent remorse and resolve.

When the Baal Shem Tov finished, they resumed singing. Those who had questioned the Master's affection for simple people realized he was aware of their thoughts. He equating the qualities of the simple, with the superiority of the penitent over the Tzadik was obviously addressed to them.

He was still in deep Dveikus. When they finished singing, he opened his eyes, intently examining each disciple. He told them to place their hands on the shoulders of their neighbors, so the disciples sitting around the table would be joined. The Baal Shem Tov sat at the head.

He told them to sing, and after the songs he told them to shut their eyes. He placed his right hand on the shoulders of the disciples to his right and his left. The circle was closed.

Suddenly they heard songs, melodies, with moving pleas, touching the very soul. One voice saying, "Ribono Shel Olam." And said a verse of Tehilim, "The sayings of G-d are pure sayings...." Another sang "Ai, Ribono Shel Olam." And another the verse, "Test me G-d, prove me, purify my heart." A third with a spontaneous cry in Yiddish -- "Tatte Hartziger, Be gracious to me; I trust in You and I shelter in the shadow of Your wings." A fourth voice: "Ay Gevald, Zisser Foter in Himel" "Tairer Tatte, A bird has a home, a swallow a nest."

The disciples, hearing these songs of Tehilim, trembled. Their eyes were shut but tears came down their cheeks. The songs shattered their hearts. Each wished for G-d to help him to serve Him in this manner.

The Baal Shem Tov removed his hands from the shoulders of the disciples and they no longer heard the songs and Tehilim. He told them to open their eyes and to sing other songs.

"When I heard the song of Tehilim," the Mezeritcher Magid later told the Alter Rebbe, "my soul spilled forth. I felt such Ahavah BiTaanugim that I had never felt. My boots were soaked with perspiration and tears of Teshuvah from the inwardness and depths of the heart."

The Baal Shem Tov stopped singing; a hush fell over the group. He sat in deep Dveikus for a prolonged time, then looked up and said, "The songs you heard were the songs of the simple Jews saying Tehilim with sincerity, from the recesses of the heart and with simple faith.

"Now, think carefully on this. We are only the 'edge of truth,' for the body is not truth, only the soul is truth and it is only part of the essence and so is called the 'edge of truth.' Still, we recognize truth and feel truth and are affected deeply by truth. Consider then, how G-d Who is perfect Truth, regards the Tehilim of these simple people."

(This story is found in the back of Tehillim Ohel Yosef Yitzchok)

In a farbrengen in 5579 (1819), the Tzemach Tzedek related the following about how the Baal Shem Tov once lit candles made from ice. By way of introduction, it should be noted that the gematria of light ("ohr") is 207, the same as that of secrets ("roz") and that one who knows "inner secrets" has the power to "illuminate."

Once, the Baal Shem Tov was about to come in to shul and the students of the Besht had only candle and they were very disturbed because they knew the Besht was fond of light.

When the Besht came in, he said, "By Yidden there must be light. My job is to illuminate Yidden." The students replied that they had only one candle and could not get more. The Besht then instructed his student to do the following: "Take icicles from the roof and light them." The student complied and the icicles actually began burning and giving off light.

After relating this story the Tzemach Tzedek sang niggunim with great joy and intensity. Then he added that by the students of the Baal Shem Tov even the icicles burned and gave off light and now by Chassidim it's dark and cold.

The Rebbe Rashab said that his grandfather, the Tzemach Tzedek, revealed the burning fire of the Neshama, that the path of chassidus should illuminate in chassidishe homes. Wherever they will be they will have success to illuminate the environment and to illuminate it with the light of Torah.

-- Sefer HaSichos 5700 (1940), p.174

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Sivan 5779 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

Rosh Chodesh Sivan
Sivan 1/June 4/Tuesday

Bamidbar
Sivan 5/June 8
Light Candles Friday June 7: **7:44**
Last Time to Read Shema: **9:16**
Pirkei Avos Chapter 6

Erev Shavuos
Sivan 6/June 8/Shabbos
Light Candles After: **8:48**
(Shel Yom Tov and Shehechiyanu)

First Day Shavuos
Sivan 6/June 9/Sunday
Alos HaShachar: **4:10**
Last Time to Read Shema: **9:16**
Shachris: **10:15**
Aseres Hadibros: **11:30**
Light Candles
from a pre-existing flame after: **8:48**
(Shel Yom Tov and Shehechiyanu)

Second Day Shavuos
Sivan 7/June 10/Monday
Shacharis: **10:00**
Yizkor: **11:45**
Mincha /Farbrengen: **7:00**
Yom Tov Ends: **8:48**

Naso
Sivan 12/June 15
Last Day of the
Sheva Yimei Tashlumim
Light Candles June 14: **7:47**
Shabbos Ends: **8:50**
Last Time To Read Shema: **9:17**
Pirkei Avos Chapter 1

Behaalotecha
Sivan 19/June 22
Light Candles Friday June 21: **7:49**
Shabbos Ends: **8:52**
Last Time To Read Shema: **9:18**
Pirkei Avos Chapter 2

Shlach
Shabbos Mevarchim Tammuz
Sivan 26/June 29
Light Candles Friday June 28: **7:50**
Tehillim: **8:15**
Shachris: **10:00**
Last Time To Read Shema: **9:20**
Shabbos Ends: **7:53**
Pirkei Avos Chapter 3

Molad of Tammuz
Tuesday/July 2, 2019
3:38 (2 chalakim) PM

Rosh Chodesh Day One
Sivan 30/July 3/Wednesday

Rosh Chodesh Day Two
Tammuz 1/July 4/Thursday

Korach
Tammuz 3/July 6
Light Candles Friday July 5: **7:49**
Shabbos Ends: **8:52**
Last Time To Read Shema: **9:22**
Pirkei Avos Chapter 4
This Shabbos, the Shabbos of Gim-mel Tammuz, it is customary for all men to get an Aliya.

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- As a preparation for Shavuos beginning Shabbos Mevarchim Sivan we must add in learning Torah, both Nigleh and Chasidus, especially those parts which are connected to Ma'atan Torah. This applies to men, women and children, each person on his or her level.
- Everyone should add in the giving of Tzedakah
- Gatherings should be made to prepare ourselves for Shavuos.
- We must make sure that everyone has what they need for Yom Tov.
- On Erev Shabbos we give extra Tzedakah for Shabbos & the two days of Shavuos.
- Tikun Leil Shavuos should be said, and we must make sure that others do the same.
- Men, women and children (even babies) should be in Shul for Aseres Hadibros.
- Our resolution for Shavuos must be that we designate time and add time in our learning by ourselves and also with others.
- We must also strengthen our learning of CHITAS and Rambam. (Shavuos was a time the Rebbe stressed the importance of learning Torah, and the daily portions of Chitas and Rambam.)

*These directives should continue through the
Yimei Tashlumim of Shavuos*

