

SPECIAL DAYS IN SIVAN**Sivan 1/June 7/Friday
Rosh Chodesh Sivan**

We don't say Tachnun on the first twelve days of Sivan, because the first day is Rosh Chodesh, followed by Yom HaMeyuchas, Sheloshes Y'mei Hagbalah, Erev Shavuos, Isru Chag, and Sheva Y'mei Tashlumin, the seven days allowed for bringing the Shavuos 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 Ma'amarim about Matan Torah in Chassidus. 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 Mevorchim 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.

Shavuos Laws and Customs

Tuesday Night ~ Thursday / June 11-June 13

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

On Erev Shavuos (this year Tuesday) we take haircuts (and trim our nails) in honor of Yom Tov. Men go to the Mikveh.

At candle lighting we say the B'rachos "L'hadlik Ner Shel Yom Tov" and "Shehecheyanu."

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.

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 N'tilas Yadayim and say Birchos HaShachar. [Igros Kodesh of the Rebbe, 3:409]

It isn't our custom to read Akdamus before K'riyas HaTorah.

(Continued on page 5)

Yartzeit of **Rebbetzin Devorah Leah**, daughter of the Mittlerer Rebbe, wife of R. Ya'akov Yisroel of Czerkass, grandmother of R. Mordechai DovBer of Hornestiepel, 5636, [1876].

Sivan 2/June 8/Shabbos Yom HaMeyuchas

Moshe Rabbeinu 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", 2448 [1313 BCE]. (Shemos 19:5-6)

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

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

Sivan 3/June 9/Sunday

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

Moshe Rabbeinu 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, that 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 Chassidus . . . 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 Shavuos, my father (the Rebbe Rashab) wasn't pleased." [Hayom Yom, Sivan 3]

Sivan 4/June 10/Monday

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

Sivan 5/June 11/Tuesday

Erev Shavuos

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

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

Sivan 6/June 12/Wednesday

First Day of Shavuos

HaShem gave the Torah, 2448 [1313 BCE].

"... *Shavuos 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 Kippur* " (HaYom Yom, Sivan 4)

Moshe Rabbeinu 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 Ba'al 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 13/Thursday **Second Day of Shavuos**

Moshe Rabbeinu 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, Shavuos, note 8)

Yartzeit of the **Navi Hoshea ben Be'eri**.

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

Sivan 8/June 14/Friday **Isru Chag**

" . . . On the day after Shavuos, 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 Shavuos 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 15/Shabbos

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

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

Sivan 10/June 16/Sunday

The Tzemach Tzedek made a Shidduch between his grandchildren, the Rebbe Rashab and the Rebbitzin Shterna Sara, the daughter of his son, R' Yosef Yitzchok of Ovruch. When R' Yosef Yitzchok asked his father, if possibly the chosson won't be fit for his daughter when he grows up, the Tzemach Tzedek answered, "He'll be even greater than you." (At that time the Rebbe Rashab was 4 1/2 years old.) This took place in the year 5625 (1865).

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

Sivan 11/June 17/Monday

Wedding of the RaShaG - R' Shmaryahu Gurary, to Rebbetzin Chana - eldest daughter of the Friediker Rebbe. 5681 (1921) Ros-tov.

Sivan 12/June 18/Tuesday

Last day of the **Sheva Y'mei Tash'lumin**, seven days allowed to bring the Shavuos Korbanos. Yartzeit of **R. David Pardo of Sarajevo**, author of Chasdei David, on the Tosefta, and Maskil L'David, on Rashi, 5552 [1792].

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

Sivan 13/June 19/Wednesday

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

Sivan 14/June 20/Thursday

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

Sivan 15/June 21/Friday

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

The **Chashmona'im** captured Beit Shean and Emek Yizrael, and removed anti-Jewish forces; once a Yom Tov. (Megilas Ta'anis, 3)

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

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

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

Sivan 16/June 22/Shabbos

Yartzeit of **Rebbetzin Fraide**, daughter of the Alter Rebbe, 5573 [1813]. She was renowned for her broad knowledge of Chassidus, and the Alter Rebbe would say Ma'amirim for her. When the Mitteler Rebbe wanted to clarify something in Chassidus, he would ask the Rebbetzin to ask the Alter Rebbe. She is buried next to the Alter Rebbe. (Beis Rebbe)

Sivan 17/June 23/Sunday

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

The **Chashmona'im** captured Migdal Tzur; once a Yom Tov. (Megilas Ta'anis, 3)

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

Sivan 20/June 26/Wednesday

Declared a fast day by Rabbeinu 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 Sicha: 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 Kedushah. We need to use the calm and peace of our rest to learn Torah, do Mitzvos and serve Hashem... (Shabbos Parshas B'ha'asloscha - 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 Friediker 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 28/Friday

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) (Ta'anis 29a)

Sivan 23/June 30/Shabbos Shabbos Mevorchim Tammuz

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

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

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

Sivan 25/July 1/Monday

Geviha b. Pesisa won the case brought before Alexander the Great by the Yishmo'eilim 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 Ta'anis 3)

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

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

Sivan 26/July 2/Tuesday

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" that we say on Yom Kippur, and "Arzei HaLevanon" we say on Tisha b'Av. (Megilas Ta'anis) Once a fast day. (Shulchan Aruch, Orach Chaim 580:2)

Second expulsion from France, 5082 [1332].

Sivan 28/July 4/Thursday

The **Lubavitcher Rebbe and the Rebbetzin** 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 Frierdiker 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 Chassidus, 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 5/Friday

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

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

Sivan 30/July 6/Shabbos

Rosh Chodesh Tammuz Day One

This Shabbos, is the Shabbos before Gimmel Tammuz. As it is customary everyone should be called up for an Aliya.

"...On the Shabbos before the Yartzeit (of the Frierdiker Rebbe) everyone should be called to the Torah for an Aliya..." (Letter of the Rebbe 5711)

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

Yartzeit of **R. Nachman of Horodok**, student of the Ba'al Shem Tov, 5566 [1766].

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

Tammuz 1/July 7/Sunday

Rosh Chodesh Tamuz Day Two

Laws & Customs of Shavuos *(continued from page 1)*

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 on 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 SHOULD'NT 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.

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 page 503)

Yom Tov is over Thursday Night, June 13. Regular Havdalah is said without besomim or a candle.

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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 Rabbeinu 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, but 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)

The Seudah of Shavuos, in addition to being for the Simcha of Yom Tov, is also the Seudah of a Mitz-

vah. It is similar to the celebration for a child beginning to learn Kometz-Alef. The Seudah of Shavuos is for Kabolas 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 Ba'al Shem Tov's Yartzeit). During the meal he would call out "Boruch Haba" -and Chassidim knew the Ba'al Shem Tov was present.

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

This means that Shavuos is an auspicious time to concentrate one's endeavors in Torah study and avodah as inspired by the awe of heaven, and to engage in teshuvah as it relates to Torah (study) - without being distracted by Satan, the Prosecuting Angel, just as the time of the Sounding of the Shofar on Rosh HaShanah, and on the Holy Day, the Fast of Yom Kippur.

In addition, there is a difference here between Rosh HaShanah and Yom Kippur. On Rosh HaShanah, G-d merely confuses and distracts Satan, the Prosecuting Angel, whereas on Yom Kippur, he simply does not exist.

As the Gemara writes, "The numerical value of the name HaSatan is 364. For 364 days (Satan) is permitted to accuse; on Yom Kippur he has no permission to accuse."

Accordingly, since the Rebbe Rayatz likens Shavuos to Rosh HaShanah and Yom Kippur, it would appear that on Shavuos G-d confuses the Prosecuting Angel to such an extent, that at that time he does not exist.

The above-quoted letter needs to be studied and to be publicized among those who do not know of it. (Sichah, Shavuos 5710 [1950])

The Power of Tehillim

Shavuot is the Yartzeit of Dovid Hamelech and the Ba'al Shem Tov. In honor of them we present stories about Tehillim with the Rabbeim, and stories of the Ba'al Shem Tov.

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 Frierdiker Rebbe, vol. 8, p. 491*

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

The Rebbe told the Rebbetzin 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 Rebbetzin.

-- Toras Shalom, p. 81

One summer Shabbos, between 1753 and 1755 -- when the circle of disciples included brilliant and renowned men like the Mezritcher Maggid 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 Ba'al

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 Ba'al Shem Tov's Shul, and said Tehillim.

When the Ba'al 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 table and when they saw the happy mood of the Ba'al 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 Ba'al 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 Ba'al 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 Ba'al 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 Ba'al 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 D'veikus. 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 Ba'al 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 Ba'al 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 Tehillim," the Mezritcher Magid later told the Alter Rebbe, "my soul spilled forth. I felt such Ahavah B'Ta'anugim that I had never felt. My boots were soaked with perspiration and tears of Teshuvah from the inwardness and depths of the heart."

The Ba'al Shem Tov stopped singing; a hush fell over the group. He sat in deep D'veikus 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 Tehillim 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 Ba'al 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."

Chassidim know how fond the Besht was of light. The Tzemach Tzedek related that the Ba'al Shem Tov once visited one of his students.

When the Besht came in, he said, "By Yidden there must be light. My job is to illuminate Yidden." However, only one candle was to be found in the house.

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!

The Besht then sang niggunim with great joy and intensity, the same kind of intensity that could light up icicles.

The Rebbe Rashab said that "Today there is darkness and cold." Grandfather revealed the burning fire within each Jew. Wherever Yidden are found, they will be illuminated by the light of Torah.

(Sefer HaSichos 5700 (1940), p.176)

Shavuos with the Rebbe ~ 1967 *by Rabbi Shimon Raichik OBM*

The first year that I was at the Rebbe for Shavuos was 5727/1967, when I was a bochur in the first year of Yeshiva in Montreal. Up to that point, I was living at home in Los Angeles so I never had the chance to be with the Rebbe for Shavuos before this year.

That was the Shavuos right after the 6 Day War, it had finished just a few days earlier. The k'vius was the same that year as it is this year, Shavuos was Wednesday - Thursday, Parshas B'ha'asloscha.

Those who spent those years (until 1970) with the Rebbe were familiar with this schedule. The Rebbe would come down to the Beis Medrish at around 3 - 3:15 am., the first night, and say a Ma'amar of Chassidus, before Dawn (Alos HaShachar). That was the preparation for Kabbolas HaTorah. In 1972, when the Rebbe turned 70, he started farbrenging Yud Alef Nissan, and then every Erev Yom Tov, from that point forward.

That Shavuos the Rebbe spoke strongly about the Six Day War and the Miracles that had taken place. (Here is a general summary not the exact wording of what the Rebbe said at that Farbrengen). On Rosh Chodesh Sivan it says that the Yidden camped all together, neged hahar, as Rashi says K'ish Echad B'Lev Echad. The situation in Eretz Yisroel united all the Yidden as one, from one extreme to the other, from the most religious to the most secular, all the Jews were united as never before. People who were not outwardly religious at all came to the Kosel to daven, and broke down in tears. The wall is just a monument, if you want to see nicer monuments there are plenty around. But this war brought out the neshomah of a Yid, that everyone was united, and the neshomah by the Kosel HaMa'aravi burst out in tears. All Jews realized that Yerushalayim is not for Sale! (This was the first time since 1948 that the Yidden were able to come to the Kosel HaMa'aravi and daven, the first day of Shavuos, was days after the war ended, thousands of Jews walked from all over to come and daven at the Kosel.)

Before the war the Rebbe came out very strongly with Mivtza Tefillin, and the important part it will play in protecting the Yidden in Eretz Yisroel.

During that Farbrengen the Rebbe dedicated a whole sicha to the concept of the importance of putting on Tefillin with all Yidden to protect Eretz Yisroel.

The following Shabbos was Parshas B'ha'asloscha, the same as it is this year. When the Rebbe started the farbrengen they sang "The Gimmel Tenuos" The Three Stanzas. One part is from the Ba'al Shem Tov, one part is from the Maggid and one part is from the Alter Rebbe.

The Rebbe strongly said, why are people talking or looking around, when this Niggun is sung. Because it's known when you say a Torah from a Tzaddik it's as if the Tzaddik is there with you, and when you sing a Niggun it's even greater.

The Rebbe started the farbrengen with that vort and then the Rebbe explained a story about the Ba'al Shem Tov told by the Rebbe Rayatz in Otwock on the second day of Shavuos 5796 / 1936.

The Rebbe Rayatz introduced the story with a gevaldige vort that the Maggid said after the passing of the Ba'al Shem Tov. It's known that during the week the Ba'al Shem Tov was 2/3's in the physical world and 1/3 in the spiritual world. On Shabbos he was 2/3's in the spiritual world and 1/3 in the physical world. We know how

much the Ba'al Shem Tov accomplished in his lifetime for Ahavas Yisroel. Nevertheless even though the Ba'al Shem Tov lived on such a level the Maggid said that if he had known then what he knew now, after his passing, what he was accomplishing by being mekarev simple Jews, he would have done it in a completely different way.

Once the Ba'al Shem Tov was sitting with his Talmidim eating a seudah on Rosh Chodesh. His mood was extremely serious and the Talmidim exerted themselves, as they had in the past, to uplift his demeanor but their efforts were fruitless - whatever they tried did not work. The talmidim were distressed. Suddenly, a simple Jew, R. Dovid entered the room. Upon seeing R. Dovid the Ba'al Shem Tov's spirits lifted and he became happy. The Ba'al Shem Tov brought R. Dovid close and gave him a place at the table and even served R. Dovid a piece of his own challah. The Ba'al Shem Tov was completely b'simchah.

The Talmidim, including the Maggid, had made every effort to uplift the Ba'al Shem Tov and here R. Dovid was successful without any evident effort! What greatness was there in R. Dovid? The Ba'al Shem Tov saw that the talmidim were puzzled. He sent R. Dovid on an errand, and told the Talmidim that R. Dovid had to sweat for each penny he earned. It took him an entire year to collect, penny by penny, enough money with which to buy a good, mehudardike esrog in the big city.

R. Dovid returned from town with the esrog in great joy. His wife, worn down by money worries, was extremely bitter that R. Dovid had spent his savings on an esrog when it could have gone for necessities. (Not only the money, but her husband had expended a great deal of effort to travel to and from the big city on bad roads and bridges dangerous because of floods.) She became very aggravated, so much so that she took the esrog and bit off the pitom!

Instead of becoming angry at his wife, R. Dovid held his peace and decided that his wife was right, he was not on a high spiritual level to deserve such an esrog: What did he do? He pawned something from his house, and with the money he purchased a share in the community esrog which would be given to each of the subscribers as a "present on condition it be returned."

The Ba'al Shem Tov concluded that since the test of Avrohom Avinu at the Akeida, there has not been such a test from Heaven. R. Dovid was put through such a severe test yet he controlled himself and did not become angry.

The Ba'al Shem Tov explained to his talmidim this is the flawless character of R. Dovid. The Rebbe added that we see that R. Dovid was so poor he didn't have a few extra pennies to buy into the community esrog.

The test here is understood - the hardships he lived with for an entire year to get this esrog did not make him feel "entitled." Even after his wife bit off the pitom not only did he keep his temper, he went on to do the mitzvah with the greatest hiddur. Instead of leaving his household object as a deposit with the communal leaders, he used it to borrow money at interest from a villager so that his share in the esrog would be paid for in cash, to be as free and clear as possible.

The Rebbe went on to explain why the Rebbe Rayatz chose this story of the Ba'al Shem Tov to tell during Shavu-os.

[Shabbos Parshas B'ha'alosecha-5727]

Sivan 5784 Calendar

Rosh Chodesh Sivan
Sivan 1/June 7/Friday

Bamidbar
Sivan 2/June 8
Light Candles Friday June 7: **7:45**
Shabbos Ends: **8:48**
Last Time to Read Shema: **9:15**
Pirkei Avos Chapter 6

Erev Shavuos
Sivan 5/June 11/Tuesday
Light Candles: **7:47**
(Shel Yom Tov and Shehecheyanu)

First Day Shavuos
Sivan 6/June 12/Wednesday
Aseres Hadibros
Alos HaShachar: **4:13**
Last Time to Read Shema: **9:15**
Light Candles
from a pre-existing flame after:
(Shel Yom Tov and Shehecheyanu) **8:50**

Second Day Shavuos
Sivan 7/June 13/Thursday
Yizkor
Yom Tov Ends: **8:50**

Nasso
Sivan 9/June 15
Light Candles June 2: **7:48**
Shabbos Ends: **8:51**
Last Time To Read Shema: **9:15**
Pirkei Avos Chapter 1

Last Day of the
Sheva Y'mei Tashlumin
Sivan 12/June 18/Tuesday

B'ha'asloscha
Sivan 16/June 22
Light Candles Friday June 9: **7:50**
Shabbos Ends: **8:53**
Last Time To Read Shema: **9:17**
Pirkei Avos Chapter 2

Shelach
Shabbos Mevorchim Tammuz
Sivan 23/June 29
Light Candles Friday June 16: **7:51**
Last Time To Read Shema: **9:18**
Shabbos Ends: **8:54**
Pirkei Avos Chapter 3

Molad of Tammuz
Sivan 30/July 6/Shabbos
1:09 (10 *chalakim*) PM

Korach
Rosh Chodesh Day One
Sivan 30/July 6
Light Candles Friday June 23: **7:50**
Shabbos Ends: **8:53**
Last Time To Read Shema: **9:21**
Pirkei Avos Chapter 4
This Shabbos, the Shabbos before Gimmel Tammuz, it is customary for all men to get an Aliya.

Rosh Chodesh Day Two
Tammuz 1/July 7/Sunday

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Directives of the Rebbe for Iyar - המעשה הוא העיקר

- As a preparation for Shavuos, beginning Shabbos Mevorchim Sivan we must add in learning Torah, both Nigleh and Chassidus, especially those parts which are connected to Matan 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 Shavuos we should give extra Tzedakah for 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 the 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 Y'mei Tashlumin of Shavuos

Reminder:

As we receive the Torah, please be certain your children are signed up in Tzivos Hashem, and that each member of your family has a letter in the Sefer Torah.