

SPECIAL DAYS IN SIVAN

Volume 36, Issue 3

CONGREGATION LEVI YITZCHOK CHABAD OF HANCOCK PARK

Chabad Chodesh Sivan 5785

Sivan 1/May 28/Wednesday

Rosh Chodesh Sivan

We don't say Tachnun the first twelve days of Sivan, because the first day is Rosh Chodesh, followed by Yom HaMeyuchas, Sheloshes Y'mei Hagbalah, Erev Shavuot, Isru Chag, and Sheva Y'mei Tashlumin, the seven days allowed for bringing the Shavuot Korbanos. (Alter Rebbe's Siddur, 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) or Chassidus, Ma'amarim about Matan Torah.

More specifically, from Rosh Chodesh on, to learn the Ma'amar 'BaChodesh HaShelishi' in Torah Ohr, Parshas Yisro. This Ma'amar 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 too 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], during the time of the first crusaders. These massacres are commemorated in the Kinah "Mi Yitein Roshi Mayim" by R. Kalonymus b. Yehudah, we say on Tisha B'Av.

Av Harachamim, which we recite each Shabbos before Mussaf, was written because of the massacres of the first and second crusaders.

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

Sivan 2/May 29/Thursday

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)

Yahrtzeit 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 Frierdiker Rebbe and met with him for extended discussions, and they would go for walks together...". (N'si'ei Chabad UB'nei Dorom)

Sivan 3/May 30/Friday

First day of the **Sh'loshes Y'mei Hagbalah**. HaShem told Moshe Rabbeinu to make 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], during the time of the first crusaders. These massacres are 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 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 Ma'amar, "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/May 31/Shabbos

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 1/Sunday

Erev Shavuot

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 **Mizbei'ach** and twelve monuments for the twelve tribes, at the foot of Har Sinai. (Shemos 24:4, Rashi)

Sivan 6/June 2/Monday

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

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

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

Sivan 7/June 3/Tuesday

Second Day of Shavuot

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

Yahrtzeit of **Dovid HaMelech**, 2924 [837 BCE]. (Shabbos 30a, Yerushalmi, Chagiga 2:3) (Likkutei Sichos Vol. 8, Shavuot, note 8)

Yahrtzeit of the **Navi Hoshea ben B'eeri**.

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 4/Wednesday

Isru Chag

" . . . On the day after Shavuot, it's forbidden to fast by law, [not merely by custom], since in the time of the Beis HaMikdash, it was the "Day of the Sacrificing," . . . they would bring the Olos Re'iyah [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 5/Thursday

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

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

Sivan 10/June 6/Friday

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 Ovrutch. 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 this 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 Frierdiker Rebbe, with **R. Menachem Mendel Hornstein**, grandson of the Rebbe MaHaRaSh, 5692 [1932], in Landvarov, Poland.

Sivan 11/June 7/Shabbos

Wedding of the RaShaG - R' Shmaryahu Gurary, to Rebbetzin Chana - eldest daughter of the Frierdiker Rebbe 5681 (1921) in Rostov.

Sivan 12/June 8/Sunday

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

Yahrtzeit of **R. David Pardo of Sarajevo**, author of Chassdei David, on the Tosefta, and Maskil L'David, on Rashi, 5552 [1792].

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

Sivan 13/June 9/Monday

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

Sivan 14/June 10/Tuesday

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

Sivan 15/June 11/Wednesday

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

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

Yahrtzeit of **R. Shmuel Betzalel (RaShBatz) Sheftel**, a great chasid of the Tzemach Tzedek, Rebbe MaHaRaSh, and Rebbe RaShaB, 5665 [1905]. The Rebbe RaShaB chose him to teach his son, the Frierdiker Rebbe. The Frierdiker 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 Chasidus". In 1900 the Rebbe RaShaB appointed him Mashpia of Yeshivah Tomchei T'mimim in Lubavitch.

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

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

Sivan 16/June 12/Thursday

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

Sivan 17/June 13/Friday

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 Ta'anis, 3)

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

Sivan 20/June 16/Monday

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 Sichah: The Magen Avraham writes that the Polish Communities fast on the 20th of Sivan. Nevertheless, the Chabad Rebbei'im did not fast. Even during the time that the Frierdiker 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 Behaloscha - 19th of Sivan, 5751/1991)

Yeshivah Tomchei Tmimim was closed by the Russian authorities. Police removed the students, and locked and sealed the building. The Frierdiker Rebbe, then the Menahel, instructed that a window be removed and a stairway be made through the window into the building, and studies resumed 5662 [1902].

Sivan 22/June 18/Wednesday

End of the month of the slav (birds) 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 19/Thursday

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)

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

Sivan 24/June 20/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 Ta'anis 3)

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

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

Sivan 25/June 21/Shabbos Mevarchim Tammuz

Sivan 26/June 22/Sunday

Yahrtzeit 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)

Yahrtzeit 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 Ta'anis). Once a fast day. (Shulchan Aruch, Orach Chaim 580:2)

Second expulsion from France, 5082 [1332].

Sivan 28/June 24/Tuesday

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This year marks 84 years since the **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 Likkutei 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/June 25/Wednesday

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

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

Sivan 30/June 26/Thursday

Rosh Chodesh Tammuz Day One

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

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

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

Tammuz 1/June 27/Friday

Rosh Chodesh Tammuz Day Two

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Shavuos Laws and Customs

Sunday Night - Tuesday / June 2-3

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 take haircuts and trim our nails on Erev Shavuos. 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.

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

On the first night of Shavuos it is customary to stay up all night and say Tikkun Leil Shavuos, learn Torah and go to the Mikveh before dawn. If you're up all night, wash Netilas Yodayim and say Birchos HaShachar.

[Igros Kodesh of the Rebbe, 3:409]

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

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 (besides 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

Although 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 lower. It's a good idea to leave two flames on the stove, one lower 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.

Yom Tov is over Tuesday Night, May 18th. Regular Havdalah is said without b'somim or a candle.

**MAY WE ALL MERIT TO ACCEPT THE TORAH
B'SIMCHAH U'BI'PNIMIYUS**

Hilchos Yom Tov

Rabbi Shimon Raichik OBM

This is only a short summary of the halachos, for any specific sha'alos make sure to ask your Rov

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 won'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)

Cooking and baking are permitted on Yom Tov, because, generally speaking, food tastes better when it is made fresh 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 Yom Tov.

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 Yom Tov. 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 Yom Tov. However, because the taste of grated cheese is just as good if you had grated it on Erev Yom Tov, 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 grater 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. However, if you had done it on Erev Yom Tov, it would not have lost much taste, therefore you must do it with a *shinuy*, such as smashing peppercorns on to a plate. The Chachomim were very strict about it.

One may not use a pepper grinder or pepper mill.

Using a **garlic press** on Yom Tov is not allowed.

Borer / Separating:

Certain types of borer are allowed on Yom Tov.

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

If there is a foreign object in the flour on Yom Tov, one may resift it in a regular way without 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 Yom Tov.

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 that you don't want them, it does not mean that they're necessarily bad.)

Answer: Since it's something that could have been done on Erev Yom Tov 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 Yom Tov and it only occurred to you to make it on Yom Tov, then you may pick the bad from the good.

Whatever 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.

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 Yom Tov. 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 Yom Tov 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 *mela-chos* allowed on Yom Tov are for purposes of eating.

To avoid the problem of *muktzah*, 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 before baking one must separate a larger than usual piece of dough, without a brochah and without saying *harei zu challah*. After Yom Tov one breaks off some of that separated piece, and says *harei zu challah* without a brochah and burns it. The remaining

piece can be eaten.

The same applies if you bake the challah before Yom Tov but forgot to separate challah. Separate a larger than usual piece and follow above instructions.

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. (Add oil or lemon to the salad before salting it, and only salt a couple of pieces of radish or slices of cucumber immediately before putting them in one's mouth.)

Question: May one add turmeric to food on Shabbos or Yom Tov?

Answer: Yes, because there is no prohibition of *tzovei'a*, 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 Yom Tov.

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.

Hachanah:

Preparing from the 1st Day Yom Tov to the 2nd

Generally one may not prepare from Yom Tov to weekday. Even from the first day Yom Tov to the second day Yom Tov.

On Yom Tov we are permitted to cook only for people who are obligated to keep Yom Tov:

One is not allowed to cook especially 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, though.

One may not invite a non-Jew to a Yom Tov meal even if all the food was cooked before Yom Tov. This applies to all Yomim Tovim. 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.



(323)-313-0636

Chassidic Stories for Shavuos

GARMENTS CLEANING HINTS FOR 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.;

however 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)

YOM TOV TEARS

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)

10 COMMANDMENTS REVIVAL

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 the B’nei 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. When they realized what had happened and was not waking up the Mittler Rebbe said they should go to the Alter Rebbe to find out what to do. He said they should use leeches to blood let, and he woke up. Upon waking he was very weak, and he had to stay 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)

SEUDAS SHAVUOS

The Seudah of Shavuos, in addition to being for the Simchah of Yom Tov, is also the Seudah of a Mitzvah. It is similar to the celebration for a child begin-

ning 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 Simchah 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 years old. The Alter Rebbe called the Seudah of Shavuos “the Zayde’s Seudah” (Shavuos is the Ba’al Shem Tov’s Yahrtzeit). 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 Mesivtah D’Kudsha B’rich Hu.

Later, the Alter Rebbe said, “Boruch Haba.”

(Sefer Hasichos 5705, p. 107-108)

The custom of the Rebbei’im 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 it will not get lost when we become distracted with daily life.

(Shavuos 5698, p. 286)

A RARE OPPORTUNITY

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 related to Torah (study) - without being distracted by the 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 Gemarah 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 a point 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] Hayom Yom Sivan 4)

MATAN TORAH

The highlight of the Shavuos reading is Matan Torah, the moment at which G-d gave the Torah to the Jewish people at Mt. Sinai. A prerequisite for the giving of the Torah was the unity of the Jewish people—their shared desire to receive the Torah.

The Jews’ remarkable state of unity prior to Matan Torah is alluded to in the phrase, “and Israel encamped there.” This verse is written in the singular, as if referring to one person—“Israel”. The illustrious commentator, Rashi, notes that this indicates that the Jewish people encamped “as one man, with one heart.”

At the time of the Exodus from Egypt there was revealed within the hearts of all Jews the quintessential aspect of their Jewishness, an aspect in which they were all equal. This aspect transcended the differences occasioned by their minds and

hearts, enabling them to attain the state of being “as one man”, all Jews could be wholly united. In turn, this unity made it possible for them to be “of one heart” in their common desire to receive the Torah.

The world is composed of disparate entities; the connection between one component and the other is not readily apparent. This is especially so regarding human beings, no two of whom are alike, either physically or intellectually. Yet, with the giving of the Torah, unanimity was achieved within the whole world.

How was this unity achieved?

Unity within the world is brought about by the revelation of the One G-d who totally transcends the world's limitations and manifestations of individuality, thereby uniting seemingly disparate entities.

This revelation is brought about by means of the Torah and the Jewish people, the two entities that are spiritually superior to the world and for which the world was created. When G-d united Himself with the Jewish people at Matan Torah, this unity trickled down to the world as a whole. It then became possible for the entire world to achieve a state of unity and harmony.

Before G-d gave the Torah, this unity could not have possibly come about. For as our Sages tell us, there then existed a heavenly decree that imposed a barrier between the physical world and G-dliness, making it impossible for this world to escape its mundanity. This decree was nullified at the time the Torah was given. G-dliness could then be revealed within this world, and physicality could be elevated to holiness.

Thus, at the time G-d gave the Torah it became possible for the One G-d to be revealed within the world, thereby enabling the world to achieve a state of unity and harmony with spirituality.

The giving of the Torah also made it possible for all humanity, including non-Jews, to be connected to G-dliness; they, too, could now attain a higher level of union with G-d than they could have previously attained. This spiritual advancement may be accomplished through the observance of the Seven Noachide Laws given to them in the Torah.

Our Rabbis tell us, “Each and every individual is obligated to say: ‘The world was created for my sake’, i.e., every Jew has the ability to positively affect all portions of the world. Every Jew should, therefore, encourage non-Jews to observe their commandments and see to it that they know that they are observing them because the Torah obligated them to do so.

(Based on Likkutei Sichos, Vol. XXI, pp. 100-107)

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

The Tzemach Tzedek once said, “If you only knew the power of verses of Tehillim and their effects in the highest Heavens, you would recite them constantly. Know that the chapters of Tehillim shatter all barriers, they ascend higher and still higher with no interference; they prostrate themselves in supplication before the Master of all worlds, and they effect and accomplish with kindness and compassion.

(Hayom Yom, Shevat 24)

With the advent of Moshiach, there will be revealed the superior quality of the traits of simplicity and wholeheartedness found in the Avodah of simple folk who Daven and recite Tehillim with simple sincerity. (HaYom Tov, Iyar 24)

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 incorrectly.

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 of the Ba'al Shem Tov included brilliant and renowned men like the Mezritcher Magid and the Rav of Polonoe -- 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's 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. His 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 hands 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 Tehillim, "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 Tehillim, 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 Tehillim. He told them to open their eyes and to sing other songs.

"When I heard the songs 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

Tehillim 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)*

FIERY ICICLES

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."

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

When the Ba'al Shem Tov came in, he said, "By Yiddish there must be light. My job is to illuminate Yiddish." The students replied that they had only one candle and could not get more. The Ba'al Shem Tov 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 Ba'al 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 Neshamah, 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. 173-174)

AHAVAS YISROEL

At the Shavuot farbrengen in 5998/1938, in Otwock, Poland, the Frierdiker Rebbe introduced the following 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 from floods.) She became very aggravated, so much so that she took the esrog and bit off the Pitum!

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 Akeidah, 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 that 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 Pitum, 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 explained why the Rebbe Rayatz chose this story of the Ba'al Shem Tov and an esrog to tell over during Shavuos.

[Shabbos Parshas B'ha'alosecha-5727/1967]



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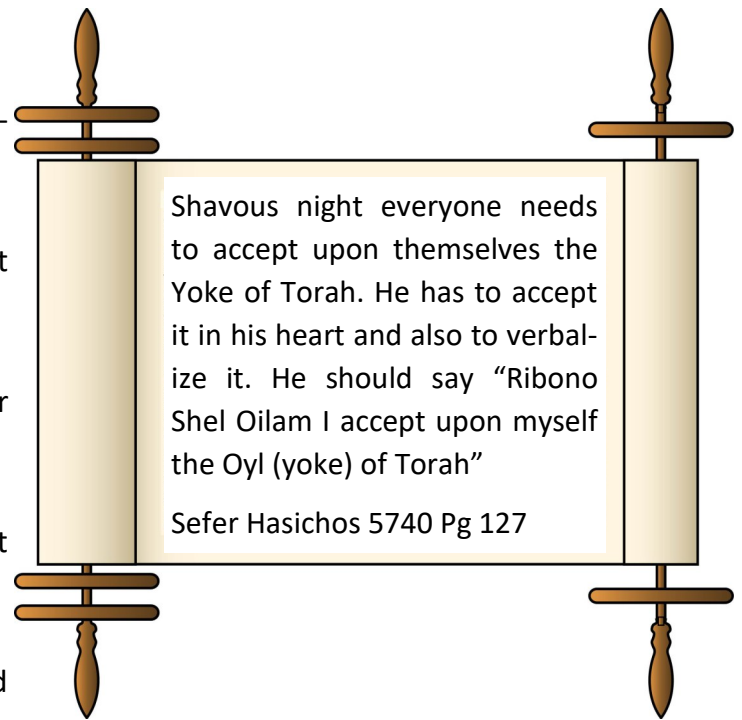
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Directives of the Rebbe for Sivan - המעשה הוא העיקר

- As a preparation for Shavuos, beginning Shabbos Mevarchim 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 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 Tashlumim of Shavuos.

Sivan 5785 Calendar

Rosh Chodesh Sivan
Sivan 1/May 28/Wednesday

Bamidbar

Sivan 4/May 31

Light Candles Friday May 30: **7:41**

Shabbos Ends: **8:44**

Last Time to Read Shema: **9:15**

Pirkei Avos Chapter 6

Erev Shavuos

Sivan 5/June 1/Sunday

Light Candles: **7:42**

(Shel Yom Tov and Shehecheyanu)

First Day Shavuos

Sivan 6/June 2/Monday

Alos HaShachar: **4:07**

Last Time to Read Shema: **9:15**

Light Candles

from a pre-existing flame after: **8:45**

(Shel Yom Tov and Shehecheyanu)

Second Day Shavuos

Sivan 7/June 3/Tuesday

Minchah /Farbrengen: **7:00**

Yom Tov Ends: **8:45**

Naso

Sivan 11/June 7

Light Candles June 6: **7:45**

Shabbos Ends: **8:48**

Last Time To Read Shema: **9:15**

Pirkei Avos Chapter 1

Last Day of the

Sheva Yimei Tashlumim

Sivan 12/June 8/Sunday

Beha'alosecha

Sivan 18/June 14

Light Candles Friday June 13: **7:48**

Shabbos Ends: **8:51**

Last Time To Read Shema: **9:15**

Pirkei Avos Chapter 2

Sh'lach

Shabbos Mevarchim Tammuz

Sivan 25/June 21

Light Candles Friday June 20: **7:50**

Tehillim: **8:15**

Last Time To Read Shema: **9:15**

Shabbos Ends: **8:53**

Pirkei Avos Chapter 3

Molad of Tammuz

Thursday, June 25

9:58 pm + 4 chalakim

Rosh Chodesh Day One

Sivan 30/June 26/Thursday

Rosh Chodesh Day Two

Tammuz 1/June 27/Friday

Korach

Tammuz 2/June 28

Light Candles Friday June 27: **7:51**

Shabbos Ends: **8:53**

Last Time To Read Shema: **9:15**

Pirkei Avos Chapter 4

*This Shabbos, the Shabbos before
Gimmel Tammuz, it is customary for
all men to get an Aliya.*