

DAYS OF MEANING

EXPLORING SPECIAL DATES ON OUR CALENDAR

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6 SIVAN

The Baal Shem Tov's Yahrzeit

On Wednesday, the first day of Shavuos 5520 (תק"כ), the Baal Shem Tov was *nistalek*.

The Baal Shem Tov's resting place is in Mezibuz.

{IN THE REBBE'S PRESENCE}

The Rebbe usually mentioned the Baal Shem Tov's *yahrzeit* during the *farbrengen* on the second day of Shavuos. The Rebbe would also often mention the *yahrzeit* of Dovid Hamelech, and the connection between the Baal Shem Tov, Dovid Hamelech, and Moshe Rabbeinu, through whom the Torah was given on Shavuos.

12 SIVAN

Last Day of Tashlumin

Just as Pesach and Sukkos had seven days on which the *Yom Tov korbanos* could be brought, Shavuos, too had seven days on which to bring the *korbanos*—until 12 Sivan.

The Rebbe *farbrenged* on this day almost every year from 5740 onwards, discussing the ability that everyone has to complete the *avoda* of Shavuos.

11 SIVAN

Chasuna of the Rebbe's Parents

When the Rebbe's father, HoRav Levi Yitzchok, reached the age of *shidduchim*, the Rebbe Rashab suggested the *shidduch* between HoRav Levi Yitzchok and Rebbetzin Chana, the daughter of the *gaon* and Chossid HoRav Meir Shlomo Yanovsky, rav of Nikolayev.

After the wedding date was set for the Friday following Shavuos, the *kallah* fell ill, and her father wished to push off the *chasunah*. He sent a special *shliach* to the Rebbe Rashab to get permission to do so, but the Rebbe Rashab didn't give permission, and gave a *bracha* that all would turn out well and said that there was nothing to worry about. The *chasuna* indeed took place on the appointed date, 11 Sivan 5660 (תר"ס).

HoRav Levi Yitzchok was supported by his father-in-law for about ten years, while he studied Torah, until 5669 (תרס"ט), when he was appointed to be the rav of Yekaterinoslav.

15 SIVAN

The Frierdiker Rebbe's Arrest

On the eve of 15 Sivan 5687 (תרפ"ז), after the Frierdiker Rebbe had finished receiving people for *yechidus*, agents of the soviet secret police arrested the Frierdiker Rebbe and brought him to the Spalerno Prison. The Frierdiker Rebbe was there for three weeks, undergoing tremendous suffering. Miraculously, on Gimmel Tammuz his sentence was commuted to exile in Kastroma, and then on Yud-Beis Tammuz he was notified of his full release.

The Rebbe spoke numerous times about the day; that although something negative happened on it, the seeds were sown for the Frierdiker Rebbe's redemption and the tremendous growth of *hafatzas hamaayanos* that followed. (See *Sefer Hamaamarim Melukat* vol. 3 p. 188.)

THE SHPALERKA PRISON IN S. PETERSBURG.



28 SIVAN

*The Rebbe and Rebbetzin's
Arrival to the United States*

Tremendous pains were taken in obtaining a visa for the Rebbe and Rebbetzin to escape war-torn France. After journeying to Portugal, they boarded the Portuguese liner S.S. Serpa Pinto from the port of Lisbon on 17 Sivan 5701.

On 28 Sivan 5701, the ship arrived in New York Harbor.

The Rebbe and Rebbetzin's arrival heralded a new wave of *hafatzas hamaayanos*, with the founding of the three central institutions, which the Frierdiker Rebbe appointed the Rebbe to head: Machne Yisroel, Kehos, and Merkos L'Inyonei Chinuch.

{ IN THE REBBE'S PRESENCE }

The date was unknown to most of the Chassidim throughout the years, but in 5743, when the Frierdiker Rebbe's *igros* were published, a letter marking the milestone was included. In 5746, during the Shabbos *farbrengen* that took place on 28 Sivan, the Rebbe gave a bottle of *marshke* towards the celebration taking place that night.

In 5751, which marked 50 years, the Rebbe gave out a special *kuntres*—Kovetz Chof-Ches Sivan—to men, women and children. It included a recounting of the rescue of the Rebbe and Rebbetzin from Europe and their journey to the United States. The *kuntres* also included *sichos* about 9 Adar (the day the Frierdiker Rebbe arrived in the U.S.) and 28 Sivan. After *mincha*, the Rebbe was given a *bracha* in the name of all of *anash* in connection with the special day. The Rebbe then said a special *sicha*. After *maariv*, the Rebbe continued the *sicha*, and then distributed the *kuntres* for three hours.

Read more about Chof-Ches Sivan in this month's Derher "The Complete Story of Chof Ches Sivan."

לזכות
השלוחה מרת אסתר בת פרייידא שתחי'
להצלחה רבה ומופלגה בכל אשר תפנה

HISTORICAL HIGHLIGHTS

The Rebbe draws lessons from occurrences on dates in Jewish history:

ROSH CHODESH SIVAN

"K'ish Echad B'leiv Echad"

בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה באו מדבר סיני:
ויסעו מרפידיים ויבאו מדבר סיני ויחנו במדבר ויחן-שם ישראל נגד ההר:

"In the third month of *B'nei Yisroel's* departure from Egypt, on this day they arrived in the Sinai Desert.

"They journeyed from Rephidim, and they arrived in Sinai Desert, and they encamped in the desert, and the Yidden encamped there opposite the mountain." (Yisro 19, 1-2.)

Rashi quotes the Midrash that the encampment was "as one man, with one heart," which is why the *possuk* says "ויחן", "and he encamped," in the singular, unlike other encampments, where it says "ויחנו", "and they encamped," in the plural.

There was an enormous number of Yidden—"Six hundred thousand men" (Bo 12:37), plus women and children. As the Midrash tells us, this number was essential to *mattan Torah*, for "if even one Jew was missing," no matter who, Hashem would not have given the Torah.

Nevertheless, the Yidden stood "as one man, with one heart." The Yidden were of one heart in their desire and longing for *mattan Torah* to take place, notwithstanding the differences between them that existed when they left Mitzrayim.

When the Yidden are united, Hashem blesses them (see Tanya perek 32). Therefore, the next day Hashem blessed the Yidden, telling them that they were fit to become "A kingdom of *kohanim* and a holy nation [ממלכת כוהנים וגוי קדוש]."

How is a Yid capable of being on the level of a Kohen and serving Hashem as such?

This is reached through standing in a manner of *bittul*, the opposite of separation and the opposite of division and detachment. It is then that one can stand on the level of a Kohen, ready to serve Hashem.

"When the time of *mattan Torah* approaches each year, the preparation for this must be done in the same way it was done at the very first *mattan Torah*... On Rosh Chodesh Sivan, when a Yid thinks and speaks and acts with *ahavas Yisroel*, he must also put on tefillin and say Hallel, and do other mitzvos... But the primary focus of the day should be 'and the Yidden encamped there facing the mountain'—*ahavas Yisroel*."

(From the farbrengen of Rosh Chodesh Sivan 5737)