**SIVAN**

The *Molad*: Monday evening, 6:04 and 2 portions.

The moon may be sanctified until Tuesday, the 15th, 12:26 p.m.\(^1\)

**Rosh Chodesh is on Tuesday.**

During the first 12 days of the month we do not recite *Tachanun*. Until the holiday of Shavuos, fasts should not be undertaken, except a fast for a disturbing dream and the fast of a groom and bride on their wedding day.

(Some follow the custom, before this Shabbos, to decorate synagogues and homes with flowers and boughs from trees, to add to the happiness of the festival, and to recall that on Shavuos judgment is rendered regarding the fruits of the trees.)

**Sivan 5, Shabbos Parshas Bamidbar.**

We do not recite the passage *Av harachamim*.

In the **Afternoon Service** on Shabbos, and similarly on Thursday of the coming week, we conclude the Torah reading at *Bamidbar* 4:33.\(^2\)

*Tzidkas'cha* is not recited in the **Afternoon Service**.

We recite the sixth chapter of *Pirkei Avos* following the Afternoon Service.

**The third Shabbos meal** should be eaten before the tenth seasonal hour of the day.\(^3\) If one forgot, it should be eaten afterwards.

*Nolad* and *nechlav* (an entity that comes into being, and milk that was milked from a cow on Shabbos) are forbidden until the conclusion of Yom Tov.

**Sivan 6, Sunday, the first day of Shavuos.**

We recite the **Evening Service** for festivals, adding the passage *Vatodieinu* in the middle blessing of the *Sh'moneh Esrehs*.

A person who forgets to make this addition need not return to correct his mistake. A woman who does not recite the Evening Service, or a man who forgot

\(^1\) The times for sanctifying the moon are based on Jerusalem Standard Time.

\(^2\) Following the Ashkenazi custom. (Some communities conclude at 4:37.)

\(^3\) See *Sefer HaMinhagim*, p. 66. For the definition of a seasonal hour, see note 48 in the section for Tishrei.
to add the passage *Vatodieinu*, must recite the phrase *Baruch hamavdil bein kodesh l’kodesh* before performing labors forbidden on Shabbos but permitted on Yom Tov.

We light the candles and recite two blessings: *L’hadlik ner shel Yom Tov* and *Shebecheyanu*.

For **Kiddush**, we begin with *Askinu*.

The order of the blessings is alluded to by the acronym וַיִּקְנָה: **Yayin** (wine), **Kiddush**, **Ner** (candle), **Havdalah**, and **Z’man** (*Shebecheyanu*).

For **Havdalah**, we do not bring the candles closer to us, nor do we bring them together, nor look at our nails. However, while reciting the blessing *Borei m’orei ha’eish*, we look at the candles.

We stay awake the entire night and study **Tikkun Leil Shavuos**. It is customary to immerse oneself in the **mikvah** shortly before dawn.

The laws pertaining to the morning blessings when a person has remained awake the entire night are outlined in the section for Hoshana Rabbah.

In the **Morning Service**, we recite the full **Hallel**, a full **Kaddish**, the Song of the Day, and then the **Mourner’s Kaddish**.

The Rebbe instituted the practice of gathering all children— even young infants— to listen to the reading of the Ten Commandments.

Before opening the ark to take out the Torah scrolls, we recite the passage *Atah bor’eisa*. When the ark is opened, we recite the passage *Vay’hi binso’a*, the Thirteen Attributes of Mercy once, the request *Ribono shel olam*, the passage *B’rich sh’mei*, etc. We do not recite the hymn *Akdamus*.

Two Torah scrolls are then taken out. Five men are given **aliyos** for the Shavuos reading beginning *Bachodesh hash’lishi* (*Sh’mos* 19:1-20:23) from the first scroll, and a half-Kaddish is recited.

We read the Ten Commandments using the **taam elyon**, special cantillation notes.

While the Ten Commandments are being read,

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4. See *Likkutei Sibos*, Vol. XXVIII, p. 315, for some corrections to the text of the **Tikkun**.
5. See *Shaar HaKavanos*, by the students of the AriZal.
The congregation should stand and face the Torah. The Maftir, a passage from Parshas Pinchas that describes the Mussaf offerings brought on Shavuos (Bamidbar 28:26-31), is read from the second scroll. Afterwards the Haftorah (Y’chezkel 1:1-28, 3:12) is recited. Only a prominent and learned person should be honored with this reading, not a minor. (Some have the custom that when the congregation reads this Haftorah quietly along with the reader, they do so standing.)

The congregation recites Ashrei and Y’hall’lu, and the chazon recites a half-Kaddish.

The kohanim bless the congregation in the Mussaf Service.

We recite the Six Remembrances.

For Kiddush, we recite Asknu and the verse Eileb mo’adei, followed by the blessing on the wine.

This day marks the yahrzeit of Rabbi Yisrael, the Baal Shem Tov. He passed away in 5520 (1760) and is interred in Mezhibuzh.

On Shavuos it is forbidden to fast. This applies even to a person who had a disturbing dream.

It is customary to eat dairy foods in the morning of the first day of Shavuos.

Nolad and nechlav (an entity that comes into being, and milk that was milked from a cow on the first day of the festival) are forbidden on this day. They are, however, permitted on the following day.

Sivan 7, Monday, the second day of Shavuos.

We recite the Evening Service for festivals.

We light the candles and recite two blessings: L’hadlik ner shel Yom Tov and Shehecheyanu.

For Kiddush, we say Asknu and the blessings Yayin (wine), Kiddush, and Z’mann (Shehecheyanu).

In the Morning Service, we recite the full Hallel, a full Kaddish, the Song of the Day, and then the Mourner’s Kaddish.

Before opening the ark to take out the Torah scrolls, we recite the passage Atah hor’eisa. When the ark is opened, we recite the passage Vay’hi binso’a, the Thirteen Attributes of Mercy once, the request Ribbuno shel olam, the passage B’rich sh’mei, etc.

Two Torah scrolls are taken out. Five men are given aliys for the reading beginning Kol bab’chor
(D’varim 15:19-16:17) from the first scroll, and a half-Kaddish is recited. The Maftir read on the previous day is read from the second scroll. Afterwards the Haftorah (Chavakuk 2:20-3:19) is recited.

We then recite the Yizkor prayers, and pledges for tzedakah are made on behalf of the departed, for the Charities of Rabbi Meir Baal Haness. After Yizkor, Av harachamim is recited, then Asbrei and Y’hall’lu, and the chazan recites a half-Kaddish. The kohanim bless the congregation in the Mussaf Service.

We recite the Six Remembrances.

For Kiddush, we recite Askinu and the verse Eileh me’adei, followed by the blessing on the wine.

Sivan 8, Tuesday, Isru Chag.

In the Evening Service we add the prayer Atah chonantanu, and the silent Sh’moneh Eseh is followed by a full Kaddish, Aleinu, and the Mourner’s Kaddish.

Havdalah is said over a cup of wine, without the spices and candle.

It is forbidden to fast on this day. This applies even to a groom and bride on their wedding day.

Sivan 12, Shabbos Parshas Naso.

We do not recite Av harachamim in the Morning Service, nor the passage Tzidkas’cha in the Afternoon Service.

We recite the first chapter of Pirkei Avos following the Afternoon Service. (The Rebbe would recite Pirkei Avos throughout the summer Shabbosim.)

Sivan 19, Shabbos Parshas B’haalos’cha.

We recite the second chapter of Pirkei Avos following the Afternoon Service.

Sivan 26, Shabbos Parshas Sh’lach, Shabbos M’varchim.

We bless the month of Tammuz, announcing Rosh Chodesh, which falls on the coming Wednesday and Thursday.

We do not recite the passage Av harachamim.

We recite the third chapter of Pirkei Avos following the Afternoon Service.

Sivan 28, Monday.

This date marks the day on which The Rebbe and his wife, Rebbezyn Chaya Mushka, arrived in America in 5701 (1941), after fleeing Nazi-dominated Europe. It was established by The Rebbe as a festival
and an auspicious day for spreading the wellsprings of Chassidus, and a day of thanksgiving on which farbrengens are held.

**Sivan 29, Tuesday, Erev Rosh Chodesh.**

*Tachanun* is not recited in the Afternoon Service.