

SIVAN

The *Molad*: Monday morning,
2:54 and 1 portion.

The moon may be sanctified until
Monday night, the 15th, 9:16 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.

Sivan 5, Shabbos Parshas Bamidbar.

(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.)

Av harachamim is not recited in the **Morning Service**.

In the **Afternoon Service** on Shabbos, and similarly on Monday and 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 10th hour.

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

Sivan 6, Sunday, the first day of Shavuos.

We recite the **Evening Service** for festivals, adding the passage *Vatodieinu* in the middle blessing

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1. **The times for sanctifying the moon are based on Jerusalem Standard Time.** One should therefore calculate the time for sanctifying the moon according to his location.
 2. Following the Ashkenazi custom. (Some communities conclude at 4:37.)

of the *Sh'moneh Esreh*.

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 to add the passage *Vatodieinu*, must recite the phrase *Baruch hamavdil bein kodesh l'kodesh* ("Blessed is He Who differentiates between the holy and the holy") before performing labors forbidden on Shabbos but permitted on *Yom Tov*.

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

The order of the blessings for **Kiddush** is alluded to by the acronym יקנה"ו: *Yayin* (wine), **Kiddush**, *Ner* (candle), *Havdalab*, and *Z'man* (*Shebecheyanu*).

For *Havdalab*, we do not bring the candles closer to us, nor do we bring them together nor look at our nails. But while reciting the blessing *Borei me'orei ba'eish*, we look at the candles.

We stay awake the entire night and study *Tikkun Leil Shavuos*.³ Shortly before dawn, it is customary to immerse oneself in the *mikvah*.⁴

The laws pertaining to the morning blessings when a person has remained awake the entire night are outlined in the section on *Hoshaana 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.⁵

Before opening the ark to take out the Torah scrolls, we recite the passage *Atah bor'eisa*. When the ark is opened, after the passage *Vay'hi binso'a*, we recite the Thirteen Attributes of Mercy once, the request *Ribbono 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 hashelishi* (*Sh'mos* 19:1) from the first scroll,

3. See *Likkutei Sichos*, Vol. XXVIII, p. 315, for some corrections to the text of the *Tikkun*.

4. See *Shaar HaKavanos*, by the students of the *AriZal*.

5. See *Sichas Erev Rosh Chodesh Sivan 5740* (*Likkutei Sichos*, Vol. XXIII, p. 250).

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, 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 given this honor, 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 *Asbrei* and *Y'hall'lu*, and the *chazan* recites a half-*Kaddish*.

The *kobanim* bless the congregation in the *Mussaf Service*.

We recite the Six Remembrances.

For *Kiddush*, we recite *Askinu* and the verse⁶ *Eileh mo'adei*.

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 *milchig* 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 second 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 *Shebecheyanu*.

For *Kiddush*, we say *Askinu* and the blessings *Yayin* (wine), *Kiddush*, and *Z'man* (*Shebecheyanu*).

The **Morning Service** is the same as on the previous day. Two Torah scrolls are taken out. Five men are given *aliyos* for the Shavuos reading

6. *Vayikra* 23:4.

beginning *Kol hab'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.

After the *Haftorah*, we recite the *Yizkor* prayers, and pledges for *tzedakah* are made on behalf of the departed, for the Charities of Rabbi Meir Baal Hanes. After *Yizkor*, *Av harachamim* is recited, then *Ashrei* and *Y'hall'lu*, and the *chazan* recites a half-*Kaddish*. The *kobanim* bless the congregation in the **Mussaf Service**.

We recite the Six Remembrances.

For **Kiddush**, we recite *Askinu* and the verse⁷ *Eileh mo'adei*.

In the **Evening Service** we add the prayer *Atah chonantanu*, and the silent *Sh'moneh Esreh* is followed by a full *Kaddish*, *Aleinu*, and the Mourner's *Kaddish*. *Havdalab* is said over a cup of wine, without the spices and candle.

Sivan 8, Tuesday, Isru Chag.

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 the passage *Av harachamim* in the **Morning Service**, nor the passage *Tzidkas'cha* in the **Afternoon Service**.

The Rebbe would recite *Pirkei Avos* throughout the summer Shabbosim.

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

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**.

7. *Vayikra* 23:4.

Sivan 28, Monday.

This date marks the day on which **The Rebbe** and his wife, **Rebbetzin 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.

