The Molad: Friday morning, 11:42 and 13 portions. The moon may be sanctified until Shabbos, the 14th, 6:04 a.m.¹

Rosh Chodesh is on Sunday. 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, Thursday, Erev Shavuos. Since the festival is celebrated on Friday and Shabbos, it is necessary to prepare an Eruv Tavshilin beforehand. See Nissan 14 for details. (Note that if an eruv was not made before Yom Tov, it cannot be made conditionally on the first day.)

(Some follow the custom, before Yom Tov, 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.)

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

Sivan 6, Friday, the first day of Shavuos. We recite the Evening Service for festivals. For Kiddush, we say Askenu and the blessings Yayin (wine), Kiddush, and Z’man (Shehecheyanu).

We stay awake the entire night and study Tikkun Leil Shavuos.² Shortly before dawn, it is customary to immerse oneself in the mikvah.³

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.

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. See Likkutei Sichos, Vol. XXVIII, p. 315, for some corrections to the text of the Tikkan.
³. See Shaar HaKavanos, by the students of the AriZal.
The Rebbe instituted the practice of gathering all children – even young infants – to listen to the reading of the Ten Commandments.4

Before opening the ark to take out the Torah scrolls, we recite the passage \textit{Atah hor'eisa}. When the ark is opened, after the passage \textit{Vay'bi binso'a}, we recite the Thirteen Attributes of Mercy once, the request \textit{Ribbano shel olam}, the passage \textit{B'rich Sh'mei}, etc. We do not recite the hymn \textit{Akdamus}.

Two Torah scrolls are then taken out. Five men are given \textit{aliyos} for the Shavuos reading beginning \textit{Bachodesh hasibelishi} (\textit{Sh'muo} 19:1-20:23) from the first scroll, and a half-\textit{Kaddish} is recited.

We read the Ten Commandments using the \textit{taam elyon}, special cantillation notes.

While the Ten Commandments are being read, the congregation should stand and face the Torah.

The \textit{Maftir}, a passage from Parshas Pinchas that describes the \textit{Mussaf} offerings brought on Shavuos (\textit{Bamidbar} 28:26-31), is read from the second scroll. Afterwards, the \textit{Haftorah} (\textit{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 \textit{Haftorah} quietly along with the reader, they do so standing.)

The congregation recites \textit{Ashrei} and \textit{Y'hall'lu}, and the \textit{chazan} recites a half-\textit{Kaddish}.

The \textit{kobanim} bless the congregation in the \textit{Mussaf Service}.

We recite the Six Remembrances.

For \textit{Kiddush}, we recite \textit{Askinu} and the verse\textsuperscript{5} \textit{Eileh mo'adei}.

This day marks the 260th \textit{yahrzeit} of \textbf{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 \textit{milchig} foods in the morning.

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\textsuperscript{5} \textit{Vayeira} 25:4.
of the first day of Shavuos.

Na'alot and nechlev (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 as well as on the second day of the festival.

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

Before the Afternoon Service, we recite the Kabbalistic prayer Pasach Eliyahu and the hymn Y’did nefesh. Hodu (Psalm 107) is not recited.

Sivan 7, Shabbos, the second day of Shavuos.

Before the Evening Service, we recite the Kabbalas Shabbos service, beginning with the psalm Mizmor l’Dovid (Psalm 29). In the closing stanza of the hymn L’chab dodi, we say gam b’simchab u’v’tzabalab (rather than gam b’rinah...). Afterwards, we recite the psalms Mizmor shir l’yom baShabbos and A-donai malach, a Mourner’s Kaddish, the Kabbalistic passage K’gavna, a half-Kaddish, and Barchu.

We then recite the Evening Service for festivals, including the Shabbos additions.

After the Sh’moneh Eseh, we recite the passage Vay’chulu, the “blessing that encapsulates seven” and Magein avos, a full Kaddish, Mizmor l’Dovid (Psalm 23), a half-Kaddish, Barchu, Aleinu, and the Mourner’s Kaddish.

For Kiddush, the hymn Shalom aleichem, the passage Eises chayil, the psalm Mizmor l’Dovid, and the pronunciation Da bi s’udasa... Askinu... are recited quietly. We then recite Yom basbishi... and the blessings Yayin (wine), Kiddush, and Z’man (Shehecheyanu).

The Morning Service is the same as on the previous day, and we include the Shabbos additions.

When the ark is opened, we recite the passages Vay’hi binso’a and B’rich sh’mei. We do not recite the Thirteen Attributes of Mercy or the request Ribono shel olam.

Two Torah scrolls are taken out. Seven men are given aliya for the reading beginning Aseir t’aseir (D’varim 14:22-16:17) 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, the congregation recites Y’kum purkan.

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 V’hall’lu, and the chazan recites a half-Kaddish. The kohanim bless the congregation in the Mussaf Service.

We recite the passage V’lakachta so’les and the Six Remembrances.

We recite the passages associated with the Kiddush for Shabbos – Mizmor l’David, A’sinu, V’shamru, Im tashiv, Da, Zacbor, and Al kein – quietly, and then we say the verse Eileb m’adei.

In the Afternoon Service, and similarly on Monday and Thursday of the coming week, we conclude the Torah reading at Bamidbar 4:33.

Sivan 8, Sunday, Isru Chag.

In the Evening Service we add the prayer Atah chonantanu, and the silent Sh’moneh Esreh is followed by a half-Kaddish, V’i maam, V’atah kadosh, a full Kaddish, A’leinu, and the Mourner’s Kaddish.

Havdalah is said over a cup of wine, with spices and candle. We say V’yiten l’cha.

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

Sivan 14, Shabbos Parshas Naso.

The Rebbe would recite Pirkei Avos throughout the summer Shabbosim.

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

Sivan 21, Shabbos Parshas B’haalos’cha.

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

Sivan 28, Shabbos Parshas Sh’lach, Shabbos M’varchim.

The special practices associated with this Shabbos are outlined by The Rebbe in Sefer HaMinhagim, pp. 165-168.
We bless the month of Tammuz, announcing Rosh Chodesh, which falls on the coming Monday and Tuesday.

We do not recite the passage *Av barachanim*.

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

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.