

SIVAN

The *Molad*: Shabbos morning,
2:52 and 14 portions.

The moon may be sanctified until
Shabbos, the 14th, 9:14 p.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 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.)

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

Sivan 6, Friday, the first day of Shavuos.

We recite the **Evening Service** for festivals.

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

We stay awake the entire night and study *Tikkun Leil Shavuos*.² It is customary to immerse oneself in the *mikvah* shortly before dawn.³

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*.

1. **The times for sanctifying the moon are based on Jerusalem Standard Time.**

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

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 *Atah bor'eisa*. When the ark is opened, we recite the passage *Vay'hi binso'a*, 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 Shavuot 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 *taamei*, 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 Shavuot (*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 *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 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 Shavuot, 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 Shavuot.

Nolad and *nechlav* (an entity that comes into being,

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

and milk that was milked from a cow on the first day of the festival) are forbidden until after Shabbos.

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

Before the **Afternoon Service**, we recite *Pasach Eliyabu* and *Y'did nefesh*. *Hodu* is not recited.

Sivan 7, Shabbos, the second day of Shavuot.

Before the **Evening Service**, we recite the *Kabbalas Shabbos* service, beginning with *Mizmor l'David*. In the closing stanza of the hymn *L'chab dodi*, we say *gam b'simchab u'v'tzahalah* ("both with rejoicing and gladness"), rather than *gam b'rinah u'v'tzahalah*.

We recite the **Evening Service** for festivals, making the Shabbos additions.

Before *Kiddush*, the hymn *Shalom aleichem*, the passage *Eishes chayil*, *Mizmor l'David*, and the pronouncements *Da hi s'udasa... Askinu...* are recited quietly. We then recite *Yom hashishi...* and the blessings *Yayin* (wine), *Kiddush*, and *Z'man* (*Shehecheyanu*).

In the **Morning Service**, the full *Hallel* is recited, followed by a full *Kaddish*, the Song of the Day, and 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 passages *Vay'bi binso'a* and *B'rich sh'mei*. We do not recite the Thirteen Attributes of Mercy or the request *Ribbono shel olam*.

Two Torah scrolls are taken out. Seven men are given *aliyos* 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*, we recite *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 Hanes. After *Yizkor*, *Av harachamim* is recited, then *Asbrei* and *Y'hall'lu*, and the *chazan* recites a half-*Kaddish*.

In the **Mussaf Service**, we make the Shabbos additions, and the *kohanim* bless the congregation

during the repetition.

After *Mussaf*, 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*, *Askinu*, *V'shamru*, *Im tashiv*, *Da*, *Zachor*, and *Al kein* – quietly, and then we say the verse *Eileh mo'adei* and the blessing on the wine.

In the **Afternoon Service** on Shabbos, and similarly on Monday and Thursday of the coming week, we conclude the Torah reading at *Bamidbar* 4:33.⁵

Sivan 8, Sunday, Isru Chag.

We recite the **Evening Service**, adding the prayer *Atah chonantanu*.

Havdalab is recited over a cup of wine, with the spices and candle. We recite the passage *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.

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

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 harachamim*.

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

5. Following the Ashkenazic custom. (Some communities conclude at 4:37.)

and an auspicious day for spreading the wellsprings of Chassidus, and a day of thanksgiving on which *farbrengens* are held.

Sivan 29, Sunday, Erev Rosh Chodesh.

Tachanun is not recited in the **Afternoon Service.**

