

NISSAN

The *Molad*: Shabbos morning,
3:53 and 4 portions.

The moon may be sanctified until
Shabbos night, the 16th, 10:15 p.m.¹

The spring equinox:

Sunday morning, the 23rd, 12:00 a.m.

Rosh Chodesh, Shabbos Parshas Vayikra, Parshas HaChodesh.

After the **Morning Service**, we recite half-*Hallel*. **Three Torah scrolls** are taken out. Six men are given *aliyos* for the weekly reading from the first scroll. A seventh *aliyah* is given from the second scroll, from which we read the passages describing the Shabbos and Rosh Chodesh *Mussaf* offerings (*Bamidbar* 28:9-15), and a half-*Kaddish* is recited. The *Maftir*, a passage from Parshas Bo (*Sh'mos* 12:1-20) which describes the command to bring the Paschal sacrifice, is read from the third scroll. The *Haftorah* is *Kob Amar... olas tamid* (*Y'chezkel* 45:18-46:15); we then add the first and last verses from the *Haftorah* beginning *Kob amar Hashem hashamayim kis'ee* (*Y'shayahu* 66:1 and 23).

The laws regarding Shabbos Rosh Chodesh are explained in the section for Shabbos Parshas Noach.

Throughout the entire month of Nissan, we do not recite *Tachanun*, *Av harachamim*, or *Tzidkas'cha*. The only persons who may fast during this month are ones who had a disturbing dream, a groom and bride on the day of their wedding, and the firstborn on the day preceding Pesach.

For the first twelve days of the month, we follow the custom of reciting the Torah passage describing the sacrifices which the *Nesi'im* (the tribal leaders) offered on these dates at the time the Sanctuary was dedicated in the desert. On the first day of Nissan, we begin *Vay'hi b'yom kalos Moshe* (*Bamidbar* 7:1). On each Subsequent day, we recite the passage associated with the *Nasi* who brought his sacrifice that day.

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.

After reading the passage of the *Nasi*, we recite the prayer *Y'bi ratzon*. Even a *kohen* or a *levi* should recite this prayer (despite its seeming relevance only to tribes other than the tribe of Levi).

On Nissan 13, we recite the passage *Zos chanukas hamizbei'ach* until *kein asah es hamenorah* (*Bamidbar* 7:84-8:4).

In the month of Nissan, we recite the blessing over flower-bearing trees. (This blessing can also be recited in Adar or in Iyar, if that is the time when trees begin to flower in a person's country.²)

The Rebbe ordained that an effort should be made, and particularly by those involved in communal affairs, to send *Shmurah Matzah* to their acquaintances – at least for the *Sedarim*.³

Nissan 2, Sunday.

This day marks the *yahrzeit* of the Rebbe Rashab, **Rabbi Shalom DovBer Schneerson**. He passed away in 5680 (1920), and is interred in Rostov-on-Don.

Nissan 8, Shabbos Parshas Tzav, Shabbos HaGadol.

We recite the *Haftorah* from *Koh amar A-donai* until *v'nichbresah mipibem* (*Yirmeyahu* 7:21-28). We then skip to *Koh amar A-donai al yis'hallel* until *n'um A-donai* (*ibid.* 9:22-23).

We do not recite the *Haftorah V'arvah* unless Erev Pesach coincides with Shabbos. However, an individual recites both *Haftorahs* (see *Tishrei* 24).⁴

After the **Afternoon Service**, we recite the portion of the *Haggadah* from *Avadim hayinu* until *v'chaper al kol avonoseinu*.

Nissan 11, Tuesday. This is an auspicious day, the birthday of The Rebbe of our generation, Rabbi Menachem Mendel Schneerson, the seventh generation of the Chabad Rebbes, in 5662 (1902).

Before reciting the daily portion of *T'hillim*, one should recite the **new chapter** – Psalm 117 for The Rebbe, and then the psalm corresponding to the year

2. *K'tzos HaShulchan*, Vol. II, p. 98. See *Shaarei Halachah U'Minbag*, Vol. I, p. 220.

3. *Likkutei Sichos*, Vol. I, pp. 243-244.

4. See *Reshimas Hayoman*, p. 397.

of one's own life.⁵

(With regard to the customs to be practiced on a birthday, see *Sefer HaSichos* 5748, Vol. II, p. 406, where the subject is discussed at length.)

Nissan 13, Thursday.

This day marks the *yahrzeit* of the *Tzemach Tzedek*, **Rabbi Menachem Mendel Schneersohn**. He passed away in 5626 (1866), and is interred in Lubavitch.

At night, directly after the appearance of the stars, we **search for *chametz***. A congregation should first recite the Evening Service communally, and then search for *chametz* immediately thereafter. Similarly, a person who usually recites the Evening Service with a congregation should recite the Evening Service before searching for *chametz* even if, on this evening, he is forced to recite the Evening Service alone. If, however, a person usually recites the Evening Service alone, he should search for *chametz* before praying.

It is customary in The Rebbe's household to place ten pieces of hard bread in various places, each wrapped in paper.

The search should be carried out with a single beeswax candle and a feather.

Before searching, we recite the blessing *Asher kid'shanu b'mitzvosav v'tzivanu al biur chametz*. A person should not speak between reciting the blessing and the beginning of the search, even about matters pertaining to the search. It is proper not to speak about matters that do not pertain to the search throughout the entire time of the search.

We must search for *chametz* in all the hidden places and in the cracks of the floor.

It is our custom for the person searching to place the *chametz* that he finds in a small paper bag.

When he is finished searching, he should place this bag, the feather, and any remnants of the candle in a wooden spoon. All this is then wrapped in paper (except for the spoon handle, which remains uncovered) and bound several times with string, which is then knotted.

5. E.g., a person who is 13 years old should recite Psalm 14. (Some also have the custom to recite the psalms appropriate to the years of their spouse and children.)

He should be careful to hide the *chametz* that he found, and guard it well, so that it will not be taken by children or mice. The *chametz* that he intends to eat should be put away before the beginning of the search.

After the search, he should nullify the *chametz* in his heart, relinquishing his ownership of it through reciting the passage *Kol chamira*. Fundamentally, however, the act is dependent on his feeling. He must consider all *chametz* in his domain as if it does not exist, and that it is of no value or importance to him (i.e., it is like dust and like an object that has no use at all).

Nissan 14, Friday, the day preceding Pesach. We rise early for the morning prayers. We do not recite the Psalm *Mizmor l'sodah* after *Baruch she'amar*.

The fast of the firstborn. All firstborn, whether the firstborn of a father or the firstborn of a mother, even *kobanim* and *levi'im*, should fast. It is, however, customary to be lenient and allow the firstborn to participate in a *seudas mitzvah*, e.g., a *bris*, a *pidyon haben*, an engagement, or the celebration held after concluding a tractate of the *Talmud*. Afterwards, the firstborn may continue to eat that day.

It is permitted to eat *chametz* until the conclusion of the fourth seasonal hour, i.e., a third of the day (the period from sunrise until sunset). It is permitted to benefit from *chametz* (e.g., to sell it to a gentile or the like) until the conclusion of the fifth seasonal hour. Before that time, we burn the *chametz*. It is proper to burn a *k'zayis* (approximately one ounce), so that one fulfills the *mitzvah* of destroying *chametz*. Directly after burning the *chametz*, one should again nullify the *chametz* one possesses, reciting the passage *Kol chamira* before the conclusion of the fifth seasonal hour. One should be careful to shake out his pockets and those of his children to make sure no crumbs of *chametz* are found there.

One should be careful to separate ***challah*** from the *matzah*.

It is forbidden to eat ***matzah*** the entire day. Indeed, one should not partake of any of the types of food used for the *maror* or included in the *charoses* until after partaking of the *korech* in the second *Seder*.

The *zero'a* for the *Seder* plate for both nights of Pesach must be roasted on the day before Pesach. It is our custom to use a portion of a chicken neck. This portion is not eaten afterwards.⁶

A person should have his hair and nails cut before midday.

Before the **Afternoon Service**, we recite *Hodu* (Psalm 107), the *Kabbalistic* prayer *Pasach Eliyahu*, and the hymn *Y'did nefesh*.

After the Afternoon Service, before sunset, a person should recite the description of the offering of the Paschal sacrifice.

The *Seder* table should be set before sunset. The *Seder* plate itself, however, should be set up at night, before *Kiddush*.

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

Nissan 15, Shabbos, the first day of Pesach.

Before the **Evening Service**, we recite the *Kabbalas Shabbos* service, beginning with the psalm *Mizmor l'David* (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 haShabbos* 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 Esreh*, we recite only the passage *Vay'chulu*; we do not recite the "blessing that encapsulates seven" or *Magein avos*.

We then recite the **full Hallel**. A blessing is recited both before and afterwards. At the conclusion of *Hallel*, a full *Kaddish* is recited, followed by the psalm *Mizmor l'David* (Psalm 23), a half-*Kaddish*, *Barchu*, *Aleinu*, and the Mourner's *Kaddish*.

The customs for the *Seder* are outlined at the end of *Haggadah Shel Pesach Im Likkutei Taamim u'Minbagim*, and in *Sefer HaMinbagim*, pp. 75-82.

6. If one forgot to roast the *zero'a* before the commencement of the festival, note the instructions in *Shulchan Aruch HaRav* 473:21; see, however, the comments of The Rebbe in *Haggadah Shel Pesach Im Likkutei Taamim u'Minbagim*, s.v. ha'zero'a.

For *Kiddush*, the hymn *Shalom Aleichem*, the passage *Eishes Chayil*, the psalm *Mizmor l'David*, and the pronouncement *Da hi s'udasa...* are recited quietly. We then recite *Yom hashishi...* and the blessings *Yayin* (wine), *Kiddush*, and *Z'man* (*Shehecheyanu*).

We are very careful not to use *matzah* that has come in contact with water. Therefore, when washing in the midst of a meal or when washing *mayim acharonim* at its conclusion, the wet fingers are not to be passed over one's lips (as is usually done).

We are required by Scriptural Law to eat a *k'zayis* of *matzah* within a period of time described as *k'dei achilas pras*. In this context, a *k'zayis* is considered as one ounce, and *k'dei achilas pras* as four minutes. The obligation to eat *maror* and romaine lettuce is, in the present era, Rabbinic in origin. Hence, we may rely on a more lenient opinion and consider a *k'zayis* as three-quarters of an ounce.

It is customary to take **both** romaine lettuce and horseradish together for the *maror* **and** the *korech*.

At night, instead of the entire order of *K'rias Sh'ma Al HaMitah*, we recite only the first passage of the *Sh'ma* and the blessing *Hamapil*.

In the **Morning Service**, after the *Sh'moneh Esreh*, the full *Hallel* is recited, followed by a full *Kaddish*, the Song of the Day, and the Mourner's *Kaddish*.

When the ark is opened, we recite the passages *Vay'hi binsoa* and *B'rich Sh'mei*. We do not recite the Thirteen Attributes of Mercy nor the request *Ribbono shel olam*.

Two Torah scrolls are taken out. Seven men are given *aliyos* for the Pesach reading beginning *Vayikra Moshe... Mishchu u'k'chu* (*Sh'mos* 12:21-51) from the first scroll, and a half-*Kaddish* is recited. The *Maftir*, a passage from Parshas Pinchas which describes the *Mussaf* offerings brought on Pesach (*Bamidbar* 28:16-25), is read from the second scroll. Afterwards, the *Haftorah* (*Y'hoshua* 3:5-7, 5:2-6:1, 6:27) is recited. The congregation recites *Y'kum purkan*, *Ashrei* and *Y'hall'lu*, and the *chazan* recites a half-*Kaddish*.

Before the congregation recites the silent *Mussaf*, the *gabbai* announces *Morid batal*, i.e., that instead of saying *Mashiv haruach u'morid hageshem*, one should

recite *Morid batal* (praising G-d for granting dew, rather than praising Him for rain).

The following rules apply if a person errs and recites *morid hageshem* at this time of year.⁷ If he realizes his error before he recites G-d's name in the blessing *M'chayeh hameisim*, he should begin the blessing *Atah gibbor* again. It is not sufficient merely to recite *Morid batal* after recalling the error. If he already mentioned G-d's name in the concluding blessing, he should recite the words *lamdeini chukecha* and return to the beginning of the blessing. If he remembers afterwards, he should stop at that point and return to the beginning of the *Sh'moneh Esreh*. If a person does not realize his error until the time of the following prayer service (e.g., he made this error in the Afternoon Service and did not remember until the Evening Service), he should recite the *Sh'moneh Esreh* twice at that time.

Within 30 days of this change, a person who is unsure of whether or not he erred should assume that he erred, and act accordingly. If a person said *Mashiv haruach u'morid batal*, he is not required to correct this error.

If a person who was not praying together with the congregation **and does not intend to pray with a later minyan** heard the *gabbai's* announcement *Morid batal* before he recited the Morning Service, he should recite *Morid batal* in the Morning Service.⁸

When the *chazan* repeats the *Sh'moneh Esreh*, he adds the Prayer for Dew. In the midst of the repetition of the *Sh'moneh Esreh*, the *kobanim* bless the congregation.

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 we then say the verse⁹ *Eileh mo'adei...*

In the **Afternoon Service**, we read from Parshas *Sh'mini*.

7. These rules apply not only on Pesach, but throughout the coming months.

8. A directive of The Rebbe (*Sefer HaMinbagim*, p. 147).

9. *Vayikra* 23:4.

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.

Nissan 16, Sunday, the second day of Pesach.

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

Sh'moneh Esreh is followed by the full *Hallel* and a full *Kaddish*.

We then **count the Omer**. Both the blessing and the counting are recited while standing, and must be recited after the appearance of the stars.

Preferably, when reciting the blessing one should know the number of days that one will be counting.

(Counting each night is a separate *mitzvah*, as reflected by the fact that a blessing is recited every night. Indeed, there are opinions which maintain that the counting of one night is not dependent on the counting of the others. Nevertheless, the intent of the *mitzvah* is not only to count and know that it is that particular day of the *Omer*, but also to have the intent that this night is part of the counting of seven weeks. This is alluded to in the rationale for the *mitzvah* explained in *Sefer HaChinuch*, *mitzvah* 306.¹⁰)

A person who did not count the Omer at night should do so on the following day, without reciting a blessing before that counting. He can then count on the subsequent nights with a blessing. If, however, one fails to count the *Omer* at all on one day, he

10. The *Sefer HaChinuch* explains that the Counting of the *Omer* was instituted to recall the desire for the Giving of the Torah that the Jews experienced after the exodus from Egypt.

The above directive is based on a public letter from The Rebbe written in 5735 (*Likkutei Sichos*, Vol. XII, p. 235). The Rebbe concludes there, "I have not seen this concept mentioned in other sources. See the comments of Rabbeinu Nissim at the end of tractate *P'sachim*."

should count the *Omer* on the subsequent nights, but should not recite a blessing. If a person is unsure whether or not he counted the *Omer* on a particular day, he may continue counting on the subsequent nights with a blessing.

We then recite *Aleinu* and the Mourner's *Kaddish*.

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

The **second Seder** is held, following the same customs as on the first night.

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 or look at our nails. But while reciting the blessing *Borei me'orei ha'eish*, we look at the candles.

In contrast to the previous night, *K'rias Sh'ma Al HaMitah* is recited in the same manner as on other festivals.

We follow the custom of studying tractate *Sotah* during the days of the Counting of the *Omer* (starting on the first day of Chol HaMoed), in addition to our existing studies. Each day, we study the page corresponding to that day's number.

In the **Morning Service**, after the *Sh'moneh Esreh*, the full *Hallel* is recited, followed by a full *Kaddish*, the Song of the Day, and the Mourner's *Kaddish*.

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.

For the Torah reading, two Torah scrolls are taken out. Five men are given *aliyos* for the reading beginning *Vayedaber... Shor o chesev...* (*Vayikra* 22:26-23:44) from the first scroll, and a half-*Kaddish* is recited. From the second scroll, we read the same *Maftir* as on the previous day. Afterwards, the *Haftorah* (*II Melachim* 23:1-9, 21-25) is recited. The *Mussaf* services are recited as on the previous day. We recite the Six Remembrances.

When reciting *Kiddush* during the day, we say

Askinu... and the verse¹¹ *Eileh mo'adei...*

In the festive meal, it is preferable to commemorate in some way the feast of Esther that was held on this day, the same day as the hanging of Haman.¹²

Nissan 17, Monday, the first day of Chol HaMoed. In the **Evening Service**, we recite a weekday *Sh'moneh Esreh*, adding *Atah chonantanu* and *Yaaleh v'yavo*. If one forgot *Yaaleh v'yavo*, he must repeat the *Sh'moneh Esreh*.

In the blessing *Bareich aleinu*, we substitute *v'sein b'rachab* for *v'sein tal u'matar livrachab*. If a person continues to say *v'sein tal u'matar*, he must return to the beginning of the blessing *Bareich aleinu*. If he does not realize his error until after he completes the *Sh'moneh Esreh*, he must repeat the entire *Sh'moneh Esreh*. If a person does not realize his error until the time of the following prayer service (e.g., he made this error in the Afternoon Service and did not remember until the Evening Service), he should recite the *Sh'moneh Esreh* twice at that time.

Within 30 days of this change, a person who is unsure of whether or not he erred should assume that he erred, and act accordingly.

After the *Sh'moneh Esreh*, the *chazan* recites a full *Kaddish*. The *Omer* is counted, and then *Aleinu* and the Mourner's *Kaddish* are recited. *Havdalab* is recited over a cup of wine, but without the candle and spices.

In the **Morning Service**, and throughout the entire holiday of Pesach, *t'fillin* are not worn, and we do not recite *Mizmor l'sodah*. *Yaaleh v'yavo* is added to the *Sh'moneh Esreh*, and half-*Hallel* is recited.

Two Torah scrolls are taken out. From the first scroll, three men are given *aliyos* in the passage *Kadesh li* (*Sh'mos* 13:1-16). A fourth person is given an *aliyah* from the second scroll, from which the reading for *Maftir* for the previous days is repeated. However, during the last six days of the holiday, that reading begins from verse 19 and not verse 16. Afterwards, a half-*Kaddish* is recited, then *Ashrei*, *U'va l'Tziyon goel*, *Y'hall'lu*, a half-*Kaddish*, *Mussaf*, etc.

We recite the Six Remembrances.

11. *Vayikra* 23:4.

12. *Shulchan Aruch HaRav* 490:2.

Nissan 18, Tuesday, the second day of Chol HaMoed.

Two Torah scrolls are taken out in the **Morning Service**. From the first scroll, three men are given *aliyos* in the passage *Im kesef talveh* (*Sh'mos* 22:24-23:19). A fourth person is given an *aliyah* from the second scroll, from which the reading for *Maftir* from the previous day is repeated.

We recite the Six Remembrances.

This day marks the birthday of the saintly *gaon* and *kabbalist* **Rabbi Levi Yitzchak Schneerson**, the father of The Rebbe, in 5638 (1878), and the day of the *bris* of his son, The Rebbe, in 5662 (1902).

Nissan 19, Wednesday, the third day of Chol HaMoed.

Two Torah scrolls are taken out in the **Morning Service**. From the first scroll, three men are given *aliyos* in the passage *P'sal l'cha* (*Sh'mos* 34:1-26). A fourth person is given an *aliyah* from the second scroll, from which the reading for *Maftir* from the previous days is repeated.

Nissan 20, Thursday, the fourth day of Chol HaMoed.

Two Torah scrolls are taken out in the **Morning Service**. From the first scroll, three men are given *aliyos* in the passage describing the Pesach Sheni offering (*Bamidbar* 9:1-14). A fourth person is given an *aliyah* from the second scroll, from which the reading for *Maftir* from the previous days is repeated.

We recite the Six Remembrances.

An *eruv tavshilin* should be made as previously described (see Erev Rosh HaShanah).

Nissan 21, Friday, Shevi'i Shel Pesach.

We light the candles and recite the blessing *L'hadlik ner shel Yom Tov*. We do not recite the blessing *Shebecheyanu*.

We recite the **Evening Service** for festivals, count the *Omer*, etc.

For **Kiddush**, we say *Askinu...* and the blessings **Yayin** (wine) and **Kiddush**. We do not recite the blessing *Shebecheyanu*.

The rejoicing of the seventh day and of the final day of Pesach (Acharon Shel Pesach) exceeds that of the other days of the Pesach holiday.

In Lubavitch, it is customary to stay up the entire night of the seventh day of Pesach studying Torah.

In the **Morning Service**, half-*Hallel* is recited.

Two Torah scrolls are taken out. 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.

Five men are given *aliyos* for the reading describing the Splitting of the Reed Sea (*Sh'mos* 13:17-15:26) from the first scroll. During the reading of the *Shirah* (Song), we stand. A half-*Kaddish* is recited. The *Maftir* reading of the previous days is repeated from the second scroll. Afterwards, the *Haftorah*, the Song of David (*II Shmuel*, chapter 22), is recited. (A minor should not be honored with this *Maftir* reading.) The congregation recites *Ashrei* and *Y'hall'lu*, and the *chazan* recites a half-*Kaddish*.

The *kobanim* bless the congregation during the **Mussaf Service**. We recite the Six Remembrances.

For **Kiddush**, we recite *Askinu...* and the verse¹³ *Eileh mo'adei...*

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.

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

Nissan 22, Shabbos, Acharon Shel Pesach. The Final Day of Pesach.

We light the candles and recite the blessing *L'hadlik ner shel Shabbos v'shel Yom Tov*. We do not recite the blessing *Shebecheyanu*.

Before the **Evening Service**, we recite the **Kabbalas Shabbos** service. We begin with *Mizmor l'David* (Psalm 29), and in the closing stanza of the hymn *L'chab dodi*, we say *b'simchab u'v'tzabalab* (rather than *b'rinab...*). Afterwards, we recite the psalms *Mizmor shir l'yom haShabbos* 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 Esreh*, we recite the passage *Vay'chulu*, the "blessing that encapsulates seven" and *Magein avos*, a full *Kaddish*, *Mizmor l'David* (Psalm

13. *Vayikra* 23:4.

23), a half-*Kaddish*, *Barchu*, counting of the *Omer*, *Aleinu*, and the Mourner's *Kaddish*.

For *Kiddush*, the hymn *Shalom aleichem*, the passage *Eishes chayil*, the psalm *Mizmor l'David*, and the pronouncement *Da hi s'udasa...* are recited quietly. We then recite *Yom hashishi...* and the blessings *Yayin* (wine) and *Kiddush*.

We make a point of eating *sh'ruyah*, *matzah* dipped or soaked in liquids, in all the meals of this day. When washing *mayim acharonim*, one passes the wet fingers over one's lips, as is done throughout the year.

In the **Morning Service**, half-*Hallel* is recited. Two Torah scrolls are taken out. 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 *Ribbono shel olam*.

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* reading of the previous days is repeated from the second scroll. Afterwards, the *Haftorah*, *Y'shayahu's* vision of *Moshiach's* coming (*Y'shayahu* 10:32-12:6), is recited. After the *Haftorah*, the congregation recites *Y'kum purkan*.

The *Yizkor* prayers are then recited, and pledges for *tzedakah* are made on behalf of the departed, for the Charities of Rabbi Meir Baal Hanes. After *Yizkor*, we recite *Av harachamim*, *Ashrei*, and *Y'hall'lu*, and the *chazan* recites a half-*Kaddish*. The *kobanim* bless the congregation during 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*, *Askinu*, *V'shamru*, *Im tashiv*, *Da*, *Zachor*, and *Al kein* – quietly, and then we say the verse¹⁴ *Eileh moadei...*

On this day, it is preferable to recite the *Kiddush*, then recite the **Afternoon Service**, then have the festive meal.

In the **Afternoon Service**, we read from *Parshas Sh'mini*.

The Baal Shem Tov would partake of three meals

14. *Vayikra* 23:4.

on the Final Day of Pesach. The third meal was referred to as *Seudas Moshiach*. (This applies during the week, as well as on Shabbos.) At this meal, we drink four cups of wine.¹⁵

Nissan 23, Sunday, Isru Chag.

We recite the **Evening Service**, adding the prayer *Atah chonantanu*. It is followed by a half-*Kaddish*, *Vibi noam*, *V'atah Kadosh*, a full *Kaddish*, the *Omer*, *Aleinu*, and the Mourner's *Kaddish*.

Havdalab 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. In addition, we eat and drink slightly more than usual.

Between Pesach and Shavuos, there are several restrictions observed to commemorate the passing of 24,000 of Rabbi Akiva's students who died at this time. Among them:

a) We do not hold weddings. (It is, however, permitted to make engagements, and to hold a feast to honor the occasion. At such a feast, though, dancing is not permitted.)

b) We do not cut our hair (except on Lag B'Omer) until Erev Shavuos. The Rebbe Rashab did not approve of those who got haircuts on the first two days of the *Sh'loshes y'mey hagbalah*, the three days of preparation preceding Shavuos.

The father of a child being circumcised, the *mohel*, and the *sandek* may cut their hair towards evening on the day before the circumcision.

The *AriZal*, however, forbade cutting one's hair during the *Omer*, even in honor of a *bris* and even on Lag B'Omer.

c) We do not eat a new fruit which requires the recitation of the blessing *Shehecheyanu*, except on Lag B'Omer and on Shabbos.¹⁶

d) We do not make or purchase new clothes.¹⁷

It is customary for men and women not to perform any work from sunset until one counts the *Omer*.

Nissan 29, Shabbos Parshas Sh'mini, Shabbos M'varchim.

15. See *Likkutei Sichos*, Vol. IV, p. 1298, which describes these customs and their significance in depth.

16. *Sefer HaSichos* 5749, Vol. II, p. 745.

17. See *Tur, Orach Chayim*, section 493.

For the *Haftorah*, we read the passage beginning *Vayomer lo... machar chodesh* (*I Shmuel* 20:18-42).

The laws that apply if one read another *Haftorah* are discussed in the section for Shabbos Parshas Noach.

We bless the month of Iyar, announcing Rosh Chodesh, which falls on the coming Sunday and Monday.

We do not recite *Av harachamim*.

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

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

If the third Shabbos meal is continued past nightfall, those who ate a portion of bread the size of an olive (one ounce) both during the day and after nightfall should include both the passages *R'tzeh* and *Yaaleh v'yavo* in the Grace After Meals.

