NISSAN

The Molad: Friday afternoon, 4:36.
The moon may be sanctified until Shabbos, the 15th, 10:58 a.m.1
The spring equinox: Friday, the 7th, 12:00 a.m.

Rosh Chodesh is on Shabbos Parshas Tazria, Parshas HaChodesh.
The laws regarding Shabbos Rosh Chodesh are explained in the section on Shabbos Parshas Mikeitz.

In the Morning Service, we recite half-Hallel, then a full Kaddish, the Song of the Day, Barchi nafshi, and then the Mourner's Kaddish.

Three Torah scrolls are taken out. Six men are given aliyos for the weekly reading from the first scroll. A seventh aliya is read 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 K'ob amar... olas tamid (Y'chezkel 45:18-46:15), and we then add the first and last verses of the Haftorah K'ob amar Hashem hashomayim kis'ee (Y'shayahu 66:1, 23-24, and 23 again).

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 passages describing the sacrifices which the Nesi'im (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'bi b'yom katos Moshe (“And it was on the day that Moses finished...,” Bamidbar 7:1). On each

1. The times for sanctifying the moon are based on Jerusalem Standard Time.
subsequent day, we recite the passage associated with the Nasi who brought his sacrifice that day.

After reading the passage of the Nasi, we recite the prayer Y’hi ratzon (“May it be Your will...”). 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 asab es hamenorah (“This was the dedication-offering... so he made the menorah”).

In the month of Nissan, we recite the blessing over flower-bearing fruit trees. (This blessing can also be recited in Adar or in Iyar, if that is the time when trees begin to flower where one lives.)

The Rebbe instituted 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.

Nissan 2, Sunday.

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

Nissan 8, Shabbos Parshas M’tzora, Shabbos HaGadol.

The Haftorah begins V’arba’ah anashim (II Kings 7:3-20).

We do not recite the Haftorah V’arvah unless Erev Pesach coincides with Shabbos. However, an individual recites both Haftorahs (see Tishrei 26).

After the Afternoon Service, we recite the portion of the Haggadah from Avadim hayinu (We were slaves...) until T’chaper al kol avonoseinu (“to atone for all our sins”).

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

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4. See Reshimas Hayom, p. 397.
should recite the new chapter (Psalm 121) for The Rebbe, and then the psalm corresponding to the year 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, 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 al biur chametz (“...concerning the removal of chametz”). One should not speak between reciting the blessing and the beginning of the search, even about matters pertaining to the search. During the rest of the search, it is proper not to speak about matters that do not pertain to it.

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 into 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,

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5. See note 3 in the section for Cheshvan.
which is then knotted.

He should be careful to hide the chametz that he found, and guard it well, so that none of it will 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 (“All leaven...”). 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., that it is like dust and like an object that has no use at all).

Nissan 14, Friday, Erev 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 kohanim and levi'im, should fast. It is, however, customary to be lenient and allow the firstborn to participate in a seudas mitzvah, such as one held for 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 (defined as 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.

We burn the chametz before the end of the fifth seasonal hour. It is proper to burn at least a k’zayis (approximately one ounce), so that one fulfills the mitzvah of destroying chametz. Before the conclusion of the fifth seasonal hour, one should again nullify any chametz that might have remained in one’s possession, reciting the passage Kol chamira.

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 matzos.
It is forbidden to eat matzah the entire day. Also, 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.

Hair and nails should be cut before midday.

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

After the Afternoon Service, before sunset, we 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 (“...to kindle the Shabbat and Yom Tov light”) and Shehecheyanu.

Nissan 15, Shabbos, the first day of Pesach.

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’tzabalab rather than gam b’rinah u’v’tzabalab. Kabbalas Shabbos then continues as on a regular Shabbos.

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

After the Sh’moneh Eserb, 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 after it. At the conclusion of Hallel, a full Kaddish is recited, followed by Mizmor l’David, a half-Kaddish, Barchu, Aleinu, and the Mourners’ Kaddish.

The customs for the Seder are outlined at the end of Haggadah Shel Pesach Im Likkutei Tuumim u’Minhagim, and in Sefer HaMinhagim, pp. 75–82.

Before Kiddush, the hymn Shalom aleichem, the passage Eishes chayil, the psalm Mizmor l’David, and

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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 Tuumim u’Minhagim, s.v. ba’zero’a.
the pronouncements Da bi s’udasa... Askinu... are recited quietly. We then recite Yom hashishi... and the blessings Yayin (wine), Kiddush, and Z’man (Shehecheyanu).

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.

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). This applies throughout the first seven days of the holiday.

At night, instead of the entire order of K’rias Sh’mal Al HaMitah (the bedtime Sh’mal), we recite only the first passage of the Sh’mal and the blessing Hamapil (“...who causes the bonds of sleep to fall...").

In the Morning Service, after the Sh’moneh E’sehra, 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 bor’isa. 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.

Two Torah scrolls are taken out. Seven men are given aliya for the Pesach reading beginning Vayikra Moshe... Mishlebu 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 bageshem ("He causes the wind to blow and the rain to fall"), one should recite Morid batal ("He causes the dew to descend").

The following rules apply if a person errs and recites morid bageshem at this time of year. If he realizes his error before he recites G-d’s name in the blessing M’chayeh hameisim ("...who revives the dead"), he should begin the blessing Atah gibbor ("You are mighty...") again. It is not sufficient merely to recite Morid batal after realizing the error. If he already mentioned G-d’s name in the concluding blessing, he should recite the words lamdeini chukecha ("teach me Your laws") 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 causes the wind to blow and the dew to descend"), 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. When the chazan repeats the Sh’moneh Esreh, he adds the Prayer for Dew, and the kohanim bless the congregation.

We recite the passage V’lakachta so’les also on the Shabbos during Pesach.

We recite the Six Remembrances.

We recite the passages associated with the Kiddush for Shabbos – Mizmor l’David, Akinu,
V’shamru, Im tasbiح, 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, we read from Parshas Acharei.

*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.

**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 *Barech 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.

After the *Sh’moneh Esreh*, the full *Hallel* is recited, followed by 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 the day to be counted.

(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.)

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9. 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
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 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.

Following the Omer count, we recite Aleinu and the Mourner’s Kaddish.

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

For Kiddush, we begin with Askinu.

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

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 ba’eisb, we look at the candles.

The second Seder is held, following the same customs as on the first night. In the concluding blessing of Maggid, we recite the phrase min hap’sachim umin haz’vachim (“of the Pesach-offerings and of the sacrifices”), instead of the reverse order as on other nights of the week.

In contrast to the previous night, K’rias Sh’m a Al HaMitab is recited in the same manner as on other festivals.

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.

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’bi binso’a, 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 aliys for the reading

other sources. See the comments of Rabbeinu Nissim at the end of tractate Psachim.
beginning *Vay’daber... 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.

For *Kiddush*, we say *Askinu* and the verse *Eileh mo’adei*, followed by the blessing on the wine.

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.10

**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 correct his error (see the section for Tishrei 17 for details).

In the blessing *Bareich aleinu* (“Bless for us...”), we substitute *v’sein brachah* (“and bestow blessing”) for *v’sein tal u’matar livrachab* (“and bestow dew and rain for blessing”). An announcement regarding the need for this change may be made before the Evening Service begins, but not before the *Sh’moneh Esreh*.

If a person says *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.

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

10.[Shulchan Arukh HaRav 490:2](#).
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, 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 Kadesbi (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.

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 talveb (Sh’mos 22:23-24:16). 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 lecha (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.

We recite the Six Remembrances.

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 aliyyos in the passage describing the Pesach Sheni offering (Bamidbar 9:1-14). A fourth person is given an aliyyah from the second scroll, from which the reading for Mafir from the previous days is repeated.

We recite the Six Remembrances.

Since the festival is celebrated on Friday and Shabbos, it is necessary to prepare an *Eruv Tavshilin* beforehand.

This is done by taking at least a *k'beitzah*\(^{11}\) of *matzah* and a *k'zayis*\(^{12}\) of cooked or roasted food that is appropriate to be served as a main dish. It is preferable to take an important cooked dish, e.g., meat or fish. One then recites the blessing *Al mitzvas eruv* ("...concerning the mitzvah of eruv") and the paragraph beginning *B'dein y'hei shara* ("Through this it shall be permissible..."). This passage is written in Aramaic; if a person does not understand the Aramaic, he should recite it in a language that he does understand.

If one desires to make this eruv on behalf of others as well, he should first give the *matzah* and the food to another person, then that person should lift them up a handbreadth, and then the person making the eruv should take it back and recite the blessing and the paragraph mentioned above.

After making an eruv, one is permitted to cook food for Shabbos on Friday, the first day of the festival. One must, however, cook this food well before nightfall, so that it is possible to benefit from the food on the festival itself. If one is putting the food in an oven or the like to cook slowly, he must put it away in a manner that it will be at least one-third cooked before nightfall.

The food designated for the eruv must continue to exist until one completes cooking.

It is customary to use an entire *matzah* for the eruv. This *matzah* is then used on Shabbos as one of the loaves for *lechem mishneh*, and is eaten for the third Shabbos meal.

If a person forgot to make an eruv during the day,
he can make one bein hash'masos. If he forgot to make the eruv at this time as well, he must consult a Rav.

We light the candles and recite the blessing L’hadlik ner shel Shabbos v’shel Yom Tov. We do not recite the blessing Shehecheyanu.

Nissan 21, Friday, Sh’vi’i Shel Pesach.

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

For Kiddush we recite Askinu… and the blessings Yayin (wine) and Kiddush. We do not recite the blessing Shehecheyanu.

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, followed by a full Kiddish, the Song of the Day, and the Mourner’s Kiddish.

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’bi hino’a, the Thirteen Attributes of Mercy once, the request Ribono shel olam, the passage B’rich sh’mei, etc.

Two Torah scrolls are taken out. 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 Shirab (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 Asbrei and Y’hall’lu, and the chazan recites a half-Kaddish.

The kohanim bless the congregation during the Mussaf Service.

We recite the Six Remembrances.

Nolad and nechlev (an entity that comes into being, and milk that was milked from a cow on this day) are forbidden until the conclusion of Shabbos.

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13. The time between sunset and the appearance of the stars.
Before the Afternoon Service, we recite *Pasach Eliyahu* and *Y’did nefesh*. *Hodu* is not recited.

We light the candles and recite the blessing *L’hadlik ner shel Shabbos v’shel Yom Tov*.

**Nissan 22, Shabbos, Acharon Shel Pesach.**

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’tzabalab* rather than *gam b’rinah u’v’tzabalab*. *Kabbalas Shabbos* then continues as on a regular Shabbos.

We recite the Evening Service for festivals, including the Shabbos additions. We then continue with *Vay’chulu*, etc., as on a regular Shabbos, and count the *Omer* before *Aleinu*.

Before *Kiddush*, the hymn *Shalom aleichem*, the passage *Eishes chayil*, the psalm *Mizmor l’David*, and the pronunciation *Da bi s’udasa... Askinu...* are recited quietly. We then recite *Yom basbishi...* and the blessings *Yayin* (wine) and *Kiddush*. We do not recite the blessing *Shehecheyanu*.

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, 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’hi 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* 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*, we recite *Y’kum Purkan*.

We then recite the *Yizkor* prayers, and pledges for *tzedakab* are made on behalf of the departed, for the
Charities of Rabbi Meir Baal Haness. After Yizkor we recite Av harachamim, Ashrei, and Y’hall’lu, and the chazar recites a half-Kaddish. The kohanim bless the congregation during the Mussaf service.

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, Askino, V’sbamru, Im tasbira, Da, Zacbor, and Al kein – quietly, and then we say the verse Eileb mo’adei and the blessing on the wine.

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 Acharei.

The Baal Shem Tov would partake of three meals on Acharon Shel Pesach. The third meal was referred to as Seudas Moshiach. (This applies whether Acharon Shel Pesach falls on a weekday or on Shabbos.) At this meal, we drink four cups of wine.14

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.

Havdalah is recited over a cup of wine, with the spices and candle. We recite the passage V’yiten l’eba.

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). The Rebbe Rashab did not approve of those who got haircuts during the earlier part of the
Sh’loshes y’mey hagbalah, the three days of preparation preceding Shavuos. However, it is permissible to do so on Erev Shavuos, or on the preceding day, if Erev Shavuos is on Shabbos.

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.15

d) We do not make or purchase new clothes.16

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

Nissan 29, Shabbos Parshas Acharei, Shabbos M’varchim.

For the Haftorah, we read the passage beginning Vayomer lo... ma’achar chodesh (I Shmuel 20:18–42).

(The laws that pertain should one err and recite another Haftorah are explained in the section for Shabbos Parshas Mikeitz.)

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 (approximately 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.