The Molad: Shabbos evening, 7:03 and 5 portions.

The moon may be sanctified until Sunday, the 15th, 1:25 p.m.\(^1\)

The spring equinox: Wednesday, the 25th, 6:00 p.m.

**Rosh Chodesh is on Sunday.**

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 Passover.

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’hi b’yom kalos Moshe* (“And it was on the day Moses finished...”). On each 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 asah 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.\(^2\)

The Rebbe instituted that an effort should be made, and particularly by those involved in communal affairs, to send *Shmurah Matzah* to their

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1. The times for sanctifying the moon are based on Jerusalem Standard Time.
acquaintances – at least for the Sedarim.3

Nissan 2, Monday.
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 7, Shabbos Parshas Vayikra.

Nissan 11, Wednesday.
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 120) for The Rebbe, and then the psalm corresponding to the year of one’s own life.4

(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 12, Thursday.
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.

Thursday night, right 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.

4. See note 3 in the section for Cheshvan.
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. It is proper not to speak, throughout the entire time of the search, 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, 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., it is like dust and like an object that has no use at all).

Nissan 13, Friday.

In the morning, we burn the chametz before the end of the fifth seasonal hour (as is done in other years on the 14th of Nissan). It is proper to burn at least a k'zayis (approximately one ounce), so that one fulfills the mitzvah of destroying chametz. It is not necessary, at this time, to nullify the chametz one possesses.

One should be careful to shake out his pockets and those of his children, to make sure no crumbs of chametz are found there.

All of the chametz in one’s possession must be
removed, except the chametz of which one will partake that Friday and Shabbos. This chametz must be kept in a secluded place.

One should not cook chametz foods that will stick to the pots and pans in which they are cooked.

There are some who follow the custom of not partaking, on this day, of matzah or of any of the types of food used for the maror or included in the charoses.

One should be careful to separate challah from the matzos before Shabbos.

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.5

Hair and nails may be cut until the evening.

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

Nissan 14, Shabbos Parshas Tzav, Shabbos HaGadol, Erev Pesach.

We rise early for the morning prayers. The chazan should be urged not to prolong his prayers, so that the Shabbos meal can be eaten at the appropriate time.

We recite the special Shabbos HaGadol Haftorah, beginning V’arvah (Malachi 3:4-24, and 23).

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 give it to a gentile or the like) until the conclusion of the fifth seasonal hour.

Any chametz remaining after this time should be flushed down the toilet. In places where there is no eruv, one must be careful not to discard the chametz in a place outside one’s private domain.

Before the conclusion of the fifth seasonal hour, one should again nullify the chametz one possesses, reciting the passage Kol chamira.

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5. 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’Minhagim, s.v. ba’zero’a.
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 koreh in the second Seder.

After the Afternoon Service, we recite the portion of the Haggadah from Avadim bayinu until l’chaper al kol avonoseimu (“We were slaves... to atone for all our sins”).

The third Shabbos meal can comprise fish, meat, fruit, eggs, or vegetables (but not bread or matzah). It must be completed before the tenth seasonal hour of the day, and one must make sure not to eat too much, so as to have an appetite for the matzah at the Seder.

After the Afternoon Service, before sunset, we recite the description of the offering of the Paschal sacrifice.

The Seder table should not be set before nightfall.

Nolad and nechlav (an entity that comes into being, and milk that was milked from a cow on Shabbos) are forbidden until the end of the first day of Yom Tov.

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

Nissan 15, Sunday, the first day of Pesach.

We recite the Evening Service for festivals, adding the passage Vatodieinu in the middle blessing of the Sh’moneh Esreh. (See the section for the second night of Rosh HaShanah for more details.)

After the Sh’moneh Esreh, we recite the full Hallel. A blessing is recited both before and after it. At the conclusion of Hallel, a full Kaddish is recited, then 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.

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

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 ha’eish, we look at the candles.

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 acbilas 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 koreh.

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).

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

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'esa. When the ark is opened, after the passage Vay'bi binso'a, we recite the Thirteen Attributes of Mercy once, the request Ribbono shel olam, the passage B'rich sh'mei, etc.

Two Torah scrolls are taken out. Five men are given aliyes for the Pesach reading beginning Vayikra Moshe... Mishebu u'k'bu (Sh'mos 12:21-51) from the first scroll, and a half-Kaddish is recited. The Mafir, 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 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 barnach u'morid hageshem (“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 hageshem* at this time of year. If he realizes his error before he recites G-d’s name in the blessing *Mi’bayeh 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 recalling 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.7

When the *chazan* repeats the *Sh’moneh Esreh*, he adds the Prayer for Dew, and the *kohanim* bless the congregation.

We recite the Six Remembrances.

When reciting *Kiddush* during the day, we say *Askinu* and the verse *Eileh mo’adei*, followed by the blessing on the wine.

*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. They are, however, permitted on the following day.

**Nissan 16, Monday, the second day of Pesach.**

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

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

7. A directive of The Rebbe (*Sefer HaMinhagim*, p. 147).
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 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.)

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.

We then recite Aleinu and the Mourner’s Kaddish.

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

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

For Kiddush, we recite Askinu... and the blessings Yayin (wine), Kiddush, and Z’men (Shehecheyanu).

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

8. 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 Psachim.”
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*.

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

For the Torah reading, two Torah scrolls are taken out. Five men are given *aliyos* for the reading 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 M’lachim* 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 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.9

**Nissan 17, Tuesday, 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 b’rachah* (“and bestow blessing”) for *v’sein tal u’matar livrachab* (“and bestow dew and rain for blessing”). An announcement regarding the need for this addition may be made before the Evening Service begins, but not before the *Sh’moneh Esreh*.

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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 chazon 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.

In the Morning Service, and throughout the entire holiday of Pesach, t’fillin are not worn, and we do not recite Mizmor l’sodah (“A psalm for the thanksgiving-offering”). 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, Musaf, etc.

We recite the Six Remembrances.

Nissan 18, Wednesday, 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
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the bris of his son, The Rebbe, in 5662 (1902).

NISSAN 19, Thursday, 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, Friday, 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.

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

Before the Afternoon Service, we recite Pasach Eliyahu and Y’did nefesh. Hodu is not recited.

NISSAN 21, Shabbos, Sh’vi’i Shel Pesach.

Before the Evening Service, we recite the Kabbalas Shabbos service. We begin with Mizmor l’David, and in the closing stanza of the hymn L’chah dodi, we say gam b’simechab u’v’tzabalah (rather than gam b’rimah...).

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 pronouncemenc 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.

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 **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 passages **Vay’hi binso’a** and **B’rich sb’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 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.)

After the **Haftorah**, the congregation recites **Y’kum Purkan**, **Ashrei**, and **Y’hall’lu**, and the **chazan** recites a half-**Kaddish**.

The **kohanim** bless the congregation during the **Mussaf Service**.

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**, **Askinu**, **V’shamru**, **Im tasbir**, **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 Sh’mini.

**The third Shabbos meal** should be eaten before the tenth seasonal hour of the day. If one forgot, it should be eaten afterwards.

**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 22**, **Sunday, Acharon Shel Pesach**.

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

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10. See Sefer HaMinhagim, p. 66.
blessing Sh'becheyanu.

We recite the Evening Service for festivals, adding the passage Vatodieinu in the middle blessing of the Sh'moneh Esreh. (See the section for the second night of Rosh HaShanah for more details.)

After the Sh'moneh Esreh, a full Kaddish is recited. We then count of the Omer, followed by Aleinu and the Mourner’s Kaddish.

**Kiddush:** The order of the blessings are alluded to by the acronym יקנו התו: Yayin (wine), Kiddush, Ner (candle), and Havdalah.

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 bor’eisa. When the ark is opened, after the passage Vay’hi bino’a, we recite the Thirteen Attributes of Mercy once, the request Ribbono shel olam, the passage B'rich sh’mei, etc.

Two Torah scrolls are taken out. Five men are given ali’yas for the reading beginning Kol ha’chor (D’varim 15:19-16:17) 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 Yizkor prayers are recited, and pledges for tsedakah are made on behalf of the departed, for the Charities of Rabbi Meir Baal Haness. After Yizkor, we recite Av barachanim, Ashrei, and Y’ballelu, and the chazan recites a half-Kaddish. The kohanim bless the congregation during 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.

On this day, it is preferable to recite the Kiddush, then recite the Afternoon Service, then have the
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.\textsuperscript{11}

\textbf{Nissan 23, Monday, Isru Chag.}

We recite the \textit{Evening Service}, adding the prayer \textit{Atah chonantanu}. It is followed by a full \textit{Kaddish}, the \textit{Omer}, \textit{Aleinu}, and the Mourner’s \textit{Kaddish}.

\textit{Havdalab} is said over a cup of wine, without the spices and candle.

It is forbidden to fast on this day. In addition, we eat and drink slightly more than usual.

\textbf{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 \textit{Sh’loses y’mei hagbalah}, the three days of preparation preceding Shavuos.

The father of a child being circumcised, the \textit{motel}, and the \textit{sandek} may cut their hair towards evening on the day before the circumcision. (The AriZal, however, forbade cutting one’s hair during the \textit{Omer}, even in honor of a \textit{bris} and even on Lag B’Omer.)

c) We do not eat a new fruit which requires the recitation of the blessing \textit{Shehecheyanu}, except on Lag B’Omer and on Shabbos.\textsuperscript{12}

d) We do not make or purchase new clothes.\textsuperscript{13}

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

\textbf{Nissan 28, Shabbos Parshas Sh’mini, Shabbos M’varchim.}

\textsuperscript{11}See \textit{Likkutei Sichos}, Vol. IV, p. 1298, which describes these customs and their significance in depth.

\textsuperscript{12}See \textit{Sefer HaSichos} 5749, Vol. II, p. 745.

\textsuperscript{13}See \textit{Tur}, Orach Chayim, section 493.
For the Haftorah, we read the passage which recalls the ark being brought to Jerusalem by King David, ending with ish l'veiso (II Shmuel 6:1-19).

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

We do not recite Av harachanim.

Tzidkas'cha is not recited in the Afternoon Service.

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