NISSAN

The Molad: Tuesday morning, 10:14 and 11 portions.
The moon may be sanctified until Wednesday, the 14th, 4:36 a.m.¹
The spring equinox:
Tuesday, the 13th, 12:00 p.m.

Rosh Chodesh is on Thursday.
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 (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.

After reading the passage of the Nasi, we recite the prayer Y’hi 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 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.³

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.
Nissan 2, Sunday.

The 100th yahrzeit of the Rebbe Rashab, Rabbi Shalom DovBer Schneersohn. He passed away in 5680 (1920), and is interred in Rostov-on-Don.

Nissan 3, Shabbos Parshas Vayikra.

Nissan 10, Shabbos Parshas Tzav, Shabbos HaGadol.

We recite the Haftorah from Kok amar A-donai until v’nicresah mipihem (Yirmeyahu 7:21-28), and then skip to Kok amar A-donai al yis’ballel until n’am 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 27).4

After the Afternoon Service, we recite the portion of the Haggadah from Avadim hayinu until l’chaper al kol avonoseinu.

In the Evening Service on Shabbos night, we do not recite Vihi noam and V’atah kadosh.

Nissan 11, Sunday.

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 119 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, Tuesday.

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,

4. See Redimai Hayoman, p. 397.
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.)
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’ezivanu 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 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 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, Wednesday, 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 (the period from sunrise until sunset). It is permitted to benefit from chametz (e.g., to sell it to a gentile) until the conclusion of the fifth seasonal hour. Before that time, we burn the chametz. It is proper to burn at least 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. 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.

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

Haircuts and cutting nails should be done before midday.

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

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6. If one forgot to roast the zero’a before the commencement of the festival, note the instructions in Shuchan 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.
This is done by taking at least a k’beitzah\(^7\) of matzah and a k’zayis\(^8\) 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 should then recite the blessing Al mitzvas eruv. He then recites the paragraph beginning B’dein y’bei shara (Siddur Tehillas Hashem, p. 249). 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 second 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 misbneh, 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’mashos.\(^9\)

If he forgot to make the eruv at this time as well, he may do so on the first day of the holiday and make a conditional stipulation.\(^10\) In such a situation, he

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7. Approximately two ounces.
8. Approximately one ounce.
9. The time between sunset and the appearance of the stars.
10. See Turas Chessed, Orach Chayim, Responsaum 26, Shulchan Aruch HaRav 527:21, where this subject is discussed and instructions how to make a conditional stipulation are given. As Shulchan Aruch HaRav loc. cit.:14-20 also states, the spiritual leader of the community should include others in his eruv. Thus, after the fact, a person who did not make an eruv may rely on the eruv made by the spiritual leader.
should not recite a blessing.

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 Yom Tov* and *Shehecheyanu.*

**Nissan 15, Thursday, the first day of Pesach.**

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

After the *Sh’moneh Esreh*, we recite the **full Hallel**. A blessing is recited both before and afterwards. 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.

For **Kiddush**, we recite *Askinu...* 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’dai achiša pras*. In this context, a *k’zayis* is considered as one ounce, and *k’dai achiša 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**.

At night, instead of the entire order of *Kriša Sh’ma Al HaMitab*, we recite only the first passage of the *Sh’ma* and the blessing *Hamaπil*.

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 *Atab bor’esa*. When the ark is opened, after the passage *Vay’bi bino’u*, we
recite 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 aliya for the Pesach reading beginning Vayikra Moshe... Miskachu u’k’chu (Sh’mor 12:21-51) from the first scroll, and a half-Kaddish is recited. The Maftir, a passage from Parshas Pinchas which describes the Musaf 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 Masbiv barenach u’morid bageshem, 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 bageshem at this time of year. 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 Eseh. 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 Eseh 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 Masbiv barenach 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

11. These rules apply not only on Pesach, but throughout the coming months.
later minyan heard the gabbai’s announcement Morid hatal before he recited the Morning Service, he should recite Morid hatal in the Morning Service.\footnote{A directive of The Rebbe (Sefer HaMinhagim, p. 147).}

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 kohanim bless the congregation.

We recite the Six Remembrances.

When reciting Kiddush during the day, we say Askinu and the verse\footnote{Vayikra 23:4.} 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. They are, however, permitted on the following day.

Nissan 16, Friday, the second day of Pesach.

We recite the Evening Service for festivals, 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.)\footnote{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.”}

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 Askenu... and the blessings Yayin (wine), Kiddush, and Z’man (Shehecheyanu).

In contrast to the previous night, K’rias Sh’ma Al HaMitab 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.

Before opening the ark to take out the Torah scrolls, we recite the passage Atah kor’eisa. When the ark is opened, after the passage Vay’hi binso’a, we recite the Thirteen Attributes of Mercy once, the request Ribbino shel olam, the passage B’rich sh’mei, etc.

For the Torah reading, two Torah scrolls are taken out. Five men are given aliyyos for the reading beginning Vayedaber... Sbor 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 Askenu and the verse15 Eileh mo’adei.

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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.16

Nissan 17, Shabbos, the first day of Chol HaMoed.

We light the candles and recite the blessing L’hadlik ner shel Shabbos kodesh.

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

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’ibab dodi, we say b’simchab a’v’tzabalab (rather than b’rinah...). Afterwards, we recite the psalms Mizmor shir l’yom baShabbos and A-donai malach, a Mourner’s Kaddish, the Kabbalistic passage K’gavna, a half-Kaddish, and Barchu.

We then recite the Evening Service for Shabbos, adding Yaaleh v’yavo. If one forgot Yaaleh v’yavo, he must repeat the Sh’moneh Eshreb (see Tishrei 17).

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

Before Kiddush, the hymn Shalom aleichem, the passage Eishes chayil, the psalm Mizmor l’David, and the pronouncement Da bi s’udas... Askinu... are recited quietly. We then recite Yom basbishi... and the blessings Yayin (wine) and Kiddush.

In the Morning Service, the passage Yaaleh v’yavo is added in the Sh’moneh Eshreb, and half-Hallel is recited.

Two Torah scrolls are taken out. When the ark is opened, we recite the passages Vay’bi bino’a and B’rich sb’met. We do not recite the Thirteen Attributes of Mercy or the request Ribbono shel olam.

Seven men are given aliyos in the reading from the first scroll (Sh’mos 33:12-34:26), and a half-Kaddish is recited. The Maftir reading of the previous days is

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repeated from the second scroll. However, during the last six days of the holiday, that reading begins from verse 19 and not verse 16. Afterwards, the Haftorah, the vision of the dried bones (Y’chezkel 37:1-14), is recited. In the blessings after the Haftorah, we mention only Shabbos and not the festivals, concluding M’kadeish baShabbos.

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

For the Mussaf Service, we recite the festival Sh’moneth Eserb, making the Shabbos additions.

We recite the passage V’lakachta so’les also on Shabbos Chol HaMoed 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.

In the Afternoon Service, we read from Parsbas Sh’mimi.

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

In the Evening Service, we recite a weekday Sh’moneh Eserb, adding Atah chonantanu and Yaaleh v’yavo. If one forgot Yaaleh v’yavo, he must repeat the Sh’moneh Eserb.

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 Eserb, he must repeat the entire Sh’moneh Eserb. 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 Eserb 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 Eserb, the chazan recites a full Kaddish. We do not say Vibi noam and V’atah kadosh. The Omer is counted, and then Aleinu and the Mourner’s Kaddish are recited.


\textit{Havdalah} is recited over a cup of wine, along with a candle. The passage \textit{V'yiten l'\'eba} is recited quietly.

In the \textbf{Morning Service}, and throughout the entire holiday of Pesach, \textit{t'fillin} are not worn, and we do not recite \textit{Mizmor l'sodab}. \textit{Yaaleh v'yavo} is added to the \textit{Sh'moneh Esreh}, and half-\textit{Hallil} is recited.

Two Torah scrolls are taken out. From the first scroll, three men are given \textit{aliyos} in the passage \textit{Kadesb li} (\textit{Sh'mos} 13:1-16). A fourth person is given an \textit{aliyab} from the second scroll, from which the reading for \textit{Maftir} for the previous day is repeated. Afterwards, a half-\textit{Kaddish} is recited, then \textit{Ashrei}, \textit{U'va l'Tziyon goel, Y'hall'lu}, a half-\textit{Kaddish}, \textit{Mussaf}, etc.

We recite the Six Remembrances.

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

**Nissan 19, Monday, the third day of Chol HaMoed.**

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

We recite the Six Remembrances.

**Nissan 20, Tuesday, the fourth day of Chol HaMoed.**

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

We recite the Six Remembrances.

We light the candles and recite the blessing \textit{L'hadlik ner shel Yom Tov}. We do not recite the blessing \textit{Shehecheyanu}.

**Nissan 21, Wednesday, Shevi'i Shel Pesach.**

We recite the \textbf{Evening Service} for festivals, count the \textit{Omer}, etc.

For \textit{Kiddush}, we say \textit{Askinu} and the blessings \textit{Yayin} (wine) and \textit{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.

Before opening the ark to take out the Torah scrolls, we recite the passage Atah bara’esa. When the ark is opened, after the passage Vay’bi binso’a, we recite 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 aliyot 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 kohanim bless the congregation during the Mussaf Service.

We recite the Six Remembrances.

For Kiddush, we recite A’skinu and the verse17 Eileh mo’adei.

Nolad and nechlev (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 22, Thursday, Acharon Shel Pesach.

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

We recite the Evening Service for festivals.

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

For Kiddush, we say A’skinu and the blessings

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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.

Before opening the ark to take out the Torah scrolls, we recite the passage Atah b’or’isa. When the ark is opened, after the passage Vayhi 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 aliyyos for the reading beginning Kol bab’ibor (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’sbayahu’s vision of Moshiach’s coming (Y’sbayahu 10:32-12:6), is recited.

After the Haftorah, the Yizkor prayers are recited, and pledges for tzedakah 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 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 verse18 Eileh mo’adei.

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

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.19

Nissan 23, Friday, Isru Chag.

We recite the Evening Service, adding the prayer

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19. See Likkutei Sichos, Vol. IV, p. 1298, which describes these customs and their significance in depth.
Atah chonantanu. It is followed by a half-Kaddish, V’iho noam, V’tat kadosh, a full Kaddish, the Omer, Aleinu, and the Mourner’s Kaddish.

Havdalah 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 (this morning).

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’loses y’mey bagbalah, the three days of preparation preceding Shavuos.

The father of a child being circumcised, the mobel, 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.20

d) We do not make or purchase new clothes.21

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

Nissan 24, Shabbos Parshas Sh’mini, Shabbos M’varchim.

For the Haftarab, 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 Friday and Shabbos.

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.