

## NISSAN

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The *Molad*: Wednesday morning,  
1:24 and 12 portions.

The moon may be sanctified until  
Wednesday, the 14th, 7:46 p.m.<sup>1</sup>

The spring equinox:  
Shabbos, the 17th, 6:00 a.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.

During the first twelve days of the month, we recite 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 that Moses finished...," *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* ("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.<sup>2</sup>)

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

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

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

acquaintances – at least for the *Sedarim*.<sup>3</sup>

### **Nissan 2, Friday.**

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 3, Shabbos Parshas Vayikra.**

**Nissan 10, Shabbos Parshas Tzav, Shabbos HaGadol.**

We recite the *Haftorah* from *Koh amar A-donai* until *v' nichresab mipihem* (*Yirm'yahu* 7:21-28), and then skip to *Koh amar A-donai al yis'hallel... 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 27).<sup>4</sup>

After the **Afternoon Service**, we recite the portion of the *Haggadah* from *Avadim hayinu* (“We were slaves...”) until *V'chaper al kol avonoseinu* (“to atone for all our sins”).

**On Motzaei Shabbos**, we do not say *Vibi noam* or *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 122) for The Rebbe, and then the psalm corresponding to the year of one's own life.<sup>5</sup>

(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**, after the appearance of the stars, we

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

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

5. See note **Error! Bookmark not defined.** in the section for Cheshvan.

**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, 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, 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 *kobanim* 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.<sup>6</sup>

Since the festival is celebrated on Thursday 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 Taamim u'Minbagim*, s.v. *ba'zero'a*.

Friday, it is necessary to prepare an *Eruv Tavshilin* beforehand.

This is done by taking at least a *k'beitzah*<sup>7</sup> of *matzah* and a *k'zayis*<sup>8</sup> 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 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 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'mashos*.<sup>9</sup> 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.<sup>10</sup> In such a situation, he should not recite

7. Approximately two ounces.

8. Approximately one ounce.

9. The time between sunset and the appearance of the stars.

10. See *Toras Chessed, Orach Chayim*, Responsum 26, and *Shulchan Aruch HaRav* 527:21, where this subject is discussed and instructions how to make a conditional stipulation are given. As

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* (“...to kindle the Yom Tov light”) 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 after it. At the conclusion of *Hallel*, a full *Kaddish* is recited, followed by *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.

At the first *Seder* my father would be brief, in order to eat the *afikoman* before midnight. On the second night, however, he would expound at length...<sup>11</sup>

For *Kiddush*, we recite *Askinu...* 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).

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*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.

11. *HaYom Yom*, Nissan 15.

This applies throughout the first seven days of the holiday.

At night, instead of the entire order of *K'rias Sh'ma Al HaMitab* (the bedtime *Sh'ma*), we recite only the first passage of the *Sh'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'eisa*. When the ark is opened, we recite the passage *Vay'hi binso'a*, the Thirteen Attributes of Mercy once, the request *Ribbono shel olam*, the passage *B'rich sh'mei*, etc.

Two Torah scrolls are taken out. Five 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 *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* (“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.<sup>12</sup> 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

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

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.<sup>13</sup>

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

We recite the Six Remembrances.

For **Kiddush**, 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 until nightfall.

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

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

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

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



weeks. This is alluded to in the rationale for the *mitzvah* explained in *Sefer HaChinuch*, *mitzvah* 306.<sup>14</sup>)

**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 *Shebecheyanu*.

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

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

In contrast to the previous night, *K'rias Sh'ma 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 *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

14. 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*."

*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.

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.<sup>15</sup>

### **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 *Pasach Eliyahu* and *Y'did nefesh*. *Hodu* is not recited.

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'simchah u'v'tzahalah* ("both with rejoicing and gladness"), rather than *gam b'rinah u'v'tzahalah*.

The Shabbos *Sh'moneh Esreh* is recited, adding *Yaaleh v'yavo*. If one forgot *Yaaleh v'yavo*, he must correct his error (see the section for Tishrei 17 for details).

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

The **Morning Service** is recited as on a regular Shabbos, adding *Yaaleh v'yavo* in the *Sh'moneh Esreh*, and 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*, etc.

Two Torah scrolls are taken out. Seven men are given *aliyos* in the reading from the first scroll (*Sh'mos* 33:12-34:26), and a half-*Kaddish* is recited.

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15. *Shulchan Aruch HaRav* 490:2.

The *Maftir* reading of the previous days is 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 haShabbos*.

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'moneh Esreh*, making the Shabbos additions.

After *Mussaf*, we recite the passage *V'lakachta so'les* and the Six Remembrances.

We recite the passages associated with **Kiddush** for Shabbos – *Mizmor l'David*, *Askinu*, *V'shamru*, *Im tashiv*, *Da*, *Zachor*, and *Al kein* – quietly.

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

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.

**Nissan 18, Sunday, the second 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'rachab* (“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.

*Havdalab* is recited over a cup of wine, along with a candle. The passage *V'yiten l'cha* ("May G-d give you...") should be recited quietly.

In the **Morning Service**, and throughout the entire holiday of Pesach, *t'fillin* are not worn, and we do not recite *Mizmor l'sodab*. *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 day is repeated. 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.

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, Monday, 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 *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 days is repeated.

We recite the Six Remembrances.

**Nissan 20, Tuesday, 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 Yom Tov*. We do not recite the blessing *Shebecheyanu*.

**Nissan 21, Wednesday, 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 *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, 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 passage *Vay'bi binso'a*, 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 *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 *kohanim* bless the congregation during the **Mussaf Service**.

We recite the Six Remembrances.

*Nolad* and *nechlav* (an entity that comes into being, and milk that was milked from a cow on this day) are forbidden until nightfall.

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

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

**We light the candles** and recite the blessing

*L'badlik ner shel Yom Tov.*

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*.

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 passage *Vay'hi binso'a*, 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 *aliyos* for the reading beginning *Kol hab'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 *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 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*, and then recite the **Afternoon Service**, and 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.<sup>16</sup>

**Nissan 23, Friday, Isru Chag.**

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

*Havdalab* is recited 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). The Rebbe Rashab did not approve of those who got haircuts during the earlier part of the *Sh'loshes y'mey hagbalab*, 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 *Shebecheyanu*, except on Lag B'Omer and on Shabbos.<sup>17</sup>

d) We do not make or purchase new clothes.<sup>18</sup>

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 *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

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

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

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

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.

