

14. תרפו: ב ובמ"ב ס"ק ב.
15. שם.
16. שם ברמ"א.
17. תרפט: א ובמ"ב ס"ק ג.
18. תרפו: א.
19. שם במ"ב ס"ק א.
20. שם במ"ב ס"ק ג.
21. שם ובמ"ב ס"ק ו.
22. שם ובמ"ב ס"ק ה.
23. תרפט: ב ובמ"ב ס"ק ד תרצ: יד.
24. תרפט: במ"ב ס"ק טו.
25. שם: ב ברמ"א.
26. שם במ"ב ס"ק ח.
27. שם: ב.
28. תרצ במ"ב ס"ק סב.
29. שם: יח.
30. תרצב: ד ברמ"א.
31. שם במ"ב ס"ק יד.
32. שם במ"ב ס"ק טו.
33. תרצד: א ברמ"א ובמ"ב ס"ק ה.
34. שם ברמ"א.
35. ע' מ"ב שם ס"ק ד.
36. תרצ במ"ב ס"ק א. ושער הצינן אות א.
37. תרצ: א.
38. תרצב: א.
39. שם ברמ"א.
40. שם במ"ב ס"ק א.
41. שם במ"ב ס"ק ג.
42. תרצ: יז.
43. תרצ: ג.
44. שם: ו.
45. תרצ: ד ובמ"ב ס"ק יג.
46. שם: ג.
47. שם ברמ"א.
48. שם במ"ב ס"ק יט, ס.
49. שם במ"ב ס"ק ס.
50. שם: ז ברמ"א.
51. שם ברמ"א.
52. שם: טו.
53. שם ברמ"א.
54. המועדים בהלכה, פורים פ"ב בשם הצפנה פענה.
55. תרצ: יז.
56. תרצב: א ברמ"א.
57. קמו: א ברמ"א.
58. תרצה: ד.
59. שם במ"ב ס"ק כ.
60. שם במ"ב ס"ק יח.
61. שם במ"ב ס"ק כב.
62. תרצד: א.
63. שם: ד.
64. ע' משנה מעשר שני ה: ט.
65. תרצה: א וברמ"א בריש הסי'
66. שם: ב ברמ"א.
67. שם ברמ"א ובמ"ב ס"ק י.
68. שם: א ברמ"א.
69. שם: ב.
70. תרצג: ג תרצו: ג.
71. תרצג: ב, תרצה: ג.
72. תרצג: א, ג ובמ"ב ס"ק א, תרצב: א ברמ"א.



Chapter 7

PESACH

I. Chometz — חמץ

Definition

1. *Chometz* results when one of the five types of grain, (wheat, barley, spelt, rye, oats)¹ is allowed to remain in contact with water for a period of time before baking.²
2. The Torah forbids eating or deriving any benefit from *chometz* on *Pesach*.³ In addition, one is prohibited by the Torah from having *chometz* in his possession on *Pesach*.⁴ (See also Paragraph B.9.)
3. By decree of the Gaonim, קטניות (*kitniyos*), i.e. legumes, such as beans, peas, rice and other grains from which people grind flour for food preparation, are included in the *Pesach* prohibitions with regard to consumption, though they may be kept in one's possession during *Pesach*.⁵
4. Under certain circumstances (e.g. care of an infant child, a sick or elderly person), the above Gaonic prohibition may be suspended.⁶ A competent rabbi should be consulted.
5. Alcoholic fermentation or extracts of *chometz* (including *kitniyos*⁷) are also prohibited.⁸
6. Mixtures of *chometz* with permissible components are prohibited. Since *chometz* prohibitions usually⁹ (liquids containing less than 1/60 *chometz* are permissible provided the mixture took place before *Pesach*) extend to even the slightest amount,¹⁰ extreme care must be taken in ascertaining that commercially available food products are free of all *chometz* derivatives. Therefore, only foods produced under rabbinical supervision should be used.¹¹

7. *Chometz* or *chometz* derivatives unsuitable for human or animal consumption (e.g. inedible, distasteful, or toxic substances) are not considered as *chometz* products on *Pesach*.¹² However, it is forbidden to actually eat such a substance if one is inclined to do so.¹³ It therefore follows that cosmetic lotions, creams and ointments need no special *Pesach* supervision. However, it is preferable to purchase Passover approved products for oral use, and for women who use lipstick to use a fresh stick on *Pesach*.

8. "Egg matzoh" or "matzoh" mixed with any liquid other than water may not be eaten on *Pesach*. However, aged or sick people not capable of eating regular matzoh may eat such "matzoh" on *Pesach*.¹⁴ (See also Section III. Paragraph D.)

B. *Bedikas Chometz* (The Search for *Chometz*) – בדיקת חמץ

1. As stated above, the Torah does not allow one to have *chometz* in his possession on *Pesach*. There are two methods to fulfill the Torah's command:

- a. ביעור חמץ (*biur chometz*) – physical destruction of the *chometz* in one's possession, or its removal therefrom.
- b. ביטול חמץ (*bitul chometz*) – renunciation of title to *chometz* in one's possession.

By rabbinical decree, one is required to use both methods.¹⁵

2. As a prerequisite to *biur chometz*, one must thoroughly search for *chometz* in one's house on the night before *Pesach* (if this is *Shabbos*, the search is done Thursday night),^{15a} preferably immediately after צאת הכוכבים (*tzeis hakochavim* – the time when the stars appear).¹⁶ Every room is searched thoroughly,¹⁷ as well as the pockets of clothing,¹⁸ and any *chometz* found is put in safe keeping until the time prescribed for the burning of the *chometz* on the following morning (see Paragraph 10).¹⁹
3. Anyone leaving his residence within thirty days before *Pesach* must perform the search before leaving.²⁰ The same laws (enumerated below) concerning the search are applicable,²¹ but no blessing is recited.²²
4. No work may be begun, nor may a meal be begun, within a half hour preceding *tzeis hakochavim*.²³
5. The search should be done by the light of a candle containing a single wick.²⁴
6. Some have the custom to place ten pieces of bread throughout the house before commencing the search.²⁵ However, the

search should not be merely a cursory ceremony in which the pieces of bread are collected, but rather a thorough search.²⁶

7. Immediately prior to the search, the blessing על ביעור חמץ is recited. One may not speak between the recitation of the blessing and the beginning of the search. It is also proper not to speak during the entire search, unless necessary for the search itself.²⁷
8. Following the search, כל המירא, which constitutes *bitul chometz*, is recited.²⁸ It is a statement renouncing title to any *chometz* other than that set aside for breakfast, sale, or destruction the following morning. It is important to understand the formula of *bitul chometz*.²⁹ Therefore, if one does not understand the Aramaic, he should recite the following English version: "All *chometz* and sour dough (leavening) in my possession which I have not seen and have not destroyed shall be considered nullified and ownerless to me, even as the dust of the earth."
9. The Torah prohibits deriving any benefit from *chometz* from midday of *Erev* (the day before) *Pesach* until the end of *Pesach*. Furthermore, the Torah commands us to have destroyed all of our *chometz* by midday of *Erev Pesach*.³⁰ By rabbinical decree, it is forbidden to eat *chometz* after one-third of the day has passed, and it is forbidden to derive benefit from *chometz* after 5/12 of the day has passed.³¹
10. Thus, *chometz* found during the search, as well as any other *chometz*, must be destroyed the next morning, preferably by burning.³² After this *biur chometz* has been performed, a more inclusive version of *bitul chometz* is said, including all *chometz* ("... whether I have seen it or have not seen it; whether I have destroyed it or have not destroyed it...").³³ Both the *biur chometz* and the *bitul chometz* should be done before 5/12 of the day has passed; for, as soon as it is forbidden to derive benefit from *chometz*, it is no longer within one's power to renounce title to it, and *bitul chometz* cannot be done.³⁴
11. If one finds *chometz* in the house on *chol hamoed*, he should destroy it immediately. If he finds it on *Yom Tov* or *Shabbos*, it should not be moved, but covered with a vessel until the conclusion of *Yom Tov* or *Shabbos*, when it must be destroyed.³⁵

C. Sale of *Chometz*

1. As explained above (Paragraph B.1), *bitul chometz* is sufficient in order not to violate the Torah's command not to have *chometz* in one's possession on *Pesach*, but the Rabbis decreed that *biur* must be done in addition. Furthermore, by rabbinical decree, it is forbidden to derive any benefit from *chometz* which was in a Jew's possession on *Pesach* — even if he did *bitul chometz* and was totally unaware that he had this *chometz* on *Pesach*.³⁶
2. This rabbinical decree does not apply to *chometz* which one sold to a non-Jew before *Pesach*, since it was not in the possession of a Jew during *Pesach*.³⁷ The following points should be understood by one who sells his *chometz* to a non-Jew:
 - a. The rabbi is appointed as an agent of the seller of the *chometz* to sell it to a non-Jew.³⁸
 - b. Not only does one sell to a non-Jew the *chometz* in his possession, but he also sells or subleases to the non-Jew the property on which the *chometz* is located. The non-Jew should be allowed free access to the *chometz* he has purchased.³⁹
 - c. The procedure must be a *bona fide* sale in accord with both Talmudic⁴⁰ and civil law.⁴¹ There may be no condition attached to the sale,⁴² but one may promise the non-Jew that he will buy back the *chometz* at a profit to the non-Jew, as long as this is not a condition attached to the sale.⁴³ Since there are several complexities of Talmudic law concerning this sale, only a reliable rabbinic authority should be appointed as one's agent to sell the *chometz*.
 - d. The sale must be made before 5/12 of the day of *Erev Pesach* has passed.⁴⁴ If one is going away for *Pesach*, e.g. to Israel, he should instruct the rabbi to sell his *chometz* before 5/12 of the day has passed at his *Pesach* location.⁴⁵
 - e. *Chometz* utensils (pots, pans, dinnerware) should not be included in the sale,⁴⁶ lest they require ritual immersion before use after *Pesach*.
3. Since it is forbidden to derive any benefit from *chometz* which was in a Jew's possession during *Pesach*, one should take care to obtain *chometz* after *Pesach* only from a non-Jew or from a Jew who sold his *chometz* to a non-Jew before *Pesach*.⁴⁷ If in doubt in a particular case, one should wait before buying from

a Jew until reasonably certain that a new stock of *chometz* has been acquired.⁴⁸

II. *Erev Pesach*

- A. It is prohibited to eat matzoh on *Erev Pesach*.¹
- B. First-born males fast on *Erev Pesach*.² They recite עוננו in the *Mincha Shmoneh Esrei*.³ First-borns may partake of a מצוה (feast of a *mitzva*, e.g. at the completion of a Talmudic tractate).⁴ They are then permitted to eat for the remainder of the day as well.
- C. One may not do tedious work or work for profit after midday on *Erev Pesach*.⁵ Any work permitted on *chol hamoed* (see Chapter 2) is permitted on *Erev Pesach*.⁶ It is also permitted to have one's hair cut by a non-Jew on *Erev Pesach*, even after midday.⁷
- D. There are different customs concerning doing work before midday on *Erev Pesach*.⁸ Even where the custom is not to do work, Jewish barbers may give haircuts and Jewish shoemakers may fix shoes before midday on *Erev Pesach*.⁹
- E. After three fourths of the day has passed, it is forbidden to eat any food made of grain, so that one may eat matzoh at the Seder with appetite.¹⁰ One may eat moderate amounts of fruit, meat, etc. even after three quarters of the day has passed, if it will not adversely affect one's appetite at the Seder.¹¹
- F. If *Erev Pesach* is *Shabbos*, all *chometz* should be disposed of before *Shabbos* except that which will be eaten on *Shabbos*. The daytime meal must be eaten before one third of the day has passed. (If possible, two separate meals should be eaten then, to make the total of three meals required for *Shabbos*.) One should have a snack of fruits, vegetables, etc. in the afternoon.¹²

III. Matzoh — מצה

- A. Matzoh is made of one of the five types of grain¹ kneaded immediately with water and baked.²
- B. There is a biblical commandment to eat matzoh on the first two nights of *Pesach*.³ On the remainder of *Pesach*, it is not a requirement, but some say that one fulfills a *mitzva* when one eats matzoh.⁴

C. *Matzoh Shemura* – מצה שמורה

1. Two requirements are derived from the biblical verse, "And you shall guard the matzos" (Exodus XII:17)⁵:
 - a. guarding this matzoh from any possibility of becoming *chometz*;⁶
 - b. making this matzoh for the express purpose of being used for the *mitzva* of matzoh.⁷

Matzoh which meets these requirements is called "*matzoh shemura*" (literally, "guarded matzoh").

2. One should therefore try to obtain, at least for the first two nights of *Pesach*, matzoh that has been under constant supervision from the time that the grain used for it was cut. If necessary, supervision from the time it was ground⁸ (or kneaded – depending on the method of grinding used)⁹ is sufficient.
3. Although machine-made matzos are generally acceptable for *Pesach* use, there are various opinions concerning the suitability of using "machine *shemura*" matzos for the *mitzva* of matzoh on the first two nights of *Pesach*.¹⁰

- D. "Egg matzoh" may not be used to fulfill one's obligation on the first two nights of *Pesach*, even by someone who is allowed to eat "egg matzoh" on *Pesach*.¹¹ (See above, I.A.8.).

IV. The Seder

- A. The Seder plate should be arranged so that the first articles used are closest to the leader. The prevalent custom is as follows:¹

boiled or roasted egg	roasted shankbone	
	<i>maror</i>	
<i>karpas</i>	<i>charoses</i>	
	<i>chazeres</i>	

B. קדש

1. The *Kiddush* must not be recited until after *tzeis hako'avim* (see Paragraph I.B.2).²
2. The *Kiddush* wine is the first of the four cups of wine drunk during the Seder.³ All four cups must be drunk while reclining on the left side.⁴ Women need not recline, however.⁵ If one forgot to recline when drinking the *Kiddush* wine, he need not drink again.⁶
3. Each of the four cups must hold at least a "*revi'is*" of wine.

One should preferably drink the entire "*revi'is*," although one fulfills the *mitzva* if he drinks at least most of it.⁷ It should be drunk within two minutes, but one should preferably drink it all at once.⁸

4. It is preferable to use red wine.⁹ There is a controversy as to the acceptability of grape juice (where wine poses no health problem).¹⁰

C. ורחץ

One washes his hands by pouring two cupfuls of water over each hand, as is done before eating bread. However, no blessing is recited.¹¹

D. כרפס

One dips a vegetable in salt water, recites the usual blessing בורא פרי האדמה, and eats *less* than an olive-size of the vegetable.¹² When reciting the blessing, he should intend to include the *maror* that will be eaten later.¹³

E. יחץ

One breaks the middle matzoh into two uneven pieces, the larger of which is hidden to be used for the *afikomen* (see Section L).¹⁴

F. מגיד

1. One raises the plate which the matzos are on and recites הא לחמא עניא . The plate is removed, the second cup of wine is poured, מה נשתנה is said, the plate is returned, and the matzos are uncovered.¹⁵
2. The narrative of the Exodus from Egypt is told, either as found in the Haggadah or in any language understandable to all, if Hebrew is not understood. This constitutes the fulfillment of the biblical obligation to tell, on the first two nights of *Pesach*, the story of the Exodus from Egypt (Exodus XIII:8).¹⁶ At the very least each person must hear and understand the entire section of the Haggadah which begins: "Rabban Gamliel used to say, 'Anyone who has not explained these three things on *Pesach* has not fulfilled his duty . . .'"¹⁷
3. When one says והיא שעמדה and לפיכך, the matzos are covered and one takes the wine cup in his hand.¹⁸
4. When one says מרור זה and מצה זו, one lifts up the matzos and the *maror*, respectively.¹⁹
5. After בורא פרי הגפן, one recites the usual blessing גאל ישראל, and drinks the second cup of wine.²⁰ If one forgot to recline

while drinking, he should drink another cup while reclining, but he should not recite the blessing.²¹

G. רחץ

One washes his hands by pouring two cupfuls of water over each hand, as is always done before eating bread. Then one recites the usual blessing על נטילת ידים before the hands are dried.²²

H. מוציא מצה

1. See Section III concerning the type of matzoh one must use at the Seder.
2. Two whole matzos are required for *lechem mishne* (see Chapter 1, Section I, Paragraph D); but the *mitzva* of eating matzoh should preferably be performed with a broken matzoh, since the Torah refers to it as לחם עוני ("the bread of affliction"). The following procedure should therefore be followed:²³
3. The two whole matzos and the remaining piece of the middle matzoh are taken in hand and the המוציא blessing is recited. The bottom matzoh is set down and the blessing על אכילת מצה is recited.²⁴
4. Then one should break off a piece from the whole matzoh and another piece from the broken matzoh and eat an olive-size of matzoh from each one, preferably simultaneously. If one cannot eat both pieces simultaneously, he should first eat an olive-size piece of the whole matzoh, then an olive-size piece of the broken matzoh.²⁵ At the very least, however, one olive-size of matzoh must be eaten by each participant in order to fulfill the biblical obligation.²⁶ It should be completely consumed within two minutes.²⁷
5. The matzoh must be eaten while reclining on the left side. If one forgot to recline, he should eat the matzoh once again, without reciting the blessing.²⁸

I. מרור

1. One may use romaine lettuce (thoroughly inspected for leaf borers or other insects) or freshly ground horseradish for *maror* (the bitter herb).²⁹ One must be careful not to soak the *maror* for a period of twenty-four hours, as it is then unsuitable for the *mitzva* of *maror*.³⁰
2. The *charoses* dip is made of apples, nuts and wine,³¹ preferably prepared before *Yom Tov* begins.³² If *Pesach* oc-

curs on *Shabbos*, the wine must be added before *Shabbos* begins.³³

3. One dips an olive-size of *maror* into the *charoses*, then shakes off the *charoses*, recites the blessing על אכילת מרור and eats the olive-size of *maror* without reclining.³⁴

J. כורך

1. An olive-size of matzoh is taken from the bottom matzoh and broken into two pieces, and an olive-size of *maror* is placed between them. One dips it into *charoses*, shakes off the *charoses*, and eats it while reclining.³⁵
2. After one has recited the blessing on the matzoh (Paragraph H.3), one should not speak about matters unrelated to the meal until after one has eaten this combination.³⁶ According to one great authority, one should therefore not recite the text printed in the Haggadah, זכר למקדש כהלל.³⁷

K. שלחן עורך

1. It is preferable to eat the entire meal reclining on the left side.³⁸
2. At the Seder meals, no barbecued or roasted meat or poultry may be eaten. Meat should be cooked in water so as to avoid any possibility of mistaking it for the roasted meat eaten for the *Pesach* sacrifice (קרבת פסח) eaten during the time of the Temple.³⁹

L. צפון

1. The piece of matzoh that was hidden for the אפיקומן (*afikomen*) (See Paragraph E) is brought to the table and distributed. One must eat at least one olive-size, and preferably two, while reclining.⁴⁰ If one forgot to recline, there is doubt whether he need eat the *afikomen* again.⁴¹
2. The *afikomen* should be eaten before midnight.⁴²
3. Nothing further may be eaten that night after the *afikomen*.⁴³

M. בריך

1. The third cup of wine is poured before *Bircas Hamazon*. The cup should be washed out if it is not clean.^{43a} After the completion of *Bircas Hamazon*, one recites the blessing and drinks the third cup while reclining.⁴⁴ If one forgot to recline, he need not drink again.⁴⁵
2. The "cup of Elijah" is poured, the door is opened, and שפוך חמתך is recited.⁴⁶

N. הלל

1. The fourth cup of wine is poured, and the *Hallel* is completed

- while sitting. The blessing on wine is recited, the fourth cup of wine is drunk while reclining, and the blessing על הגפן is recited.⁴⁷ If one forgot to recline, he need not drink again.⁴⁸
2. There are two accepted customs concerning the order of the text of the *Hallel* recited at the Seder:⁴⁹
 - a.⁵⁰ 1) from לא לנו until the end of the *Hallel*;
 - 2) the "Great *Hallel*", i.e. from הודו לד' כי טוב כי לעולם חסדו until נותן לחם לכל בשר כי לעולם חסדו;
 - 3) וישתבח and נשמח without the concluding blessing;
 - 4) יהללוך with the concluding blessing.
 - b.⁵¹ 1) from לא לנו until the end of the *Hallel*;
 - 2) יהללוך without the concluding blessing;
 - 3) the "Great *Hallel*";
 - 4) וישתבח and נשמח;
 - 5) either the usual concluding blessing of יהללוך or the concluding blessing of וישתבח.
3. It is a *mitzva* to say *Hallel* with a זימון (a company of three male adults) so that הודו and אנא can be recited reponsively.⁵²
 4. The *Hallel* should preferably be concluded before midnight.⁵³
 5. Nothing may be drunk after the fourth cup other than water or tea.⁵⁴

O. נרצה

The songs in the Haggadah are completed. It is proper that the story of the Exodus and the laws of *Pesach* then be elaborated upon in depth until the company is overcome with sleepiness.⁵⁵

- P. Before going to sleep on the first two nights, only שמע and the המפיל blessing need be recited.⁵⁶

V. Prayer During Nisan and Pesach

- A. During the entire month of Nisan, we do not say צדקתך or תחנון nor do we fast or make eulogies.¹
- B. On the *Shabbos* before *Pesach*, it is customary to read the Haggadah, from רבן גמליאל until עבדים היינו in the afternoon.²
- C. We do not say מזמור לתורה and למנצח on *Erev Pesach* nor during *Pesach* itself.³
- D. Some congregations have the custom of reciting the Whole *Hallel* on the first two nights of *Pesach*.⁴ Most Ashkenazic congregations do not follow this practice, however.⁵

- E. Whole *Hallel* is recited on the first two days of *Pesach*. During the rest of the holiday, "Half" *Hallel* is recited.⁶

- F. The order of the Torah reading on *Pesach* is:⁷

משך (משכו בפ' בא), תורא (שור או כשב בפ' אמור), קדש (קדש לי כל בכור בפ' בא), בכספא (אם כסף חלוה בפ' משפטים), פסל (פסל לך בפ' כי חשא, ובשבת מתחילין ראה אתה אומר), במדברא (במדבר סיני בפ' בהעלותך), שלח (פ' בשלח), בוכרא (כל הבכור בפ' ראה)

If the first day of *Pesach* is a Thursday, the order is:

משך תורא פסל קדש בכספא במדברא שלח בוכרא

- G. Beginning with חזרת הש"ץ (the repetition of the *chazzan*) of *Musaf* on the first day of *Pesach*, one ceases to include ומוריד משיב הרוח (the repetition of "mashiv haruach...") in the blessing מחיה המתים (the repetition of "Mechaye Hameisim") in the *Shmoneh Esrei*.⁸

1. If one has not yet completed the blessing of "Mechaye Hameisim" and he realizes that he said "mashiv haruach," he must go back to the beginning of the blessing.⁹
2. If one said "mashiv haruach" and did not realize it until he had already completed the blessing of "Mechaye Hameisim," he must begin the *Shmoneh Esrei* anew.¹⁰
3. If one is not sure as to whether or not he had included "mashiv haruach," then during the first thirty days after *Pesach* it is assumed that he probably did say it (and the above two rules apply). After the first thirty days following *Pesach*, it is assumed that he did not say it and he need not repeat the *Shmoneh Esrei*.¹¹

- H. Beginning with the first night of *chol hamoed*, we begin to say ותן טל ומטר instead of ותן ברכה in the blessing which begins with בריך עלינו ("Bareich oleinu") in *Shmoneh Esrei*.¹² If one forgot, he must begin from "Bareich oleinu" again. If one already completed *Shmoneh Esrei*, he must begin the *Shmoneh Esrei* again.¹³

VI. Sefiras Ha'omer (Counting of the Omer) — ספירת העומר

- A. Each night from the second night of *Pesach* until the night preceding *Shavuot*, one must count the Omer, while standing. The blessing על ספירת העומר is recited before the counting.¹
- B. In counting the Omer, one counts the day and the week. For example, on the eighth day one says, "Today is eight days, which is one week and one day to the Omer."² One must understand what he is saying for it to be considered "counting." If one does not under-

- stand Hebrew, he must count the Omer in a language he does understand.³
- C. One should count the Omer as soon after *tzeis hakochavim* as possible. If one counted during *בין השמשות* (dusk), he should count again after *tzeis hakochavim* without reciting the blessing.⁴ *Maariv* should be said before counting the Omer, and it is customary to count the Omer before the recitation of *עלינו*.⁵ On Friday night, *Kiddush* in the synagogue should be said before counting; on Saturday night, *Havdala* in the synagogue should be said after counting.⁶
- D. One should not eat after *tzeis hakochavim* (and preferably even a half hour before *tzeis hakochavim*) until one has counted the Omer.⁷
- E. If during the day one realizes that he did not count the Omer the night before, or if one is not sure whether or not he counted the night before, he should count immediately without reciting the blessing, and he may then continue on the following evenings to count with the blessing.⁸ If, however, one forgot to count for an entire night and day, he must omit the blessing for the duration of *Sefiras Ha'omer*. If one is in doubt if he missed one day's count, he may continue to recite the blessing.⁹
- F. If one is asked during dusk or after *tzeis hakochavim* (before he himself has counted for that night) for the Omer-count of that night, he should respond by giving the count of the previous evening. If he answered with that night's count (i.e. the correct count), he may not recite the blessing that night.¹⁰
- G. It is preferable that before reciting the blessing the proper day be known.¹¹ If one counted erroneously but corrected himself immediately, he need not count again. If he did not correct himself immediately, he must recite the blessing again and count correctly.¹²
- H. For thirty-three days during the period of *Sefiras Ha'omer*, it is customary to observe certain aspects of mourning. Therefore, it is forbidden during that time to celebrate a wedding, attend concerts and parties at which there is musical entertainment, take a haircut or shave.¹³ According to some authorities, it is permissible to shave.¹⁴
- I. There are different customs concerning when this period of partial mourning is observed. (One may not accept the lenient aspects of two different customs.)¹⁵ The most prevalent are:

1. Some observe it from *Pesach* until *Lag Ba'Omer* (the thirty third day of the Omer), permitting haircuts, etc. from daybreak on *Lag Ba'Omer*.
 2.
 - a. Some do not begin the mourning period until the first day of the month of *Iyar* and continue until *Shavuot*, except for *Lag Ba'Omer* during the day.
 - b. Some begin the mourning period on the first day of *Ros Chodesh Iyar* and prohibit haircuts, etc. until after daybreak of the third day of the month of *Sivan*, except for the day of *Lag Ba'Omer*.
 3. Some observe mourning during both of these periods.
- J. If *Lag Ba'Omer* occurs on Sunday, the custom is to permit haircut on Friday in honor of *Shabbos*.¹⁶
- K. "Tachanun" is not said on *Lag Ba'Omer*, nor in *Mincha* of the previous day.¹⁷