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# DAY-TO-DAY HALACHIC GUIDE

Laws & Customs for  
Pesach 5784

Part II

13 NISSAN - 26 NISSAN

FROM THE BADATZ  
OF CROWN HEIGHTS





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 Under the auspices of Horav Yosef Yeshaya Braun, shlita  
 Member of the Badatz of Crown Heights

B"H

# DAY-TO-DAY HALACHIC GUIDE

Laws & Customs for the  
Pesach 5784

Part II

13 Nissan - 26 Nissan

By

**Horav Yosef Yeshaya Braun**, shlita  
member of the Badatz of Crown Heights

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## FOREWORD

Presented here is a comprehensive guide to the Yom Tov of Pesach and its immediate preparations. These laws and customs are associated with the days from Yud-Gimmel Nissan through Shabbos after Pesach. (See Part I of the guide for instructions on general preparations, selling *chametz*, as well as *kashering* and *toiveling* utensils.) The details are derived from multiple sources, revised by **Rabbi M.M. Rotenberg**.

Due to a dearth of space, only some references and halachic notes have been added. Primary sources include: *Shulchan Aruch* and commentaries, *Haggadah shel Pesach im Likkutei Taamim U'minhagim*, *Sefer Haminhagim Chabad*, *Luach Colel Chabad*, *Sichos*, and *Igros Kodesh*. Please see the footnotes in the Hebrew section for more halachic discussion of the topics mentioned.

The intention of this summary is to inform you of some of the relevant laws, not to replace each person's obligation to review the *Halachos* comprehensively.

**Please note:** Specific laws are usually mentioned only the first time that they become relevant, though they may apply to subsequent dates as well.

\* \* \*

### TIME TO PREPARE

In a *sichah* on the second day of Rosh Hashanah in 5752, the Rebbe states:

"We need to focus on studying the laws that apply to this time of year, during which many changes are made to the standard prayers and there are numerous customs that apply. We should make certain to study these laws in the Code of Jewish Law.

"Recently, yearly calendars have begun to include many of the laws that apply to the relevant time of the year and that are necessary to know. This is particularly useful for those who, for whatever reason, do not have *sefarim* or do not know how to find what they are looking for in the *sefarim* that they own. Now, however, they can simply examine such calendars and easily find the relevant laws.

"It is therefore extremely appropriate for every single person to peruse the contents of these calendars, such as the Kollel Chabad calendar (available both in wall size and pocket size formats) in such a manner that the laws that apply to this time of year will become fixed in his memory. After all, it sometimes happens that a halachic question arises precisely at a point during which it is forbidden to interrupt and ask for someone's guidance - or when there is nobody around to ask. Furthermore, [not having familiarized himself with the relevant laws beforehand] it can happen that one does not even realize that there is a problem to begin with."

\* \* \*

This guide incorporates several reminders about laws that will only be applicable during the Era of Redemption, with the hope that Moshiach will come speedily, allowing us to implement these laws in practice.

## LAWS OF REDEMPTION

The concept of studying these halachos is based on several *sichos*, some of which are quoted below.

### To Realize Redemption

“Hashem **begs** the Jewish people,” the Rebbe passionately states,<sup>1</sup> “to occupy themselves with the study of the laws of the sacrificial orders ... which [as our Sages state] is considered as if we had actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote Rambam], ‘King Moshiach [who] will build the *Beis Hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the mitzvos that are stated in the Torah,’ speedily, in our time—literally! [Then, to quote the festival liturgy,] ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’”

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded.<sup>2</sup> “One of the ways this is accomplished is through studying more Torah on the subjects of the Redemption and the *Beis Hamikdash*. Studying these topics greatly hastens their actual realization, to the extent that we will go directly from studying these subjects to greet our righteous Moshiach. We will inform him, ‘We have just completed studying the laws associated with your coming!’ An additional motivation to study these laws is that we must expect Moshiach’s arrival each and every day. In that case, these laws [concerning the Redemption and the *Beis Hamikdash*] are matters that every Jew—men and women alike—must know, in order to put them into practical use on a daily basis, such as many of the laws of the offerings.”

\* \* \*

**General Note:** The times listed below are for Crown Heights only. Since one can never achieve complete precision, and many factors may influence the accuracy of these times, it is recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of Shabbos), or to wait extra time, when that is the appropriate precaution (e.g., at the close of Shabbos).

\* \* \*

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1) *Likkutei Sichos*, vol. 18, p. 341—*Emphasis in the original*

2) *From a sichah addressed to N’shei uB’nos Chabad—Sefer Hasichos 5750*, vol. 2, p. 485.

## SUNDAY, 13 NISSAN

Today is the *yahrtzeit* of the Tzemach Tzedek. He passed away in 5626 (1866) and was interred in the town of Lubavitch.

### UBER-READY FOR REDEMPTION

“We are presently in a most opportune time,” the Rebbe says,<sup>3</sup> “for the thirteenth of Nissan is the day of the Tzemach Tzedek’s *hilula*, and also the day of passing of the Beis Yosef (Rabbi Yosef Karo, 5248-5335), a *posek* of the entire Jewish community. These auspicious occasions augment our general elevated state of *geulah*-readiness in the month of Nissan. Regarding the Tzemach Tzedek—as we know, Moshiach himself has the designation “Tzemach” (as we say multiple times a day, “May you speedily cultivate the the *tzemach*—offshoot of Dovid, your servant”) and the Rebbe also draws forth cultivation (*tzemach*) and justice (*tzedek*) through his halachic decisions, in the areas of both *nigleh* and *Chassidus*.

“With regard to Beis Yosef, as well, who composed the *Shulchan Aruch* (lit., “set table,” as related about Moshe’s instruction, the laws of Torah were “as a set table before them”)—a resource for *Yidden* until the end of time, and also a *sefer*, *Maggid Mesharim* on the subject of Kabbalah.”

On another occasion, the Rebbe says<sup>4</sup>: “Today is the *yahrtzeit* of the Tzemach Tzedek, whose name derives from the *sefer* he composed. But this is also Moshiach’s name, as we have said many times...the Tzemach Tzedek himself dedicated himself to publicize in many of his *maamarim* the suitable way in which to fulfill the imperative, “I await Moshiach every day, that he should come.”

**No Tachanun:** While the first twelve days of Nissan commemorate the *Mishkan*’s dedication and the offerings of the *Nesi'im*, and the subsequent days (the fourteenth and on) are associated with the festival of Pesach and, appropriately, *Tachanun* is not said, we also do not say it today, on the day in between these events. It was thus established; since the majority of the month is connected with holidays, it influences the holiness of all its adjacent days.<sup>5</sup>

### TODAY’S NASI

After Shacharis, the section of *Zos chanukas hamizbe’ach* is read as a culmination to the recitation of the daily *Nasi*. It concludes with *kein asa es hamenorah*. No *yehi ratzon* is recited.

### DENTAL KASHERING

Denture wearers, as well as those who wear braces to straighten their teeth, should not eat or drink any warm or sharp *chametz* substance for a twenty-four hour period prior to *kashering* their mouths. The *kashering* should take place before

3) *Likkutei Sichos*, vol. 22, p. 203, 211

4) From a recording of *Sichas Yud-Gimmel Nissan, 5750*

5) See Hebrew footnotes for sources, details, and alternate explanations.

deadline for eating *chametz* on *erev Pesach*, which is tomorrow at **10:36 am**.

### BEDIKAH PREP

The selling of *chametz* will take place at the Badatz office today from 12:00 noon until 8:00 pm, and again after *Bedikas Chametz* from 11:30 pm until 1:00 am. Be sure to inform the Rav if you will be traveling away for Yom Tov.

Every room that requires searching for *chametz* must first be thoroughly swept and cleaned today during daytime hours in preparation for the actual search in the evening. The head of a household should remind all members of his family to clean under their beds.

## SUNDAY NIGHT, EVE OF 14 NISSAN

### Night of Bedikas Chametz

#### WHAT TO PREPARE

The prevalent custom is to position pieces of *chametz* (hard pieces that do not crumble, as those would cause serious *chametz* issues) around the house in the areas that will be searched during *bedikas chametz*. These are placed into position a short while before the *bedikah* commences. Each piece should be wrapped securely in paper, but not in foil, which would prevent the *chametz* from being fully burned the next day. According to Kabbalah, exactly ten pieces should be used.

It is highly advisable to prepare a list that accurately describes the location of each of the ten pieces.

It is best to use at least the amount of a *kezayis*<sup>6</sup> divided into ten, in order to fulfill the mitzvah of *biur chametz* according to biblical law. However, each individual piece should not exceed a *kezayis* in size. For if a piece is lost, at least the biblical law of *bal yeira'eh* (not owning a visible *kezayis* of *chametz*) will not have been broken, and if it is found and accidentally eaten during Pesach, at least the penalty of *kareis* will not be incurred because the *chametz* will lack the required minimum size for this penalty.

Before beginning the search, all remaining *chametz* on the property that will be sold, consumed before the *z'man*, or burnt with the ten pieces should be safely stored away in a designated place—high up, locked away or covered by a heavy lid inaccessible to young children (or rodents).

#### AWAY FROM HOME

Someone who intends to travel on *erev Pesach* in order to spend Pesach in a

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<sup>6</sup> The volume of bread that fits into a small matchbox.

different location should not sell their entire property to a non-Jew as *chametz*. Rather, at least one room must be excluded from the sale in order to be able to perform *bedikas chametz* tonight (eve of the 14th of Nissan) in at least part of his home.

A person who has traveled away from home earlier need not leave a room unsold. Instead, they are obligated to perform *bedikas chametz* tonight wherever they may be.

A guest should place some of their own *chametz* in the room where they are staying and conduct a search for *chametz* tonight. (Technically, a guest can fulfill their obligation to search for *chametz* tonight via the search conducted by their host. In that case, the host acts as his guest's *shliach* for *bedikas chametz*.) A guest who owns no *chametz* is not obligated to search at all. Someone who wishes to be *machmir*, however, will make a point of bringing some *chametz* of their own in order to conduct a search, but should nevertheless listen to, and rely upon, the host's recital of the blessing over the search. Some suggest that a guest should temporarily purchase the room in which they are staying from their host (using a purchase method that is halachically valid) in order to conduct the search. In this case, they should still rely on the host's blessing and start the search in an area near where the blessing was recited and then proceed further (as will be elaborated below).

If a renter or guest stays in a home and the host is not present on the night of the 14th of Nissan, they must conduct the search on behalf of the owner.

### BEFORE SEARCHING

From approximately half an hour prior to *tzeis hakochavim* (nightfall), it is prohibited to sit down to a meal or to study, except in the case of a regular *shiur*, or if you appoint a *shomer*—someone who will remind you that the proper time for the search has arrived.

It is also forbidden to perform work, or to enter a bathhouse (as these are activities that may easily go overtime, and cause neglect in conducting the search). If you started more than a half-hour before *tzeis*, you do not need to interrupt at that time, just when the actual *z'man* for the *bedikah* arrives.

### MAARIV

*Bedikas chametz* is conducted immediately after Maariv. Various options are presented in *Shulchan Aruch*, but the accepted practice is to conduct the search at that time.<sup>7</sup> For this reason, Maariv must be recited in its due time (8:16 pm) and not delayed. As the Alter Rebbe explains,<sup>8</sup> “Since *Chazal* established a time (for *bedikas chametz*), one who fails to conduct his search at that time is not merely

7) see also *Likkutei Sichos*, vol. 17, p. 434

8) Alter Rebbe's *Shulchan Aruch*, *Kuntras Acharon*

considered slothful (in fulfilling his duties), but he is called a transgressor, for he has transgressed an enactment of *Chazal*.”

Some are careful to wash their hands for *netilas yadayim* before conducting the search. *Bedikas chametz* facilitates the observance of Pesach, and it is therefore an important mitzvah that deserves to be conducted in a state of ritual cleanliness.

### WHO SEARCHES

The head of a household should gather his family members around him while reciting the blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בִּיעוּר הַחֵמֶץ.

The brachah is said before conducting the search, so that the entire household can fulfill their obligation through his search. Household members are not obligated to search for *chametz* individually in addition to the search conducted by the head of the household. Nevertheless, if they do so, they have performed a mitzvah. It is therefore possibly a mitzvah for the head of household to give them the merit of participating in this mitzvah.

To perform *bedikas chametz* in the best possible manner, do not rely on a search conducted by anyone other than a person who is halachically considered a free man who is obligated in mitzvos—a male thirteen years of age or older, unless there is no alternative. Do not talk from the moment you recite the blessing until the conclusion of the search. Take care to begin searching in the immediate vicinity of the location in which you recited the blessing before moving on to other rooms.

It is appropriate for *yeshivah bachurim* sharing a room in a dorm to appoint one *bachur* who will conduct the search on all the roommates’ behalf. If they all wish to participate, they should listen to his brachah and then search a section of their shared room.

### HOW TO SEARCH

After reciting the blessing, do not speak before beginning the search, even to address a matter that pertains to the actual search. Throughout the search, refrain from talking in matters unrelated to the actual search—including when going to search in outbuildings or the car.

The search must be conducted by candlelight, because candlelight is ideal for searching and probing all sorts of corners, cracks, and crevices. A torch (made of multiple wicks or a thick stem) should not be used, but rather, a small single flame. Unless there is no other choice, only a beeswax candle should be used to conduct the search.

Where there is a concern of danger (such as causing a fire), an electric flashlight should be used instead. A blessing should be recited in this case as well.

A bird feather is used in the search, and the *chametz* that is found is placed in a small paper bag. Plastic bags should not be used because they emit toxic fumes when burnt.

Using candlelight, search every nook and cranny, even cracks in the floor.

*Bedikas chametz* entails painstakingly searching for *chametz* in every location where *chametz* could have been unthinkingly brought in at some point during the year. For that reason, every room in the house, including its attics and even places where *chametz* was not consumed needs to be thoroughly searched for *chametz* tonight, by candlelight, with the exception of any areas that can be verified to have been *chametz*-free all year round.

In a home with young children, any holes and cracks that are lower than three *tefachim* from the floor must be searched. The assumption is that a child may have stowed a piece of *chametz* there.

Remember to search your car for *chametz* (using a flashlight).

The search for *chametz* includes places of work, such as an office—unless no one will enter that location during Pesach and it can therefore be sold to a non-Jew for the duration of the festival.

The Chabad custom is to carry out the search meticulously, at great length.

### POST-SEARCH

After the search has ended, it is appropriate to count the pieces of *chametz* to ensure that all ten pieces were found. (If a list of the ten locations in which *chametz* was placed was compiled prior to the search, the pieces could be checked off as the search progresses and each piece in turn is discovered.)

If a piece is missing after the search, the entire house must be searched again without a brachah. (If those who hid the missing piece can pinpoint the room where the piece should be found, only that room must be searched.)

If the piece is not found, then, left with no choice, the searcher may rely on the verbal declaration recited after the search, whereby they relinquish ownership of any unfound *chametz* still in possession.

Once the search is concluded, the candle stub (if it remains) is placed together with the feather and the small paper bag (containing the ten pieces of wrapped *chametz*) into the bowl of the wooden spoon. The entire set is wrapped in paper, leaving just the long handle of the spoon exposed. A string or rope is then tightly wound multiple times around the paper and firmly tied.

At this point, all final *chametz* items that are to be sold to a non-Jew must be put away in locations designated for this purpose. These locations should be closed, secured, and labeled.

## KOL CHAMIRA

After the search, recite *Kol chamira*, relinquishing ownership over *chametz*.

כָּל חַמֵּיץ וְחַמֵּיץ דְּאִיפָּא בְּרִשׁוּתֵי, דְּלָא חֲמַתִּיה, וְדָלָא בְּעִרְתִּיה, וְדָלָא יְדַעְנָא לֵיהּ, לְבָטֵל וְלִהּ הִפְקֵר  
כְּעַפְרָא דְאַרְעָא.

The main denunciation occurs not via speech, but in the mind and heart, whereby you resolve firmly that all *chametz* found on your property is utterly worthless to you—as if it were mere dust. After reaching this decision, we no longer think about the *chametz*, and it is considered entirely *hefker*, ownerless and free for anyone to take. This intent frees the searcher from the prohibitions against owning *chametz* during Pesach. Nevertheless, *Chazal* also require a verbal expression of this decision by reciting *Kol chamira*.

The average person in the majority of countries does not understand the Aramaic language in which *Chazal* composed *Kol chamira*. It is essential to inform everyone of the importance of reciting the declaration in a language that they fully comprehend. As explained above, the nullification of *chametz* depends chiefly on a person's intentions and inner resolve. It is crucial that the declaration not be a clueless utterance of foreign words, but rather, a rational relinquishment of ownership.

In English: **All leaven and anything leavened that is in my possession, which I have neither seen nor removed, and about which I am unaware, shall be considered nullified and ownerless as the dust of the earth.**

The declaration recited on the eve of the 14th of Nissan after the search serves only to nullify any *chametz* the existence of which is not known. By contrast, the *chametz* which a person will purposely retain in order to eat tonight or tomorrow—as long as permissible, until the fifth halachic hour of the day—is not included in the declaration; if it is declared ownerless and nullified, the declaration is worthless and the *chametz* must still be disposed of in its proper time.

If you forgot to do the *bedikah* tonight, see the chart at the end of the booklet.

## KIDDUSH LEVANAH REMINDER

Do Kiddush levanah tonight if you did not do so yet.

## MONDAY, 14 NISSAN

### Erev Pesach

Today is the anniversary of Rambam's birth. He was born on an *erev Pesach* that coincided with Shabbos, an hour and a third after midday.

## RISE EARLY

On every *erev Pesach*, it is important to daven early so that we may finish eating

our *chametz* meal before the fourth hour of the day.

### SHACHARIS

%*Mizmor lesodah*, usually recited after *Baruch she'amar* during Shacharis, is not recited today. It is also not recited during Chol Hamoed.

### FOOD AVOIDANCES

It is forbidden to eat matzah any time today, starting from dawn. (The Chabad custom is to refrain from eating matzah from Purim, thirty days before Pesach.) A young child who is unable to comprehend the basic story of the Exodus from Egypt is permitted to eat matzah, and may even do so after nightfall before hearing *Kiddush* at the start of the *Seder*. By contrast, a child who can relate to the saga of *yetzias mitzrayim* must not eat matzah the entire *erev Pesach*.

Some have the custom to refrain from eating *marror* today, so that they can eat it at tonight's *Seder* with a good appetite. For the same reason, they refrain from eating *marror* during the daytime of the first day of Pesach, in order to eat it on the second night's *Seder* with a good appetite. The Chabad custom is to refrain from eating any of the items that are used for *marror* or *charoses*, from dawn on *erev Pesach* until after *koreich* of the second *Seder* night. This does not apply to meat, fish, eggs, potatoes, and onions, despite the fact that they will potentially appear on the *ka'arah* (*Seder* plate) as *karpas* and *beitzah*.

### FAST OF THE FIRSTBORN

In commemoration of the miracle of *makas bechoros*, whereupon every Egyptian male firstborn died but every Jewish male firstborn was spared, it is customary for firstborn sons to fast the entire *erev Pesach*.

Who needs to fast? Every kind of firstborn, not only "true" firstborns, including someone who is the firstborn son only to his father, or only to his mother, or if he is the first surviving child after a miscarriage, stillborn, or the like. Even a convert who is the firstborn of non-Jews should fast. However, a *chassan* still in the seven days after his wedding and someone born by C-section (or his younger brother born by natural birth), do not need to fast.<sup>9</sup>

It is customary for a father to fast on behalf of his minor son who is older than thirty days until he has grown old enough to fast for himself.

Halachah states that if the father is himself a firstborn who is required to fast, the child's mother fasts instead on behalf of her minor firstborn son, or forgoes it by participating in a *siyum*, if possible. Some *poskim* are lenient, and say she can participate simply by eating food delivered to her from a *siyum*. If fasting causes pain, and certainly if she is pregnant or nursing, the mother does not need to fast.

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9) See footnotes in the Hebrew section for more regarding converts and non-natural births.

The common custom is that women do not fast, regardless. In that case, the father's fast will be considered on his own behalf as well as on behalf of his son.<sup>10</sup>

In locations without an established custom to the contrary, a firstborn is permitted to end his fast with a *seudas mitzvah*. It has become the widespread custom for firstborns to annul their fasts on *erev Pesach* by participating in a *siyum*, a ceremony marking the conclusion of study of an entire *masechta* (volume) of Mishnah or Talmud,<sup>11</sup> after which they partake of the *seudas mitzvah* that follows the *siyum*. They are thereby permitted to eat and drink as they wish during the day. It is customary to bring even young firstborn children to this *siyum*.

It is customary to be lenient in this area, so that even a *siyum* over a tractate of Mishnah or the minor tractates of Talmud are considered a *seudas mitzvah*. Nevertheless, a firstborn who is stringent to maintain his fast will be blessed.<sup>12</sup>

### SOF Z'MAN FOR CHAMETZ

**The deadline for eating chametz is 10:36 am. No chametz may be eaten at this time or at any time afterward until Pesach is over.**

*Chazal* prohibited the eating of *chametz* from two halachic hours before midday (from the start of the fifth halachic hour). However, *Chazal* only prohibited the **eating** of *chametz* during the first of those two hours, while still allowing benefit from *chametz* items in the following hour (until the sixth hour). For this reason, it is still permitted to sell *chametz* to a non-Jew at this time.

Clean your mouth and teeth well to remove any remnants of *chametz* before the deadline for eating *chametz*.

Dentures must be cleaned extremely well to remove even the minutest trace of visible *chametz*. They should then be *kashered* for Pesach by pouring boiling water over them using a *kli sheini* (secondary vessel). If it is certain that they will not be damaged by pouring directly from the source of boiling water, it is preferable to do so.

Those with dental bridges or implants or youth with non-removable braces must first clean their teeth and the braces or bridges extremely well, removing even the faintest trace of visible *chametz*. They should then “*kasher*” their braces or bridges by drinking water at the highest temperature that they can tolerate without harming themselves, G-d forbid.

10) See Alter Rebbe's *Shulchan Aruch* 470:6 regarding the case of a mother who no longer has a husband, or a woman who observed this fast in previous years.

11) Can a firstborn participate in the *seudah* without having heard the *siyum*? There are differing halachic opinions in this case. See *Sichas Parshas Pinchas* 5745 (regarding an allowance for eating meat during the Nine Days). See [#4934](http://www.asktherav.com), also the Hebrew footnotes in this guide.

What if he heard the *siyum* but didn't participate in the *seudah* following—can he eat throughout the day? This is also controversial, but he may do so if absolutely necessary. (The leniency does not apply for someone eating from food delivered from the *seudah*, in a case where they missed the *siyum*.)

12) see *Hisvaaduyos* 5744, vol. 2, p. 1050

### ELIMINATING CHAMETZ

**Final Reminder:** All final *chametz* items that are to be sold to a non-Jew must be placed in locations designated for this purpose before the time to finish burning *chametz*. These locations should be closed, secured, and labeled. In addition, all garbage bags, vacuum cleaners, and the like that contain *chametz* must be removed or stowed away by this time.

Women who intend to wear their rings during Pesach must *kasher* them if the rings have been in contact with warm *chametz* substances or steam.<sup>13</sup> If the rings have not yet been *kashered*, they must be attended to now. Any traces of *chametz* must first be removed and then boiling water is poured over the rings.

Everyone must remember to examine their pockets and gloves, and that of their children, to remove any possible *chametz*. Someone who never places *chametz* on their person need not check these locations today (nor last night during *bedikas chametz*). Nevertheless, it can only bring blessing to be extra cautious and to check all such garments.

*Chametz* that was placed in a dumpster or bin—if the bin belongs to a Jew or is in their private yard—must be destroyed before the deadline for burning *chametz*. Bleach or another corrosive substance may be poured over it until even a dog would not eat it. If the bin belongs to the municipality and it is placed in the public domain, there is no need to destroy the *chametz* within it. It is advised to wash out the bins before this time and utilize a separate *chametz* bag that can be properly disposed of during the *biur* this morning.

*Chazal* prohibited not only eating but even deriving benefit from *chametz* from the beginning of the sixth halachic hour of the day. It is therefore no longer possible to sell *chametz* to a non-Jew after this time.

No benefit may be derived from *chametz* that belongs to someone else, even *chametz* owned by a non-Jew. For example, it is prohibited to deliberately smell a non-Jew's bread or other *chametz* food.

It is best to take care to recite the second declaration of annulment of *chametz* (by relinquishing ownership) only after removing and destroying all *chametz* from your property. This way, remaining *chametz* is destroyed, fulfilling the mitzvah of *biur chametz*, and only then is any overlooked *chametz* rendered ownerless and worthless. (If the order is reversed, first relinquishing ownership and only then removing and burning the *chametz*, the mitzvah of *biur chametz* is not fulfilled because the *chametz* that is destroyed is ownerless.)

### LAST YEAR'S EIRUV

It is customary to re-establish the *eiruv chatzeiros* each *erev Pesach* with a fresh

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<sup>13</sup>) that are in the category of *yad soledes bo* (heat the hand recoils from, a temperature of about 113 degrees Fahrenheit).

matzah. But what is to be done with the old matzah? Some have suggested turning it into some form of cooked dish after *Shabbos Hagadol* (when it is no longer needed) and eating it between *Shabbos Hagadol* and *erev Pesach*. However, the *Rishonim* clearly state that the custom is to burn it or otherwise eliminate it on *erev Pesach*. The Rebbe explains that it cannot be used for the subsequent *eiruv* because the matzah has not been guarded throughout the year with the extreme care usually taken for items that are to be eaten on Pesach. It is therefore burned along with the *chametz*.

### BURNING THE CHAMETZ

**All remaining *chametz* must be eliminated by 11:44 am.**

Therefore, all *chametz* must be thrown in the fire in advance of the latest time to own *chametz*,<sup>14</sup> with sufficient time for reciting the text for nullifying *chametz* before the deadline.

It is highly inadvisable to wait until close to the deadline to destroy *chametz*, because it takes time to recite the text of *Kol chamira*, nullification of all *chametz*, after the *chametz* was thrown into the fire.

*Chametz* should be burned alone in a fire designated for this purpose only. It is critical to remember to burn the paper bag containing the ten pieces of *chametz* from last night's search (as well as the spoon, feather, and candle remains). They must be removed from the house and burned together with any other *chametz* presently being burned.

Someone who did not recite the blessing over last night's search for *chametz* should omit Hashem's name while reciting the blessing over burning the *chametz*. (He recites "Baruch asher...")

During the burning of the ten pieces, recite the *yehi ratzon* prayer found in the *Siddur* or *Haggadah*.

After burning the *chametz* and removing any *chametz* that remained from this morning's meal, is it appropriate to recite the second *Kol chamira* (declaration of annulment), so that if any crumbs or traces of this morning's food were overlooked, they will be considered ownerless and worthless. If they are subsequently discovered during Pesach, there will be no transgression in the prohibitions against *chametz*.

Today's *Kol chamira* is slightly different from last night's. The Aramaic version is printed in the *Siddur*, but it must be recited in a language the speaker understands. The implication of the original text is as follows:

**All leaven or anything leavened which is in my possession, whether I have**

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<sup>14</sup> Moreso, there are those who customarily begin burning their *chametz* even from the fifth hour—wherein immediately after eating their last *chametz*, they immediately bring it with all that was set aside to be burned.

seen it or not, whether I have observed it or not, whether I have removed it or not, shall be considered nullified and ownerless as the dust of the earth.

### INTERNAL BIUR

“Burn and nullify your *chametz* quickly and with alacrity,” the Shaloh writes. “Rouse yourself for *teshuvah*, parse your affairs and ponder that thus you are eliminating your *yetzer hara*, who will hence (as stated in the Torah verse concerning the eradication of *chametz*) ‘not be seen nor found’ with you anymore.”

### THE ARIZAL’S PROMISE

The Arizal states, “One who is scrupulous regarding even the minutest quantity of *chametz* on Pesach is guaranteed not to sin the entire year.” He possibly refers to immunity from inadvertent sins; there is no question that every person retains his freedom of choice for good or bad regardless.

The Alter Rebbe quotes in a responsum that the Arizal stated that we should observe all of the *chumros* (extra-precautionary stringencies) during Pesach. In the year 5692, the Frierdiker Rebbe stated that his father, the Rebbe Rashab, had said not to make a custom of observing *hiddurim* during Pesach. The reason for this is to avoid being considered having formally accepted these stringencies with the force of a vow. Presumably, this means that we should keep the *chumros* without establishing them as a custom.

We should not say, “Pesach is such a bother!” or express similar sentiments. In the *Haggadah*, we read that the wicked son says: *What is this service to you?* meaning, “Why bother with all this hassle?!” People are no longer careful about this nowadays, as can be readily observed. In order to judge them favorably, we can assume that the title “*rasha*” applies only when decrying the efforts involved in the actual *Korban Pesach*—the service referred to in the verse in its most limited sense. The *Korban Pesach* is a biblical obligation, and the wicked son is claiming that the Torah’s commandments are nothing but a burden. By contrast, the frequently voiced exclamations of weariness and overwhelmedness that we hear nowadays refer to the extra stringencies and precautions that have accumulated over the generations.<sup>15</sup>

### EREV PESACH IN LUBAVITCH

On *erev Pesach*, a specific order of conduct existed in the town of Lubavitch under the guidance of the Rebbeim. After burning the *chametz*, they would immerse in a *mikveh*. They would then dress in Yom Tov clothing and bake the matzos to be used for that night’s Seder (these matzos are called *matzos mitzvah*). They would then busy themselves with all of their other Yom Tov preparations, including the removal of seals from bottles of wine, especially seals that included lettering. They would also partially remove the corks or stoppers from the necks of the bottles, taking care to prevent the metal of the bottle opener from coming into contact with the wine.<sup>16</sup>

<sup>15</sup>) See Part I of the guide for a detailed overview of the observance of *chumros* and *hiddurim* on Pesach.

<sup>16</sup>) *Sefer Hasichos* 5703, p. 74; see *Sefer Hasichos* 5696, p. 129

In *Likkutei Dibburim*, the Friediker Rebbe recalls *erev Pesach* in Lubavitch: “On that one day there was this huge contrast in atmosphere between the first and second part of the day. *Chatzos* separated the two like a partition, and on either side, it was like two different seasons of the year.”

### EREV PESACH AFTERNOON

The Rebbe customarily distributed *shmurah matzos* after Minchah on *erev Pesach* while dressed in the silk *kapote* that he reserved for Shabbos and Yom Tov, and while wearing his *gartel*<sup>17</sup>—it is a custom mentioned in many places to wear Shabbos and Yom Tov clothing after *chatzos* (midday).

Chatzos today is at **12:54 pm**.

### BAN ON WORK

During the era of the *Beis Hamikdash*, *Chazal* instituted a prohibition against any Jewish person performing work from *chatzos* on *erev Pesach*—the hours in which the *Korban Pesach* was offered. This Rabbinical prohibition was not removed even after the destruction of the *Beis Hamikdash* and the deferment of the *Korban Pesach*. Someone who performs work during these hours is treated as one who transgresses the laws of *Chazal*. They will never see any blessing from the work performed. To work for payment or for free, for yourself or for others, or even for the needs of Yom Tov, are all equally forbidden.

All activities that may be performed during Chol Hamoed—such as a matter that will be lost if left unattended, or something that is necessary for the days of Chol Hamoed and is done non-professionally—not as a worker trained in that field—may certainly be performed on *erev Pesach* afternoon.

It is only true work that may not be performed, such as crafting a new utensil or sewing new garments. By contrast, it is permitted to repair something that has been slightly damaged and is needed at present. Similarly, sewing and repairing clothing that has been slightly torn or damaged and is needed for Yom Tov is allowed. Work of this kind may be performed in a professional manner for a person themselves, or for someone else but without payment.

Professional writing is considered a true form of work and is not permitted even for a mitzvah, unless it meets the requirements that would make it permissible during Chol Hamoed.

It is permitted to write (jot down notes) as part of Torah studies, because there is no intention to produce a perfect script or style. It is customary to permit the composition of non-official letters.

It is forbidden to give a haircut to a Jewish person after *chatzos*. It is also prohibited

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<sup>17</sup>) *Sefer Haminhagim Chabad*, p. 38

to cut your own hair at this point. However, you may receive a haircut from a non-Jew.

Every form of work may be performed on a person's behalf by a non-Jew, even matters that are not necessary for Yom Tov.

Some authorities consider it forbidden to trim nails after *chatzos*, while others are lenient. Given a choice, be stringent and take care of nail-cutting before midday. Someone who forgot or was unable to do so, may rely on the lenient view and trim them in the afternoon.

All of the above refers to work performed in the afternoon on *erev Pesach*. Although some *kehillos* prohibit work in the manner described above even before *chatzos*, it is not our local custom.

### LIKE A YOM TOV

“All day on *erev Pesach*,” the Shaloh writes, “each person should sense Hashem's steady presence, spending its entirety in *avodah* with awe and fear.” He also states that from *chatzos* onward, the day is considered a Yom Tov on account of the holy atmosphere associated with the offering of the *Korban Pesach*. Occupy yourself solely with Yom-Tov-related activities, including bathing and immersing in the *mikveh*; attend to these wholeheartedly, and with the joy of the Divine.

From a letter of Rabbi Akiva Eiger: When the Jews were settled in the Holy Land, we celebrated a joyous Yom Tov with the slaughtering of the *Korban Pesach* and the recital of *Hallel*. Currently, due to the onus of our many sins (we were exiled), yet we must still make some sort of remembrance to this occasion. Act today with holy purpose, awe and trembling as we occupy ourselves with the mitzvos associated with the day such as burning and eradicating *chametz* and preparing to bring in the Seder; after *chatzos*, *melachah* is actually expressly forbidden.

### BLOODWORK ON EREV YOM TOV

We should not let blood on *erev Pesach*. *Chazal* applied this prohibition to the day preceding each of the three festivals as a precaution, on account of the severity of bloodletting on *erev Shavuos*, which entails a risk of actual harm.

### IF CHAMETZ IS FOUND

**What if *chametz* is discovered anywhere on an individual's property during Pesach?** According to the original law (without the consideration described below), *chametz* that is discovered on *erev Pesach* (when it falls on a weekday) anytime between the deadline for removing or destroying *chametz* and *shki'ah* (sunset), must be destroyed completely as soon as it is discovered. The same is true of *chametz* discovered during Chol Hamoed. If it is discovered during Yom Tov (or Shabbos Chol Hamoed), it must be securely covered so that it cannot be seen, and then destroyed completely immediately after Shabbos or Yom Tov.

When destroying *chametz* during Pesach, the blessing *al bi'ur chametz* is recited,

provided that there is at least the quantity of a *kezayis* and that it is considered true *chametz*.

Nowadays, however, it is customary to include the phrase, *b'chol makom shehu*, “wherever it may be,” in the contract by which the *chametz* is sold to a non-Jew. Therefore, some authorities consider any *chametz* discovered during Pesach as belonging to the non-Jew, and it should be placed along with the other items that have been sold to the non-Jew.

Someone who wishes to be stringent and to burn the *chametz*, out of concern that it may not be included in the sale, should not recite a blessing over its destruction. Destroying the *chametz* is not considered theft from a non-Jew because there is intention to pay the non-Jew for the destroyed *chametz* should they demand it, and a Jew is technically permitted to take an item in advance from a non-Jew with the intention of paying for it subsequently. When doing so, the finder must have in mind that they do not intend to acquire the *chametz*. For this reason, it is best to avoid touching it directly; it should be moved with a stick or some similar method.<sup>18</sup>

### NON-CHAMETZ ACCOMMODATION

Starting from the time of *biur chametz*, you should avoid any rooms or areas of the house containing *chametz* sold to the non-Jew that is not locked away.

If an individual is forced by circumstances to spend Yom Tov in a place where *chametz* will be present, they should ask a Rav how best to conduct themselves.

## SEDER PREPARATIONS

### MEAT COOKING METHODS

Roasted meat and poultry are not consumed at the Seder because they resemble the *Korban Pesach*. Meat that is cooked in its own juices, meaning that it is placed in a pan without water or any other liquids and stews in the fluids that emerge from the meat when heated, is not considered roasted meat. Nevertheless, there is an issue of *maras ayin*—it can be confused for roasted meat by an observer, who may conclude that it is permissible to eat roasted meat at a Seder. It is therefore prohibited. Braised meat is included in this prohibition as well (even though it uses some liquid—oil—at the bottom of the pan). Even meat that is first cooked in water and then roasted is prohibited for the same reason. However, meat that is roasted and then cooked in liquid is permitted.

Foods that do not require *shechitah* such as fish and eggs may be eaten at the Seder even if they are roasted.

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<sup>18</sup>) This concept was discussed at length at a *Kinus Torah* held in 770 on Chol Hamoed Pesach 5766.

### SETTING THE SEDER

Set the table while it is still day, so that the Seder can begin as soon as it grows dark. On the afternoon of *erev Pesach*, prepare all the items that will be necessary for the Seder, such as the matzos, the wine (including removing the seals and opening the bottles), and the items to be placed on the *ka'arah*. Check the lettuce; grate the horseradish; boil eggs, roast the neckbone; prepare the *charoses* and saltwater.

Although the items for the *ka'arah* must be prepared in advance, nevertheless, it is the Chabad custom to arrange them on the *ka'arah* only at night, immediately prior to *Kadesh* (the recital of *Kiddush* at the start of the Seder).

### MATZAH

Setting aside whole matzos for the *Seder* that are free of bubbles and folds (which may hide unbaked dough that became *chametz* and should not be eaten on Pesach) will save precious time when setting the *ka'arah* on Monday and Tuesday night. Also ensure that *challah* was taken when the matzos were baked, since this may not be done on Shabbos or Yom Tov.

If you discover that no *challah* was taken from the matzos on Shabbos or Yom Tov, leave a piece of matzah in the box to be separated as *challah* after Yom Tov. Note that for matzah made in Eretz Yisroel, there is no leniency to leave a piece behind to separate *challah* after Yom Tov; this matzah cannot be eaten until Chol Hamoed begins and *challah* is actually separated.

If you forgot to examine your matzos, you may remove the folded or bubbled areas (even on Shabbos Chol Hamoed) without concern of *borer* (selecting).<sup>19</sup> The problematic matzah should be put aside to burn after Yom Tov.

Some authorities consider it forbidden to singe the edge of a broken matzah on Shabbos or Yom Tov in order that it should be considered whole, because such an activity is considered *tikkun manah*, completing the production of an item. Aside from this concern, others doubt the effectiveness of using a broken-but-singed matzah to fulfill the obligation of *lechem mishneh* (using two whole loaves/matzos for a Shabbos or Yom Tov meal).

It is not ideal to use a matzah for *lechem mishneh* that has a part that is so burned it is inedible. However, if it would be eaten that way in dire circumstances, it may be used. And where no other proper matzah is available, even burned matzah may be used.<sup>20</sup>

Ideally, two whole matzos should be used whenever *lechem mishneh* is needed. However, in a situation where whole matzos are scarce, what can be used? According to many authorities, a broken matzah that is missing up to 1/48 of its

<sup>19</sup>) Alter Rebbe's *Shulchan Aruch* 500:18

<sup>20</sup>) See Hebrew section for sources.

total mass can still be considered whole. If you have only one whole matzah, you only need another piece (a half-matzah or larger) to complete the *lechem mishneh*, according to some opinions. If you have no whole matzos at all, even two pieces, each at least a half-matzah, will suffice.

Although each person must own the matzah they consume on the night of the Seder to fulfill the mitzvah, we are not stringent to have family members or guests make a formal *kinyan* (halachic transfer of ownership) on their portion.

### ROMAINE LETTUCE

Check the lettuce leaves to make certain they are bug-free; dry them to avoid a concern of *gebrokts* (matzah that contacts water during Pesach) when the lettuce will later be used to fill the matzah of *Korech*.

Checking the lettuce for bugs on Yom Tov may involve a number of severe prohibitions, including killing a living creature, handling *muktzah*, sorting, squeezing, etc. It is therefore essential to check the lettuce and dry them on *erev Yom Tov*. Additional difficulties that arise from checking the leaves at night are the lack of daylight—natural light is a far superior means of lighting for this activity—and the haste required to avoid delaying the Seder, both of which raise a serious risk of overlooking an insect.

If you forget to check the leaves on *erev Yom Tov*, do not soak the leaves in water on Yom Tov. Cut off the fittest pieces of lettuce, or take only the spines, and examine them for visible bugs right before the meal, only in the quantity needed for that night.

**Zeroa—the neckbone:** The Alter Rebbe states in his *Shulchan Aruch* that “according to the strict law, it may be roasted or cooked. It is customary, however, to roast it over coals as a remembrance of the *Korban Pesach* that was roasted in fire.”

You may roast the *zeroa* on Yom Tov if you neglected to do so on *erev Yom Tov*, as roasted is preferred. If your custom is to cook it, but forgot to do so earlier, you may likewise cook it then.

There are two things to be careful about when preparing the *zeroa* on Yom Tov: (1) Cook or roast only the quantity needed for that night; (2) Make certain to eat the meat sometime tomorrow. Cooking or roasting is permitted on Yom Tov only if the food will actually be eaten on Yom Tov. If it is roasted, it may not be eaten that night because it is prohibited to eat roasted meat at the Seder (due to the similarity with the *Korban Pesach*), and there is no choice but to eat it the next morning or afternoon. Even if it is merely cooked, you should ideally refrain from eating it at night; wait and eat it in the daytime.

The general Chabad custom is to remove almost all of the meat from the bone before placing it on the *ka'arah*, and to avoid eating the meat of the *zeroa*

altogether (even after the Seder night) because of its resemblance to the *Korban Pesach*. Only if the meat was cooked or roasted on Yom Tov is this done differently (that its meat is eaten the next day).

Note that when clearing the *ka'arah* when the Seder is concluded, we are careful to wrap the *zeroa* before throwing it away.

**Beitzah—the egg:** If you neglect to cook them before, it is permissible to cook eggs on Yom Tov, but only the amount that is required for Yom Tov.

**Marror:** In his *Shulchan Aruch*, the Alter Rebbe states that it is forbidden to finely grate the horseradish during Yom Tov, even if it is done with a *shinui* (in an uncommon manner), because its way of grating is that a lot is grated at once.<sup>21</sup> Rather, if you forgot to grate the *marror* before Yom Tov, you should either use lettuce leaves only (they must be examined carefully for insects) or chop the horseradish into slightly larger pieces with a knife.

**Charoses:** *charoses* may be prepared as usual on Yom Tov.

**Saltwater:** It is permissible to prepare the saltwater on the night of the Seder without employing a deliberate *shinui*.<sup>22</sup>

### NEW PURCHASES & PAPER GOODS

If new ceramic cookware<sup>23</sup> was purchased for Pesach, it is customary to cook in it at least once before Yom Tov, since this material improves with use, and cooking with it for the first time can be a form of *mesaken kli* (finishing construction), which is forbidden on Yom Tov.

All new utensils should be *toiveled* before the onset of Yom Tov. If you forgot to do so, see the footnote.<sup>24</sup>

Remember to cut all disposable table covers, paper towels, tinfoil, and toilet tissue needed over the first days of Yom Tov and Shabbos Chol Hamoed before Yom Tov. It is absolutely forbidden to cut any material on Shabbos or Yom Tov for use as a tablecloth. This is the case even if the piece is not being cut to the precise measurement of the table. This prohibition also includes cutting a roll of paper, nylon, foil, and the like, to size.

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21) This stands in contrast with the ruling of *Chayei Adam* and other authorities who permit grating and grinding with a *shinui*.

22) This is the opinion of the Alter Rebbe (unlike the opinion of *Chayei Adam* and others who insist that one use a *shinui* to prepare salt water on Yom Tov).

23) The same would apply to cast iron as well.

24) If the (metal) utensil holds water, you can fill it at the *mikveh* and use the drawn water on Yom Tov (such as for washing dishes). No brachah is recited on the dipping, but the utensil is *toiveled* by default and may be used on Yom Tov. If the water cannot be used or the utensil is not concave to hold water, the utensil may be given as a gift to a non-Jew and then borrowed back for the duration of Yom Tov. Regardless, the utensil should be *toiveled* again after Yom Tov without a brachah.

Glass or china (which only require *toiveling* by Rabbinic law), may be dipped on Yom Tov, but not on Shabbos.

Remove packaging, tags, basting stitches and spare buttons from new (and dry-cleaned) clothing; lace shoe eyelets, check tzitzis knots and perform other needed tasks that are restricted on Shabbos and Yom Tov.

### PROVIDING FOR OTHERS

“When one sits down to eat and drink (during a festival),” Rambam states, “he is obligated to also feed the stranger, orphan, and widow, along with any other needy person suffering misfortune. One who acts contrarily, bolting the doors to his courtyard so that he can eat and drink with his wife and children without providing food and drink to the poor and broken-hearted, is not partaking in the joy of a mitzvah, but of his own stomach. This type of merriment is a disgrace to those who engage in it.”

### EIRUV CHATZEIROS

When two or more homes share a joint courtyard or property, it is customary to establish an *eiruv chatzeiros* on *erev Pesach* that will last all the way until a new *eiruv* is established on *erev Pesach* of the following year. This allows the residents of the respective homes to carry from one home to the other and to and from the joint courtyard.

For specific details on the *eiruv*'s creation and use, see *Shulchan Aruch* 366-368.

Your *eiruv chatzeiros* requires you to enclose the area with a fence or boundary that meets halachic requirements. If someone who jointly shares the area is not Jewish, or (*l'havdil*) a Jew who publicly desecrates Shabbos, or one who refuses to accept the authenticity of the laws of *eiruv*, G-d forbid, you must rent their share in the property for the sake of establishing the *eiruv*.

It is customary to use a whole matzah for the *eiruv*.

The blessing recited upon establishing the *eiruv* is “*Baruch ... asher kiddshanu ... al mitzvas eiruv*.” This is followed by a declaration that the beneficiaries of the *eiruv* may carry from one property to another, on the coming Shabbos and on every Shabbos of the year. Someone who does not understand Aramaic should recite it in a language with which he is familiar.

בְּדִין יְהִי שְׂרָא לְנָא לְאַפּוּקִי וּלְעִיּוּלִי וּלְטָלְטוּלִי מִבֵּית לְבֵית וּמִחֲצָר לְחֲצָר וּמִחֲצָר לְבֵית וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בְּשַׁבָּת זֶה וּבֵין בְּשַׁאָר שַׁבָּתוֹת הַשָּׁנָה לָנוּ וּלְכָל הַדְּרָרִים בְּשִׁכּוּנָה הַזֹּאת.

**Through this it will be permissible for us to take out, to bring in, to carry from house to house, from courtyard to courtyard, from house to courtyard, from courtyard to house, and from area to area, whether on this Shabbos or on any Shabbos of the year—for us and for all who live in this neighborhood.**

The appropriate time for this blessing is when establishing the *eiruv*, because

the blessing on any mitzvah is meant to be recited prior to its performance.<sup>25</sup> If you established the *eiruv* without the blessing, you may recite it any time before the onset of Shabbos, because an *eiruv chatzeiros* only comes into effect at the beginning of Shabbos, not before.

### **How to make the *eiruv*:**

(1) Take some matzah on behalf of all other participants. The matzah must be large enough to include at least a *grogeres* (one third of a *beitzah*)<sup>26</sup> for each participant—which is the amount of bread normally consumed by an individual at two meals. The upper size limit of the *eiruv* is eighteen *grogrs* (six *beitzim*), even if more than eighteen homeowners are participating.

When translating these measurements into actual matzah, bear in mind that hand-baked matzos are not all uniform in size and thickness. In addition, a single matzah may be thicker at one end than the other. We cannot simply attach a random measure—say, the size of half a matzah—to the required quantity. Regarding the hand-baked matzos produced under the supervision of the Badatz this year, giving an estimate (not a precise measure) on the average matzah, the amount for eighteen homeowners would total about three matzos. In general, matzos that are larger or thicker than average require less matzah, while those that are smaller or thinner require more matzah.

You may establish the *eiruv* even if all of the participants are not present, provided that one participant is present to acquire shares in the *eiruv* on behalf of the others. This participant should preferably be an adult, and not the dependent son or daughter of the one making the *eiruv*—even if they are adults.

(2) Hand the bread to the other participant who acquires it on their own behalf and on behalf of all other participants (as described) by raising it at least one *tefach* (between 3 to 3.5 inches). The recipient should have intention to acquire the shares on behalf of all other participants—including anyone who may need to join the *eiruv* at a later time. This is their *shliach* even if they did not designate them as such, because an individual may act as a *shliach* to acquire something beneficial for another person even if they are not aware. It is considered as if each participant is present and has personally raised it in turn.

### **BEFORE YOM TOV**

“One should purify himself before Yom Tov.” This refers to going to the *mikveh*, in addition to other spiritual preparations.

<sup>25</sup> Actually, in the instructions printed in the *Siddur for Eiruv Tavshilin*, the one acquiring the *eiruv* on behalf of the other participants raises the bread *before* reciting the blessing. This is not the forum to detail the halachic debate over this issue.

<sup>26</sup> the volume filling two-thirds of a small matchbox.

## LAW OF REDEMPTION: ALL PURE

The Rambam states that all Jews are expected to maintain a state of ritual purity throughout each festival, because they must be ready and fit to enter the *Beis Hamikdash* and to partake of the sacred sacrifices.<sup>27</sup> The purity of even an ignorant Jew is not questioned at any time for the duration of the holiday, for all are considered equal with regard to their partaking, eating and drinking in a purified state during the *Regalim*.

From the tenth halachic hour of the day, it is forbidden to eat *matzah ashirah*—matzah formed from flour and fruit juice or any other liquid but water—to ensure that the appetite is preserved for the required *kezayis* of matzah at the Seder tonight. Our custom, however, is to refrain from eating *matzah ashirah* altogether once the time for eating *chametz* (the start of the fifth halachic hour of the day) has passed. The concept of retaining an appetite nevertheless remains, and only small amounts of any food should be eaten from **4:18 pm**, taking care not to fill up. Wine should also be avoided from this point forward.

## MINCHAH

The Rebbe Rashab would pointedly pray Minchah on *erev Pesach* at an early hour. It is generally advisable to pray at least a little earlier than usual to allow time for reciting *Seder Korban Pesach* (Order of Offering the Pesach Sacrifice) immediately following Minchah. This recital is to be completed prior to *shki'ah* (sunset) at **7:43 pm**.

**Seder Korban Pesach:** Our prayers take the place of the offerings in the *Beis Hamikdash*. The Minchah service replaces the *korban tamid shel bein ha'arbayim* (daily afternoon sacrifice). When the *Beis Hamikdash* stood, the *Korban Pesach* was offered after the afternoon *tamid*. Therefore, the *Seder Korban Pesach* is recited directly after Minchah. The text is found in the *Siddur* and *Haggadah*. The Rebbe's explanations of the Alter Rebbe's choice of wording in his version of *Seder Korban Pesach* appear in the *Haggadah* that the Rebbe personally compiled—*Haggadah shel Pesach im Likkutei Ta'amim Uminhagim*.

In a number of *sichos*, the Frieddiker Rebbe mentions that his father, the Rebbe Rashab, would not simply recite *Seder Korban Pesach*, but he would actually study it in depth, along with the laws pertaining to the *Korban Pesach*. The Frieddiker Rebbe personally perpetuated this practice. In *Sichas Shabbos Mevarchim Nissan 5748*, the Rebbe calls for preparing to actually offer the *Korban Pesach*. He explains that one of the ways in which this is accomplished—in fact, the foremost method—is through studying the details of the Pesach offering, beginning with a study of *Seder Korban Pesach* that was printed in the *Siddur* to be equally available to Jews of every caliber.

*Chazal* did not obligate a person to recite *Seder Korban Pesach* in the precise moment the *Korban Pesach* would have been offered in actuality. It is sufficient

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27) The Rebbe explains this requirement at length in *Likkutei Sichos*, vol. 32, *Parshas Shemini*.

to recite it during the hours in which offering the *Korban Pesach* is permissible. For that reason, if someone neglected to recite *Seder Korban Pesach* within that time frame, they may recite it any time before *tzeis hakochavim*. (Some authorities insist that if a *korban* was not offered at its proper time it may still be slaughtered until nightfall—or at least its blood may be thrown on the altar before the stars emerge.)

### A REBBE'S KORBAN PESACH

The Frierdiker Rebbe offers<sup>28</sup> a powerful description of the effect of the Rebbe Rashab's recital of *Seder Korban Pesach*:

After the recital—or more precisely, the study—of *Korban Pesach*, which would take a good hour and at times, an hour and a half, an utterly different kind of light filled the home. Such an *atzilus* kind of ambiance! Everything became so joyful. Each item that met the eye now shone with unique grace ... There was such a satisfying atmosphere!

The mood that was felt on *erev Pesach* following the study of the *Korban Pesach* was not only a preparation for a Yom Tov. Rather, this was literally Yom Tov itself! It was a joy derived from a good thought and the greatest, finest, expectation of Moshiach's arrival. Here Moshiach comes! And there is the *Beis Hamikdash*. And we are offering the *Korban Pesach*. We are engaged in its offering with such delight!

The *erev Pesach* delight was different from that of Simchas Torah or Yud-Tes Kislev. *Erev Pesach* was a satisfying, pleasurable ambiance. *Leil Shimurim* [the night of Divine protection, the first Seder night] sparkled from every corner. The scent of Redemption was sensed in everything. We could feel that we were experiencing an exalted condition.

Here we are! Another moment, just another moment, and that which only we Jews have a part of will transpire—an experience that belongs exclusively to us...

“One who is G-d fearing and is careful to fulfill the word of Hashem,” writes the Alter Rebbe, “must read [*Seder Korban Pesach*] at the appropriate time (of day), for his recital will take the place of its actual offering. He should be troubled over the destruction of the *Beis Hamikdash* and plead before Hashem, the Creator of the universe, that He should build [the third *Beis Hamikdash*] speedily in our days—*Amen!*” The Rebbe explains<sup>29</sup> this precise statement of the Alter Rebbe at length: “It is considered as if he were standing within the *Beis Hamikdash* and actually performing all the detailed activities that he is reading in *Seder Korban Pesach*; a literal act of offering the sacrifice.”

### NO MORE LIP SERVICE

“May it be Hashem's will that all this **talk** should turn to action **immediately**,”

28) *Likkutei Dibburim*, vol. 1, p. 134. See the continuation of this brief excerpt, at great length.

29) in *Likkutei Sichos*, vol. 32, pp. 36-43. See there, p. 41

the Rebbe says<sup>30</sup> with regard to the *Seder Korban Pesach*, “specifically with regard to actually offering the *Korban Pesach* today, on *erev Pesach*, in the third *Beis Hamikdash*, at which point we will no longer be limited to substituting the sacrificial offerings with our words.” At this point, the Rebbe turns to the Rav sitting nearby (Harav Yosef Yitzchak Piekarski) and says, “And perhaps you will find the leniency we need to offer the *korban* without it having passed its four-day inspection process.”

### LAW OF REDEMPTION: ALL ABOUT THE PESACH

The text of *Seder Korban Pesach* describes the division of the people who arrived at the *Beis Hamikdash* to offer the *korban* into three groups. In *Igros Kodesh*, the Rebbe states<sup>31</sup> that this may not be the case in the Era of Redemption.

On *erev Pesach*, the stones of the altar are whitened with a coat of lime. During the offering of the *Korban Pesach* today, the flute is played before the altar.

Regarding the inauguration of the third *Beis Hamikdash*, the prophet Yechezkel states,<sup>32</sup> “The *Nasi* (leader) will offer a bull as a sin-offering on that day for himself and for all the people of Israel.” Rashi on the verse states that Chaniah ben Chizkiah explained why a bull must be offered on the 14th day of Nissan. However, “due to our sins, this explanation has been lost to us. I suggest that he is dealing specifically with the 14th of Nissan of the first Passover in which the fully erected *Beis Hamikdash* will be dedicated, and this bull will be brought in lieu of the calf that Aharon offered up on the eighth day of the *Mishkan*’s inauguration. The Torah tells us that if he will not have offered it up on the eighth day of inauguration, he should offer it up on the 14th of Nissan in order that he should be initiated for the service before the festival of Pesach, because he is obligated to offer the sacrifices and the burnt offering of the festivals.”

Regarding the recital of *Shehechyanu* during the offering of this *Korban Pesach*, see the Hebrew footnote on this entry.

It is stated: If a *shechitah* knife is found in Yerushalayim on the 14th of Nissan, it may immediately be used for slaughtering the *korbanos*, for there is no decree (that would cause a utensil without clear provenance to be considered impure) on *erev Pesach*. (The activities in Yerushalayim on that day render every object and person with an assumption of purity.)

On *erev Pesach*, 48 blasts are sounded from the shofar in the *Beis Hamikdash*.

### BEFORE CANDLE LIGHTING

Someone who is accustomed to setting timers in their home each *erev Shabbos* should bear in mind that they may need to be adjusted for two full days of Yom Tov, which include late Seder nights.

It is forbidden to create a new flame during Yom Tov, but it is permissible to draw a flame from one that already exists. For that reason, it is necessary to prepare a

30) *Sefer Hasichos* 5751, vol.1, p. 426. See fn. 16.

31) vol. 22, p. 443

32) Yechezkel 45:22—from the *Haftorah of Parashas Hachodesh*

flame that will remain lit from *erev Yom Tov* until it is needed to light the Yom Tov candles on the second night of Pesach. A candle that lasts 24 hours or a gas flame is sufficient for this purpose.

**A word of caution:** Fire safety organizations recommend that if you leave a gas burner lit over Yom Tov, make sure that a nearby window is open at least four inches and another window is open on the other side of the house to allow for proper ventilation. Also make sure that smoke detectors and a carbon monoxide detector are present and active.

If you use liquid wax candles that are placed in small glass holders before being lit (called *Neronim*), it is recommended that you first place a small quantity of water<sup>33</sup> or oil in the bottom of the glass holders on *erev Yom Tov* so that the metal tabs that hold the vertical wicks will not stick to the base of the glass, creating a *muktzah* problem for the second night of Yom Tov. (For more details on what may be done on Yom Tov itself, see the entry for the second night of Yom Tov below).

Check your pockets before sunset to avoid carrying any *muktzah*.

Give *tzedakah* in advance for the two days of Yom Tov.

**Candle lighting:** The Yom Tov candles are lit before reciting the blessing, as is done before Shabbos. There are two blessings today: 1. *Lehadlik ner shel yom tov* and 2. *Shehechyanu*. Tonight's candle lighting will be at **7:25 pm**, which is eighteen minutes before sunset.

If you made a mistake in the brachah or omitted *Shehechyanu*, see the chart at the end of the booklet.

A man who lights the candles omits *Shehechyanu* because he will recite it during *Kiddush* later tonight.

If someone is running late, they may light the candles after Yom Tov has begun provided that the fire is taken from a pre-existing flame.

## MONDAY NIGHT, EVE OF 15 NISSAN

### 1st Night of Pesach

#### MAARIV

Maariv begins with *Shir hama'alos*. The *Amidah* for *shalosh regalim* is recited, with the editions for Pesach.

If you made a mistake with the wording of the *Amidah*, see the chart at the end of the booklet.

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<sup>33</sup>) Although it is prohibited on *erev Shabbos* to place enough water in the glass to cause the candle to extinguish earlier than it would on its own on Shabbos, the minute amount necessary to prevent sticking is permitted.

## SHOOT UPWARD

It is stated in the writings of the Arizal: On every other Shabbos and Yom Tov of the year, the worlds rise up in levels, one after the other, a higher step for each *tefillah* recited. However, on Pesach, they climb all levels in one go—during Maariv on the first night.<sup>34</sup>

After *the Amidah*, it is customary to recite the entire *Hallel* congenially, together with the *minyan*, with the blessings at its beginning and end.

According to some halachic opinions, if even a single word of *Hallel* is omitted, it should be repeated—this is in fact the proper practice. When saying it again, do not say another brachah. However, if you said only half-*Hallel* (as is required on Rosh Chodesh and the second half of Pesach) you say *Hallel* in its entirety again, and you **do** repeat the brachos (provided you already said the concluding brachah as well).

**Early Minyan:** A *minyan* in a city that has brought Yom Tov in early may include *Hallel*, even if it is not yet nightfall.

*Hallel* is followed by *Kaddish tiskabeil*, *Aleinu*, and *Kaddish Yasom*.

After concluding davening, we wish each other, “*Gut Yom Tov!*”<sup>35</sup>

Someone who has neglected to do *kiddush levanah* this month until now, may do so all night tonight.<sup>36</sup>

If someone forgot to do *bedikas chametz* last night, see the chart at the end of the booklet.

## READY FOR THE SEDER

It is a mitzvah to hurry tonight so the children attending should not fall asleep, though the Seder should begin only early enough that it is already perfectly dark out. This is the time we are meant to eat the matzah—after *tzeis hakoachavim*—and *Chazal* matched this timing when instituting the four cups for the Seder. *Kiddush* is **not recited earlier than true nightfall, which is at 8:17 pm**.

It is also a mitzvah to distribute nuts or similar treats to young children on the night of Pesach before beginning the Seder, to invoke surprise and prompt the children to ask why this night is special.<sup>37</sup> True, there may be no good answer for distributing nuts on this night, but once the children have noticed that something is different about tonight and have even asked about it, they will be open to

34) See *sichah* of the second night of Pesach 5721.

35) Alternatively, “*Ah Kosheren un a freilichen Pesach*”—a Kosher and happy Pesach. See *Likkutei Sichos*, vol. 22, p. 282 (and other sources) for this phraseology.

36) Ideally, it would be better to do so before davening Maariv. *Kiddush levanah* is recited in its entirety. See [www.asktherav.com #1299](http://www.asktherav.com #1299).

37) On *Acharon shel Pesach* 5740, the Rebbe wondered, “This is a clear halachic *psak* in *Shluchan Aruch*, it does not seem a common practice!”

noticing additional differences, including the matzah and *marror*, the reclining, and so on. Once they ask about these things, they are ready to hear the story of the Exodus.

### MISSING ITEMS

Someone who forgot or was unable to prepare the detailed items needed for the Seder may do so now—in a manner permitted on Yom Tov. Before beginning, it must be noted that only preparations for tonight's Seder are permitted. It is prohibited to prepare enough for tomorrow night's Seder as well (unless what's needed for tonight and tomorrow are accomplished by a single action), because it is forbidden to prepare food during the first day of Yom Tov for the sake of the second day. For instructions on how to prepare particular items in an acceptable manner, see the entry above for Seder preparations on *erev Pesach*.

### START EARLIER TONIGHT

It is the custom of the Chabad Rabbeim, passed down from one generation to another, to begin the Seder immediately after Maariv on the first night of Pesach, and not to dwell at length on the Seder in order to eat the *Afikoman* before the halachic hour of *chatzos halailah* (midnight—tonight at **12:53 am**). On the second night of Pesach, by contrast, the custom is to prolong the Seder until a very late hour; the Rebbe's practice is to explain the *Haggadah* and other Torah subjects and inspire his audience to Divine service, at great length.

### UNIQUE SEDER PRACTICES

“Before one does anything related to the Seder on these (two Seder) nights,” the Frieddiker Rebbe quotes<sup>38</sup> his father, the Rebbe Rashab, “he must first take a look inside his *Siddur* [to clarify the precise instructions and order].”

**Due to lack of space in this publication, the laws pertaining to the Seder night are not presented here in all their details. They are to be found in the *Siddur* and *Haggadah*. It is especially important to consult the Rebbe's *Haggadah* (entitled *Haggadah shel Pesach im Likkutei Ta'amim Uminhagim*—editions with English translation and annotation are available) to clarify the laws and customs. Selected points only appear below for public benefit.**

**A number of distinctions exist between the instructions printed in the *Alter Rebbe's Siddur* and actual Chabad custom:**

*Karpas* is dipped in salt water, not vinegar.

When reciting the blessing *borei pri ha'adamah* on the *karpas*, keep in mind

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38) *Sichas Leil Beis D'chag Hapesach* 5704. See also the same occasion in 5711.

to include the *marror* that will be eaten later during *Korech* (in addition to including the *marror* eaten during *Marror*).

During *Maggid*, the *ka'arah* is not raised; rather, the matzos are partially uncovered.

After reciting *Hei lachma anya*, many are accustomed not to remove the *ka'arah* to a different location, but to merely shift it slightly and to cover the matzos.

During *Vih she'amdah*, the matzos are covered first and then the cup of wine is raised.

When reciting the words *Matzah zoi* ("This is the matzah") and *Marror zeh* ("This is the *marror*"), the items mentioned are not raised by hand; rather, the second and third matzos are held via the cloths or napkins that separate them, and we place our hands on the *marror* and the *chazeres* (the *marror* used for *Korech*).

When reciting *Lefichoch*, the cup of wine is not raised continuously until the conclusion of the blessing *asher ge'alanu*. Rather, it is set down on the table at the words *v'nomar lefanav hallelukah*, and it is raised once more for the blessing of *asher ge'alanu*.

Wine is not added to the *charoses* to soften it. Rather, some of the *charoses* is removed from the Seder plate and placed in the saucer beneath the wine cup so that it will soak up the spilled wine. The *marror* is then dipped into that *charoses*.

The *marror* of *Korech* is not dipped directly into the *charoses*. Rather, dry *charoses* is taken from the *ka'arah* (this *charoses* was not placed into the spilled wine beneath the *kos*) and it is placed directly on the *marror*. It is then shaken off.

During *Marror*, the blessing is recited with the intention that it includes the *marror* eaten for *Korech*.

For *Tzafun*, two *kezeisim* of matzah are eaten, not just one.

Unlike the first night's Seder, there is no custom to hurry through the second night's Seder in order to ensure that the Afikoman is eaten before halachic midnight.

## MITZVOS OF THE SEDER:

There are **two biblical commandments** fulfilled at the Seder: (1) Retelling the story of the Exodus; (2) Eating matzah.

When the *Beis Hamikdash* existed (and upon its rebuilding, speedily in our times), there were two further commandments: (1) Eating the meat of the *Korban Pesach*, which includes sixteen specific mitzvos that are part of the overall mitzvah; (2)

Eating the meat of the *Korban Chagigah* (the special *shelamim* sacrifice offered on *erev Pesach*).

There are **eight Rabbinical obligations**: (1) Placing two cooked foods on the Seder plate—the *zeroa* and the *beitzah*—to commemorate the two biblically mandated sacrifices (*Pesach* and *Chagigah*); (2) Drinking four cups of wine; (3) Eating and drinking while reclining, in the manner of free men; (4) Eating a small amount of vegetable dipped in a liquid in order to cause the children to wonder and to prompt them to ask questions; (5) Reciting *Hallel*; (6) Eating *marror* to recall the biblical commandment to eat *marror* that was in force during the era of the *Beis Hamikdash*; (7) Dipping the *marror* in *charoses* to recall the plague of Blood, the clay (the mortar which the Israelite slaves used in their forced labor in Egypt), and apples (in remembrance of the apple trees under which the Jewish women secretly gave birth in Egypt); (8) Eating the *Afikomen* to recall the *Korban Pesach* that had to be eaten after satisfying the appetite with other food; alternatively, it is a remembrance of the matzah that used to be eaten along with the *Korban Pesach*.

These are all in addition to the obligations fulfilled for every Yom Tov: making *Kiddush*, *Hamotzi* on *lechem mishneh*, and eating a *seudah*.

## SEDER QUANTITIES & MEASUREMENTS

**Please Note:** It is appropriate to add a little extra to the minimum quantities used at the Seder to avoid any doubt of having fulfilled your obligation, and to compensate for drops of wine spilled before drinking<sup>39</sup> and matzah crumbs that have fallen or gotten stuck between the teeth. The minimum quantities established by *Chazal* refer not only to what is in the cup or hand, but more precisely, to what is actually swallowed. (Modern measurements for halachic quantities are found at the end of this section.)

### FOUR CUPS

The cup used for wine for each of the four cups during the *Seder* must hold at least a *revi'is* of wine. Drink the entire contents of the cup—in one shot, if possible. If this is difficult, consuming a majority of the cup is sufficient. For the final cup, however, it is necessary to drink an entire *revi'is*.

Pausing briefly a number of times while drinking the wine is considered—after the fact—as having fulfilled the obligation, provided the time it takes from start to finish is not more than the time it usually takes to drink a *revi'is* of wine. See footnote below for further details.<sup>40</sup>

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<sup>39</sup> Wine may be sipped first to avoid spillage, before reclining to consume the majority of the cup. See [#13857](http://www.asktherav.com). (As noted in the laws of reclining, the main obligation is to recline while swallowing, or in the case of drinking, as soon as the beverage passes the lips.)

<sup>40</sup> If the wine is drunk in stages, taking more time than it usually takes to drink a *revi'is*, the opinion of those

## KARPAS

Less than a *kezayis* should be eaten for *karpas*. If tiny onions are used for *karpas*, avoid eating an entire miniature onion even if it is less than a *kezayis*.

## MATZAH & MARROR

Two *kezeisim* must be eaten for *Motzi Matzah*. This applies to someone who has a *ka'arah* with three matzos in front of him. Everyone else (i.e., those who are not using a *kezayis* from the actual *ka'arah*) may eat one *kezayis*. Someone who has a *ka'arah* but nevertheless ate only one *kezayis* has—after the fact—fulfilled his obligation. The *kezayis* must be eaten within the timeframe of *k'dei achilas pras* (the average amount of time it takes to eat half a loaf of bread—see the measurements entry at the end of this section).

One *kezayis* must be eaten for *Marror*.

For *Korech*, one *kezayis* of matzah and one *kezayis* of *marror* must be eaten.

All participants must make sure to eat two *kezeisim* for *Afikoman*, because there are two views in halachah as to the significance of the *Afikoman*—it recalls either the *Korban Pesach* or the matzah that used to be eaten with the *korban*, as mentioned above. An individual who finds eating this quantity difficult may eat just one *kezayis*, provided that they have in mind to comply with whichever of the two opinions concurs with the original intention of *Chazal* in establishing the *Afikoman*.

There are divergent opinions regarding the precise measurement of a *kezayis*: Regarding the matzah eaten for *Motzi Matzah*, which is a biblical obligation tonight, we are stringent and follow the view that regards a *kezayis* equal to the volume of half an average *beitzah* (chicken egg). The *marror*, on the other hand, as well as the matzah of *Korech* and the *Afikoman*, are Rabbinical obligations, and we may follow the view that a *kezayis* is equal to a little less than the volume of a third of a *beitzah*. Those who eat two *kezeisim* for *Motzi Matzah*, as mentioned earlier, may measure according to the lesser quantity.

However, every individual has an obligation to eat a *kebeitzah* (at least two larger *kezeisim*) in sequence, each within the designated time of *k'dei achilas pras* at some point throughout the evening to fulfill the requirement for reciting *al netilas yadayim*, as is the practice at every washing meal. The absolute minimum quantity of matzah for *Motzi Matzah* (even two small *kezeisim*), *Korech* and

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authorities who disqualify this conduct is taken into consideration and new cups of wine should be drunk, correctly, but without repeating the blessings. However, if either of the final two cups were consumed in this manner, new cups should not be drunk in their stead, because (due to the context in which they are drunk during the Seder) it may appear to be increasing the total number of cups prescribed by *Chazal*. In this case, we rely on the authorities who do not consider the cups invalidated by this drinking method. Nevertheless, if the lapse is longer than *k'dei achilas p'ras* (the average amount of time *Chazal* determined it took to eat a half loaf of bread in their days—see halachic amounts at the end of this section), the obligation is not fulfilled according to all opinions, and even the last two cups should be repeated.

*Tzafun* does not fulfill this obligation automatically. Therefore, even if you are eating matzah sparingly, you must supplement your *kezaisim* to reach this requirement—either for *Motzi Matzah* or *Tzafun*.

## THE MEASUREMENTS

### Matzah

When translating measurements into actual pieces of matzah, bear in mind that hand-baked matzos are not at all consistent in size and thickness, nor is a single matzah uniform in thickness throughout. This makes measuring the required quantities by matzah segments—“a *kezayis* is half a matzah!”—random and essentially inaccurate. Regarding the hand-baked matzos produced under the supervision of the Badatz this year, an average estimate (not a precise measure) is that the larger definition of a *kezayis* mentioned above would roughly equal a quarter of a medium matzah, while the smaller definition of a *kezayis* would roughly equal one sixth of a medium matzah. In general, matzos that are larger or thicker than average require smaller portions of each matzah for a *kezayis*, while those that are smaller or thinner require greater portions to equal a *kezayis*.

In all the above cases, a *kezayis* must be eaten within *k'dei achilas p'ras*. Whenever possible, it is appropriate to follow the more conservative definition of this timeframe—that is, within three minutes.

### Wine

Calculating with a cylindrical *kos*, the measure of a *revi'is* equals a volume of two average *godelim* (thumb-widths) in diameter, plus a height of 3.6 *godelim*. This parallels the volume of an average egg and a half (*beitzah umachatzah*). When translated into modern measurements, the required quantity of a *revi'is* of wine equals approximately 3 ounces. (Divergent views on its precise quantity range from 2.6 oz. to 3.4 oz.)

It is a mitzvah to specifically utilize red wine for the Seder, unless a white wine is of superior quality than the available red wine. The minimum alcohol percentage that is recommended is at least 5%. Someone who is particularly sensitive, may drink 3% or 4% wine. If this is too much as well, grape juice is acceptable, though a bit of wine mixed in is preferred.

What type of mixed drink is still considered wine? If water or grape juice are added to wine, it is still considered wine as long as the resultant mixture can still technically be considered wine when served to guests.

Regardless, if water constitutes 85.7% or more of the mixture (including any water added during the manufacturing process), it is definitely not wine. Ideally, be *machmir* that the water content should total less than 75%. If a different liquid (excluding grape juice) is added, it must be less than half the wine.

Someone who cannot drink wine, or even grape juice, for medical reasons, can substitute the cups with *chamar medinah* (a locally modish beverage) such as tea or coffee.

## MESUBIN

Four activities require reclining to the left: (1) Drinking each of the four cups; (2) Eating matzah for *Motzi Matzah*; (3) Eating the matzah and *marror* for *Korech*; (4) Eating the *Afikoman*.

The obligation to recline is while eating or drinking, and not while saying the brachah. It is actually forbidden to bend in this manner when reciting a brachah.

Someone who forgot to recline while drinking the second cup of wine should drink it again correctly. If reclining was omitted for any of the other three cups, it is not necessary to drink them again. However, if an individual resolved at the start of the Seder that they might drink extra wine between the first and second cup, and then neglected to recline for the first cup, they should go ahead and drink the first cup a second time. It is recommended to make such a contingency, just in case.

For matzah that was consumed for *Motzi Matzah* without reclining, it would be best to be stringent and eat more matzah correctly. For the matzah of *Korech* or *Afikoman*, it is not necessary to repeat if they were eaten in a sitting position.

How do we recline? A major aspect of celebrating our freedom at the Seder is eating in a reclining position, as kings and great people eat in this manner. Tilt your head, leaning your upper body to the left supported by pillows or upholstery (and not on thin air).<sup>41</sup> If you do not have a pillow or chair cover, you may lean on the chair back itself. If on a backless chair or bench, you may lean on another person's side (but not your own lower body).

The main obligation to recline is when swallowing, even though the reclining practices of free men (whom we imitate) do so while chewing food or as soon as the beverage passes their lips.<sup>42</sup>

## LAW OF REDEMPTION: THE SEDER OF GEULAH

Below is a list of alterations to the Seder that apply in the Era of Moshiach. These changes are mainly due to the offering of the *Korban Pesach* and additional festival sacrifices. In *Sefer Hasichos* 5751, the Rebbe speaks<sup>43</sup> about the possibility of partaking of the sacrifices offered by *Eliyahu Hanavi*.

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41) To the point that if what you're leaning against is removed, you will fall. Your position should resemble the listing stance of a person who cannot support themselves upright (like an ill person), leaning diagonally to the left, but not completely horizontal; your feet planted on the ground. According to some opinions, you must have a table in front of you. See the *sichah* of the second night of Pesach 5719, and the detailed sources and alternate practices and positions in the Hebrew footnote.

42) See Hebrew footnote for reasoning and sources.

43) *Sefer Hasichos* 5751, vol. 1, p. 434, fn. 66

**Note:** The detailed laws of *shechting*, offering, roasting (and more) associated with the *Korban Pesach* are not mentioned here. We only record details that are relevant to an actual Seder. This is a partial list, and we have not attempted to present all halachic views on each point because there are countless divergent (even utterly opposite) opinions regarding many of the details. (Let *Eliyahu Hanavi* come and solve these disputes, bringing Moshe and Aharon and the complete Redemption with him!) Occasionally, the view that appears to be corroborated by the Rebbes of Chabad is recorded.

The *ka'arah* must have a different arrangement because the meat of the *Korban Pesach* (currently represented by a neck bone on the *ka'arah*) must be present on the table while the *Haggadah* is recited. Note that the Alter Rebbe's *Shulchan Aruch* does not mention any requirement for the meat of the *Chagigah* offering (currently represented by an egg on the *ka'arah*) to be present at this time.<sup>44</sup>

If the meat of the *Korban Pesach* is brought to the table while it is still hot, it is advisable to wrap it in a disposable material, because if the flavor of the meat penetrates a utensil, the laws of *nosar* will apply to that utensil (as explained further below).

Those who are ritually pure, fit to partake of the *korban*, and are in Yerushalayim, must reserve their place in a group that will eat a particular animal for *Korban Pesach*. Those who cannot partake of the *korban* for whatever reason, will need to place the two foods (the bone and the egg) on their *ka'arahs*.

According to many opinions, those who are obligated to partake of the *Korban Pesach* must use *matzah ashirah* for the upper of the three *matzos* (referred to as the “*kohen*”), as discussed below. (*Matzah ashirah* is “rich”—made with a liquid other than water.)

When reciting the steps of the Seder before beginning, we will adapt the wording to the new order of the Seder. See below where *Rachtzah* is mentioned concerning the changes to the proceedings.

Many opinions state that when there is a *Beis Hamikdash*, someone who washes hands for *Karpas* (at the juncture of *Urchatz*) **does** recite a blessing of *al netilas yadayim*—despite eating less than a *kezayis* of *karpas*. While reciting the blessing *borei pri ha'adamah* they should have in mind to include the *marror* of *Korech*, but not the *marror* of *Marror*—because, apparently, we will no longer eat *marror* on its own (as discussed below).

Many opinions state that for *Yachatztz*, the larger piece of *matzah* is wrapped in a cloth and concealed among the cushions used for reclining to be removed and used for *Korech*, whereas the smaller piece is placed on the *ka'arah* to fulfill the mitzvah of reciting the *Haggadah* over it.

With regard to *Maggid*, we know that the mitzvah of retelling the story of *yetzias Mitzrayim* will endure even in the days of Moshiach. (As stated in the Mishnah, and quoted in the *Haggadah*: “**All** the days of your life...including—and anticipating—the days of Moshiach”.)

*Hei lachma anya* (“This is the bread of affliction”) is not recited in the Era of Redemption, at least not in its original format. Some suggest that the invitation of *kol ditzrich* (“Let

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44) see the Rashbatz's *Yavin Shmuah*, *Maamar Pesach*, end of ch. 26

all who are in need of partaking of a *Korban Pesach*...”) is announced earlier in the day, while it is still possible to designate individuals to a particular *Korban Pesach*. (The Rebbe analyzes the debate on this matter in his *sichos*.)

The following question is added to *Mah nishtanah* (the Four [now Five] Questions): *Shebechol haleilos anu ochlin basar tzali shaluk umevushal; halailah hazeh, kulo tzali*. “On all other nights, we eat meat that is roasted, boiled, or cooked, but on this night, it’s all roasted!”

The word “Pesach” is added to the paragraph that begins, *Yachol merosh chodesh* (“One may think that it must be from the first of the month...”), as follows: *Besha’ah sheyeish pesach matzah umarror*... (“When the [Korban] **Pesach**, *matzah*, and *marror* are placed before you...”).

According to some opinions, in the times of the *Beis Hamikdash*, the paragraph *Arami oved avi* concludes with the verse from Devarim that follows those quoted there, which is: “And He brought us to this place, and He gave us this land, a land flowing with milk and honey.”

The paragraph that describes the purpose of the *Korban Pesach* is amended from *Pesach shehayu avoseinu* (“The [Korban] *Pesach* that our fathers ate during the time of the *Beis Hamikdash*...”) to read as follows: *Pesach zeh she’anu ochlin al shum ma*... (“This [Korban] *Pesach* that we are eating—what is its purpose?”) According to Rambam, the meat of the *Korban Pesach* is **not** raised at this point.

According to Rambam’s *Order of the Haggadah*, when there is a *Beis Hamikdash*, the paragraph of *Marror zeh* (“This *marror*...”) is recited **before** the paragraph of *Matzah zo* (“This *matzah*...”).

The word “Pesach” is added to the blessing of *asher ge’alanu* (“Blessed are You ... who has redeemed us,” etc.), as follows: *le’echol bo pesach matzah umarror* (“And enabled us to attain this night to eat the [Korban] **Pesach**, *matzah*, and *marror*”).

The order of the Seder following *Rachtzah* (washing the hands prior to eating matzah) is subject to a host of opinions. According to some at least, it proceeds as follows:

*Rachtzah*, washing the hands with the blessing of *al netilas yadayim*, is followed by *Motzi*, reciting the blessing *hamotzi lechem min ha’aretz* over *matzah ashirah*. While reciting this blessing, the third (lowest) *matzah* is also held, so as to have *lechem mishneh* (two whole breads). Some state that the blessing of *Hamotzi* is recited over a broken piece of the *matzah ashirah*, because only a broken piece fulfills the requirement to eat *lechem oni*, “bread of poverty.” We may not eat beyond the point of satiation, because a final piece of *matzah* will be eaten later, which will require an appetite.<sup>45</sup>

*Motzi* is followed by *Shulchan Orech* (the festive meal), and conversation is permissible between *Motzi* and *Shulchan Orech*. An egg is not eaten at the start of the meal, because that is done only in times of Exile as a sign of mourning over the destruction of the *Beis Hamikdash*.

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45) *Matzah ashirah* is not eaten nowadays during Pesach, according to prevalent (Ashkenazi) custom. Therefore, one would use various kinds of dough-based products made by non-Jews specifically for Pesach, but which are not considered adequately guarded (*shmurah*) as is required for the mitzvah matzah, as mentioned in *Rishonim* (See *Sefer Hamanhig*).

This is followed by eating the *Korban Chagigah*. The blessing *al achilas hazevach*, or *le'echol hazevach* is recited and the meat is consumed to the point of satiation.

This is followed by *Korech* (the “sandwich”), for which a portion of meat at least the size of a *kezayis* is taken from the *Korban Pesach*. The meat is combined with a portion of matzah at least the size of a *kezayis*. This matzah is the larger portion of the middle matzah (the *Levi*) that had been concealed among the pillows used for reclining. It is best to add a *kezayis* from the bottom matzah (the *Yisrael*) that has remained whole until this point, so that the third *matzah* can play an active role in the mitzvah of eating matzah tonight—especially as some opinions state that the blessing of matzah should be recited with the whole matzah in mind. *Marror* is then added to the meat of the *Korban Pesach* and the *matzah*; the *kezayis* of *marror* must first be dipped in *charoses*, but the *charoses* should be shaken off immediately. (This order appears to be the view of the Alter Rebbe.) A blessing is then recited over these three items: *Al achilas pesach matzah umarror* (“...regarding the eating of [the *Korban*] *Pesach*, matzah and *marror*”), or *le'echol pesach matzah umarror* (“...to eat the *Pesach*,” etc.), or perhaps *pesachim* in the plural. Some texts contain the following blessing *al achilas pesach al matzah umarror* (“...regarding the eating of the [*Korban*] *Pesach* together with matzah and *marror*”). According to some opinions, a separate blessing is required over each of the three items.

(There are several alternative views, with some insisting that the matzah must be eaten at the very start of the festive meal, along with the blessing of *al achilas matzah* (“regarding the eating of matzah”) that exempts the matzah eaten later, for *Korech*. Others argue that some of the meat of the *Korban Pesach* must also be eaten at the start of the meal, immediately following the *matzah*. The range of opinions is beyond the scope of this publication.)

When there is a *Beis Hamikdash*, someone who is exempt from bringing a *Korban Pesach* is nevertheless obligated to eat matzah and *marror*—not only according to Rabbinic law, but according to Torah law. For *Korech*, they make a matzah-*marror* sandwich, despite not having the meat of the *Korban Pesach*.

The obligation of *mayim acharonim* (water run over the fingertips before reciting *Birchas Hamazon*) will continue to exist in the Era of Redemption.

It is customary to recite or sing the *Hallel* songs of praise from the rooftops of Yerushalayim. Some authorities require that *Hallel* be completed before *chatzos*.

According to what is stated in different sources, it is possible that we will drink a fifth *kos* in the time of Moshiach.

We do not proclaim, *L'shanah haba'ah b'Yerushalayim*.

### THE FOLLOWING DETAILED LAWS APPLY TO EATING THE KORBAN PESACH:<sup>46</sup>

Immerse hands in a *mikveh* before partaking of sacrificial meat, unless they have been carefully guarded from ritual impurities for this purpose.

### WHO EATS

Children partake of the *Korban Pesach* for *chinuch* purposes, as long as they are able to eat a full *kezayis* of its roasted meat. A child who has reached the age of *chinuch* may be

<sup>46</sup>) see further under the “First day of Pesach” for general laws concerning eating sacrificial meat

given a portion of the meat even if they were not counted as part of the original group when the *korban* was designated on *erev Pesach*. Indeed, a child cannot be formally counted in such a group.

Someone who did not reserve a spot in a specific group for the purpose of eating a particular *Korban Pesach* may not partake of that *korban*. It is forbidden to give a portion of meat to someone outside the group. (It is similarly forbidden to give a piece to someone who is uncircumcised, to a non-Jew, or to a Jewish apostate. Someone whose son or slave is uncircumcised may not eat the meat either.)

## HOW TO EAT

All sacrificial meat, including the *Korban Pesach* and the *Chagigah*, must be prepared in a manner that befits high society. The meat may be dipped in liquids, fruit juices, or even *kosher l'Pesach* ketchup, as fancy meats are served in such a manner. However, the portion of the *Korban Pesach* that is combined with matzah and *marror* for the eating of *Korech* must not be dressed or dipped at all.

Once the meat of the *Korban Pesach* has been fully roasted, it may be reheated on a hot plate. However, the meat must not be boiled subsequent to its roasting.

The *Korban Pesach*, as well as the *Chagigah*, belong to a category of sacrifices referred to as *kadashim kalim* (sacrifices of lesser sanctity). As such, they may be eaten anywhere within the boundaries of Yerushalayim. (Some say that it may only be eaten on ground level in homes in Yerushalayim.)

It is forbidden to break a bone of the *Korban Pesach*. Great care must be taken when cutting the *korban* into portions. Its bones must not be damaged to the slightest degree, not even by a scratch that would be detected if passing over it with a fingernail. Any part of the animal that is destined to harden, even though it is currently soft, should not be eaten. Parts that are not normally eaten need not be eaten.

According to numerous opinions, the custom to refrain from eating the fat surrounding the *gid hanasheh* (sciatic nerve) should be observed (although it is not absolutely forbidden even according to Rabbinical law). It should be avoided—despite the fact that there is a biblical obligation to eat the *Korban Pesach* as well as a biblical injunction against leaving any part of the sacrificial meat uneaten until the following morning.<sup>47</sup>

It is forbidden to eat any part of the *Korban Pesach* before *tzeis hakochavim*.

Many authorities require the *Korban Pesach* to be eaten while reclining. It may certainly not be eaten while standing. Nor may it be eaten when overly full, in a gluttonous manner.

It is advisable to serve the heated meat in a metal utensil, and even more practically, a disposable container. It is similarly advisable to clear the table of other utensils before serving the meat. This is due to the fact that the flavor of the heated meat enters any container with which it comes into contact, and once the night has passed, that container will be considered *nosar* (containing sacrificial meat that has passed its deadline for consumption, rendering it forbidden).

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47) This raises the question of how to treat the Ashkenazic custom to avoid the animal's hindquarters. There are authorities who maintain that any part that is not normally eaten—no matter the reason—does not need to be eaten. The issue is only with meat that is neglected due to laziness or negligence, which would imply a lack of concern for the mitzvah.

## WHERE TO EAT

It is forbidden to eat the meat of the *Korban Pesach* in more than one location. Someone who dozes off while eating the *Korban Pesach* is to follow the law that applies to the Afikoman nowadays.

It is prohibited to remove the meat from the house or the group in which it is being eaten. If it is removed, it is forbidden to eat it. If two groups are eating their respective *Pesachim* in a single location, they should erect a *mechitzah* (partition) between them. According to Rambam, the members of the two groups should face in opposite directions, so that it should not appear as if they belong to a single group.

The meat must be eaten before *chatzos*. Whether someone who delayed beyond this time should eat the meat nonetheless (perhaps without reciting the blessing over eating a *Korban Pesach*) is a matter of debate among the halachic authorities.

## WHEN DONE EATING

Nothing should be eaten after the meat of the *Korban Pesach* for the remainder of the night.

None of the *korban* should be left beyond *chatzos* (or according to some opinions, after dawn).

An individual who finishes their portion of the *korban* may exit the group, leaving the others behind to complete their portions. If the others fail to finish, the one who left is not guilty of leaving some of the *korban* uneaten, because they correctly relied on them to eat their portions. Children may not be relied upon in this matter. To the contrary, children must be watched closely to ensure that they do not leave over pieces of the meat.

If any meat remains after *chatzos* (some say, after dawn), it bestows ritual impurity to the hands of whoever touches it. However, the prohibition of *nosar* (leftover sacrificial meat) does not take effect until dawn. Once the time for eating it has passed, it becomes *muktzah* (forbidden to handle on Shabbos and Yom Tov).

On the first night of Pesach, the offering of the *Korban Pesach* activates the mitzvah of *linah* (sleeping overnight), whereby the one who brought the sacrifice must remain overnight within the boundaries of Yerushalayim. (There is a separate requirement of *linah* on *motzoei Yom Tov*, and according to some opinions, there is an obligation of *linah* throughout the seven days of Pesach.)

The meat of the *Chagigah* offering, by contrast, may be eaten throughout the night and the following day, (until the conclusion of the 15th of Nissan), although the mitzvah is primarily to eat it on the day it is offered or the night that follows. However, if it is served at the same time as the *Korban Pesach* it must be eaten before *chatzos*, just like the *Korban Pesach*, and leftovers must be burned. This applies equally to other foods that are served at the same time as the *Korban Pesach*, such as the matzah and *marror*.

It is a *mitzvah* to burn any meat that passed its deadline and became *nosar*. The official time for this burning is only on the morning in which it became *nosar*. It cannot be burned at night. However, since this burning does not override the laws of Shabbos and Yom Tov, any leftover meat of the *Korban Pesach* along with its sinews and bones are burned in the courtyards of Yerushalayim on the 16th of Nissan, the first day of Chol Hamoed in Eretz Yisrael.

Utensils that came in contact with the meat of the *Korban Pesach* or the *Korban Chagigah* require *merikah* (cleaning), *shetifah* (scrubbing), and *hagalah* (immersion in boiling water) within the boundaries of Yerushalayim. An earthenware utensil must be shattered. Some are stringent with glass utensils, and treat them as earthenware that requires shattering as opposed to merely cleaning and scrubbing. There is a debate whether plastic utensils and wrappings can be kashered, or whether they must be broken into pieces.

## THE SEDER

Regarding overall spiritual purpose during the *Seder*, the Frierdiker Rebbe relates<sup>48</sup>: “My father [the Rebbe Rashab] once told me, ‘Yosef Yitzchak! One must reflect (during the *Seder*), and especially during the opening of the door, that he desires to be a *mentch*, and then Hashem will help. Do not request material matters—request spiritual matters!’

The Shaloh writes: “The sanctity of this night and all its related laws and customs are holy to the extreme, for it is on this occasion that Hashem chose us from all other nations and sanctified us with His mitzvos. Therefore, every person should be wary not to make frivolous conversation, and to similarly caution their family to avoid doing so, as not to be disconnected from cleaving to Hashem for even a millisecond. Everyone should be involved only with the mitzvos of this night and in reflecting on the stories of the miracles in Egypt and relating them to everyone in the household.”

“This night,” says the Targum Yonasan, “the celestial beings praise the Master of the world, and heaped treasures of dew are revealed.”

## KADESH

Before reciting *Kiddush* on a *becher*, it should be rinsed inside and out, so that this “cup of blessing” is beautified from all angles.<sup>49</sup> It should be re-rinsed before *bentching* as well.

All four cups of wine should be drunk by every person at the *Seder*, including those who customarily listen to their husband or father’s *Kiddush*, and even if they also fulfill their obligation of the *Hagaddah* by listening to his recitation. If listening to another’s *Kiddush*, make sure to concentrate and hear every word. It is best practice—and such is the common *minhag*—for each person (women and children included) to say it on their own.<sup>50</sup>

The order of *Kiddush* tonight is: (1) *Askinu seudasa* (the Yom Tov version). (2)

<sup>48</sup> *Haggadah shel Pesach im Likkutei Ta’amim Uminhagim*, excerpted from *Sichas Chag Hapesach* 5702

<sup>49</sup> If it appears completely clean, or wiping it out with a napkin achieves this, it is sufficient. However, some are scrupulous, especially on the *Seder* night, to wash and/or wipe even a perfectly clean *becher*. See [#1464](http://www.asktherav.com)

<sup>50</sup> Even for those who usually are *yotzeh* from the husband/father. The reason for the common practice is because the person saying the brachah should be holding the cup of wine—and the scenario does not apply in this specific situation, when everyone has a *kos* at the *Seder*. See more in the Hebrew notes.

*borei pri hagafen*. (3) *mekadeish yisrael vehaz'manim*. (4) *Shehechyanu*.<sup>51</sup>

If a woman recites *Kiddush*, she does not repeat the blessing of *Shehechyanu* that she recited earlier during candle lighting.<sup>52</sup>

If you erred in any of the details in reciting *Kiddush*, see the chart at the end of the booklet.

### URCHATZ

Though we do not recite a blessing on this washing, all other laws that apply to *netilas yadayim* for bread apply.

If you unthinkingly washed your hands at *Urchatz* (before eating the *karpas*), and began the brachah of *al netilas yadayim* and recited *Baruch atah Hashem*— but have not concluded the blessing, conclude with the words *lamdeini chukecha* and continue with the *Seder* as usual.

However, if you already concluded the blessing with *al netilas yadayim*, follow the order below in the footnote.<sup>53</sup>

Do not make a *hefsek* (interruption such as speaking or wandering off) between washing and eating the *karpas*.

### KARPAS

It is reported that the Rebbe's conduct for *Karpas* was as follows: with the aid of a knife, the Rebbe would remove a small piece from the center of a whole onion, and

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51) This *Shehechyanu* also covers the search and elimination of *chametz*.

52) Since only the men say *Shehechyanu*, it is proper for a woman to drink immediately after *Kiddush* is concluded, so they can answer *Amen* on the men's brachah.

53) If you accidentally washed and recited *al netilas yadayim*, you must act upon the blessing so that Hashem's name is not pronounced in vain. You should:

(1) Perform *Yachatz* (breaking the middle matzah) immediately and *Motzi Matzah* (reciting the blessings and eating the matzah).

(2) Eat *Karpas* without reciting *borei pri ha'adamah*, because it is the kind of vegetable that is commonly eaten as part of a meal—and you've already begun the meal. If you wish to recite the blessing, take a different vegetable that does not fit the above category, and then have in mind to include the *marror of Marror* and *Korech*. Then use the standard vegetable regularly used for *Karpas*.

(3) Recite the entire *Maggid* as usual, and drink the second cup of wine with a blessing as usual at its conclusion.

(4) Wash hands again **without** reciting a blessing, and eat the *Marror* and *Korech*, continuing the *Seder* as usual until its conclusion.

(Note that this advice is based on a transcript of *Sichas Acharon shel Pesach 5719* that was not edited by the Rebbe.)

The above would apply, it seems, only if you originally washed your hands with the mistaken intention to wash and eat bread (matzah in this case). However, if you correctly intended to wash hands in order to eat something dipped in liquid (*karpas* in this case), but then accidentally recited the blessing *al netilas yadayim* out of the force of habit, recite, "*Baruch shem kevod malchuso le'olam va'ed*" (for the blessing recited inadvertently in vain). Then, rewash your hands with the intention to eat matzah—without reciting a blessing (because you already have) and then continue with *Yachatz* as described above.

then use his hand (not a utensil<sup>54</sup>) to submerge it partially in the salt water three times, then say the brachah and eat it without reclining.

Vegetables that are tenderized through salting (as a form of pickling, and as such, similar to cooking) may not be salted on Shabbos, except if it is a single piece at a time and it is immediately consumed. Some are stringent to avoid this action on Yom Tov as well, and it is advised to follow this opinion whenever possible. Onion (and radish) used for *Karpas*, therefore, should not be prepared in batches, but only dipped into the saltwater one piece at a time, from hand to mouth.

Even if you mistakenly ate a full *kezayis* of vegetable, do not make a *borei nefashos*.

### MAGGID

In the past, it was common for a leader to read the *Hagaddah* and everyone else merely listen and thereby be *yotzeh*. However, the custom is for each person to read it on their own. Due to the length of the text, it is possible, even probable, that those listening may become distracted and miss hearing some parts and not fulfill their obligation.

### HAPPY HAGGADAH

“It is recorded in the writings of the Arizal,” the Rebbe stated on the second night of Pesach in the year 5715, “that we must recite the *Haggadah* in a loud, joyous voice and with *simchah*. We can suggest that this is the reason for the (Frierdiker) Rebbe’s custom to recite the *Haggadah* out loud. When he was not able to personally recite it loudly—meaning that other people were unable to hear via their physical senses that he was in fact reciting it loudly—he would then demand that others who were present recite it in a loud voice.” This concept is discussed in numerous other *sichos* as well.

On the second night of Pesach in the year 5712, the Rebbe stated, “It is recorded in the writings of the Arizal that on both the first and second nights of Pesach we must recite the *Haggadah* in a loud voice and with *simchah*—and we must be in an overall state of joy on these nights. For there is no greater joy for the *Shechinah* than the night of Pesach. I was therefore always surprised that the (Frierdiker) Rebbe did not display any apparent joy on the night of Pesach. To the contrary, he even cried tears! Possibly, these were tears of joy, but it was not apparent that these were tears of joy. Nevertheless, it is stated in the writings of the Arizal that we must be joyful on the night of Pesach. Let us therefore sing a *niggun*! *Niggunim* can be divided into tunes of bitterness and joyful tunes. Let us sing a happy *niggun* and let us truly be happy! We should bear in mind that this is associated with the order established by the Arizal, who insisted that we recite the *Haggadah* in joy.” The Rebbe then instructed the assembled to sing a joyful *niggun*.

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<sup>54</sup> Since the rule is that a wet vegetable that is normally eaten with a fork or spoon (and when doing so, the food does not come in contact with the hand) does not require washing, there are those who specifically eat the *Karpas* by hand.

## HONOR PARADE

The Zohar states that every person who joyously repeats the story of *yetzias Mitzrayim* merits to eventually enjoy the *Shechinah* in the World to Come. It is the greatest of joys when a servant glorifies his Master, Who in turn rejoices that he is telling the story. At that moment, Hashem is gathering His entire “coterie” and saying to them, “Go listen to the story of My praise that My children are retelling and reveling in.” So they all come and join with the *Yidden* and listen to them pay homage and celebrate how Hashem redeemed them, acknowledging all the miracles and valor. They report back regarding this holy nation on earth who are thus celebrating. This in turn gives extra strength and fortitude to the Master Himself, similar to a king who gains vigor and might when he is praised and his strength recognized and all stand in awe of him, his glory swelling above them all.

## A WILD RIDE

The Frierdiker Rebbe said<sup>55</sup> in the name of Reb Nachman, who assisted the Rebbe Maharash and heard the following directly from him: On Pesach we can grab a ride on the wagon, and what a simple Jew can achieve with just reading the words of the *Haggadah* wholeheartedly, a seasoned scholar (*maskil*) or a dedicated acolyte (*oved*) cannot accomplish in fifteen sessions.

He also related<sup>56</sup> that the main thread in the story of *yetzias Mitzrayim* is connected to all the miracles. In middle of describing this, he said: I cannot wait to hear how Moshiach will interpret the *Hagaddah*.

## BUT NO RUSH

The Rishonim write that the *Hagaddah* should be related post haste, so as to attend to the mitzvah of eating matzah in a timely manner; discussing and expounding upon the story of *yetzias Mitzrayim* should occur after eating. However, the Frierdiker Rebbe describes how, “throughout *erev Pesach*, everything was accomplished with a sort of organized rush, but only up until the point that we began saying the *Hagaddah* at the Seder. From that point on, there was no hurry, but we also did not drag anything out. (We see this in the conduct of) the Alter Rebbe, who, before traveling to Mezritch (and becoming a *Chassid*), would wake before dawn on *erev Pesach* and hustle throughout the the day so as to meet the cutoff time before *chatzos* with eating the Afikomen. After Mezritch, he would arise just as early, but there was no hurrying.”

It is only permissible to speak during the recitation of the *Haggadah* if it is necessary, in order to elaborate on the story of *yetzias Mitzrayim* or something essential to the Seder. Once you reach the section of *Lefichach*, you should not interrupt at all until after drinking the wine. The same is true for the second half of the *Haggadah* after *bentching*.<sup>57</sup>

55) *sichah* of the first night of Pesach, 5699

56) On the following night as *ibid*.

57) See Hebrew section for sources.

**The Makos:** A broken dish is used for collecting the wine poured for the *makos*, for this discarded wine is not fit for a perfect vessel. The imperfection does not have to be visible, and where such a utensil is not available, a disposable bowl or cup is sufficient, or even a reusable one that is not used for any other purpose. We do not put the dish directly on the table, nor pass it over the table (when containing the contaminated wine). If pouring toward the floor, take care not to drip the wine in any area where people normally tread.

### RACHTZAH

Be meticulous with wiping your hands (even past your wrists) and keeping your sleeves dry, so there is no possibility of wetting the matzah after washing for *Rachtzah*.

### MATZAH

It is an essential aspect of the mitzvah of eating matzah that it is consumed before *chatzos*. There is a debate among *poskim* whether a brachah may be recited after that point—if someone finds themselves in that situation, *al achilas matzah* is not recited.

When making the brachos, we hold the matzos with both hands.

It is important that the matzah is consumed immediately after the brachah is recited. Therefore, if you need to distribute matzah to your family, care should be taken to minimize the interruption. Either: wash, make a brachah (keeping the family in mind) and eat the *shiur* of matzah (2 *k'zeisim*). Once you've finished, everyone else can wash and you can give out their matzah. Or: members of the family should each get a bag with the appropriate *shiur* **before** anyone washes, and everyone eats together. Once you've finished your *shiur*, distribute pieces of each matzah from the *ka'arah*.

**Safety Warning:** Avoid eating large amounts of burnt or overly-browned matzah. It contains unhealthy chemicals (acrylamides) that are toxic in high quantities.

### MAROR & KORECH

If you forget to dip the *marror* in *charoses* for *Marror*, the dipping for *Korech* may be counted for the mitzvah of *Marror* as well. The same applies vice versa—if you dip for *Marror*, but did not do so for *Korech*, the first dipping can cover both. If you neglect both dippings, take a small piece of *marror* at any point during *Shulchan Orech*, and dip it in and eat it, without a brachah.<sup>58</sup>

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<sup>58</sup>) A *kezayis* is not needed; a small piece suffices. This scenario was discussed at length at the *kinus Torah* in 770 on Chol Hamoad Pesach, 5782.

### SHULCHAN ORECH

For *Shulchan Orech*, care must be taken (as on every Shabbos and Yom Tov) when peeling eggs. Eggshells are considered *muktzah*. The eggs must therefore be peeled directly over a garbage can or on top of a dish that can later be shaken over the garbage or even a disposable plate, or the like, that goes straight into the trash. (Any dish or plate used for this purpose must already have some edible food or a utensil in it.)

Remember the limitations on eating *marror* (horseradish or lettuce) and the ingredients used in *charoses* that are in effect until tomorrow night's meal.

When using *mayim emtza'im* (rinsing between fish and meat) or *mayim acharonim* (prior to *bentching*), do not pass your wet fingers over your lips to avoid the possibility of *gebrotks*. This applies throughout the first seven days of Pesach, though not on Acharon shel Pesach, when we explicitly seek opportunities to wet our matzah.

We do not say “*l'chayim*” if drinking wine during the *seudah*.

When concluding the meal, ensure that you are sufficiently hydrated—you may not drink again (aside from the last two cups of wine) after starting the Afikomen.

### TZAFUN

The Afikoman must be eaten before **12:53am**. If someone forgot to eat the Afikomen, see the footnote.<sup>59</sup>

The restriction on drinking after the Afikomen includes all beverages, even water and applies equally at the second Seder.<sup>60</sup>

### BERACH

**Reminder:** Do not touch your lips when using *mayim acharonim*.

In his *Haggadah*, the Rebbe states that the appropriate time to pour the *Kos shel Eliyahu* is “after *Birchas Hamazon* (except on specific occasions).” In *Sefer Hasichos* 5749, the Rebbe explains<sup>61</sup> that the pouring of Eliyahu's cup “is associated with the second part of the Seder that is connected to the Future Redemption. For that reason, the cup is generally poured (by the Chabad Rebbeim) after *Birchas Hamazon*; it was poured before *Birchas Hamazon* only on specific, well-known

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59) If you remember after washing *mayim acharonim*, wash *netilas yedayim* without a brachah, and eat the matzah without a new *hamotzi*, then rewash *mayaim acharonim* and *bentch*. If you recall after *bentching*, wash, say the brachah of *netilas yadayim* (this, only if you plan to eat two large *kezaisim*), say *hamotzi*, eat the *Afikomen*, *bentch* again and drink the third *kos*, if you haven't already (if you have, then the fourth cup should be poured before you *bentch* the second time, but go straight through to *Hallel*. If you already started *Hallel*, finish the Seder and wash (with *netilas yedayim* if eating enough), make a brachah *hamotzi*, eat and *bentch* (but without a *kos*).

60) This includes avoiding even rinsing out your mouth, since the point is for the taste of matzah to linger. See Hebrew footnotes for discussion, more details, and sources.

61) vol. 1, p. 391, fn. 78

occasions.” However, the Rebbe added a postscript at the bottom of the page: “But as of late, (the Rebbeim) have observed this custom (to pour it before *Birchas Hamazon*) every time.”

During *Birchas Hamazon*, recite *ya’aleh v’yavo*, and the *Harachaman* for Yom Tov. If you forgot *ya’aleh v’yavo*, see the chart at the end of the booklet.

### A CASE OF DISGORGE MENT

Someone who vomits their meal to the point of emptying their stomach before reciting *Birchas Hamazon* should not *bentch*. However, if a *kezayis* of food ostensibly remains in the digestive tract (and especially if food was consumed to the point of satiation and some sense of fullness remains), *bentching* may proceed as usual.

The halachic authorities are divided in their opinions regarding someone who upchucked the matzah, *marror*, or the four cups of wine. In practice, there is no need to drink another four cups of wine nor eat *marror*, but one *kezayis* of matzah is required. Even if *Birchas Hamazon* was already said at that point, hands should be washed again, the blessing of *al netilas yadayim* recited (the latter only if eating at least the quantity of two larger *kezeisim*), then the blessing of *Hamotzi*, eat matzah, and say *Birchas Hamazon* once again.

### OPENING THE DOOR

As was practiced in the homes of the Rebbeim, a representative takes a lit candelabra (as it is not Shabbos)<sup>62</sup> and proceeds to the entrance to your home, opening all doors between the dining room and the front yard or street. At that point, *Shefoch chamascha* commences; those sent out say it while standing at the front door.

It is permitted to carry a candelabra that contains oil or liquid paraffin (melted wax) as long as you walk sedately to avoid swishing the liquid in the candle holder. Avoid standing where a crosswind could potentially blow out the flame (even if it is currently windless). This applies anytime on Yom Tov that a flame is being transported outside—it should be covered and protected, or inside a glass votive, to avoid being blown out by sudden gusts.<sup>63</sup>

### SEDER INTO THE NIGHT

We are obligated to spend the entire night discussing the laws of Pesach, retelling the story of the Exodus, and recalling the miracles and wonders that Hashem performed for our ancestors. The discussion should carry on until a person is overtaken by sleep.

62) See [#28604](http://www.asktherav.com) (in Hebrew).

63) see *ibid.* for more discussion and details.

If staying awake to this point would prevent an individual from being able to get up on time and daven properly in the morning, it is certainly not worth the tradeoff, and they should get sufficient sleep—“The Torah was not given to angels.”

### GATE CRASHERS

The Frierdiker Rebbe says<sup>64</sup> of tonight: “Ah, on this night we can gain so much—the gates are open wide. And (indeed) they are gates, not (merely) portals.”<sup>65</sup>

### POST-SEDER CLEANUP

The *zeroa* should not be discarded directly into the trash, but first wrapped and disposed of respectfully.

May trash be put out to the curb on Yom Tov? A full bag of kitchen garbage is generally not considered *muktzah* (on account of it being offensive and ruining the *simchah* of Yom Tov if left around). Nonetheless, there are those who are halachically stringent on account of carrying on Yom Tov,<sup>66</sup> given that there are generally ways to store the trash until after Yom Tov in a hygienic manner, and the purpose in taking it out is primarily to remove it from your property. Practically, if there is an issue of a stench that in any way inhibits your Yom Tov, or if there is insufficient storage for all the garbage that accumulates, it may be put to the curb. However, if it is already in bins out in the yard (assuming you don't establish your dwelling place in the yard, i.e. it isn't a lived-in space) and you merely want to take it out to the street to be collected, it is forbidden to do so on Yom Tov.<sup>67</sup>

### LEIL SHIMURIM

It is customary to recite just the first paragraph of *Shema* (until *uvish'e'arecha*) and *Hamapil*, but not the remaining sections of *krias shema she'al hamitah* that are usually recited before retiring at night for protection. For tonight is *Leil Shimurim*, the Night of Guarding, and protection from harmful forces is bestowed from Above.

## TUESDAY, 15 NISSAN

### 1st Day of Pesach

The latest time for reciting the morning *Shema* is **9:27 am**.

64) *Sefer Hasichos* 5704, p. 81

65) The Frierdiker Rebbe continues to explain that the difference between a portal and a gate is explained in a *maamar* of the Mittler Rebbe, contrasting the “opening of the chamber” that is not reaching the level of a true gateway. At the day *seudah* of the first day of Pesach, 5729, the Rebbe also quotes, in relation to this, the statement about the “heaped treasures of dew that opens on this night”.

66) The dispensation for carrying on Yom Tov applies primarily to foodstuffs and other items necessary for personal use.

67) see [#21569](http://www.asktherav.com)

## SHACHARIS

During Shacharis, the *Amidah* for *shalosh regalim* is recited.

**Late Davener:** An individual who has not yet recited the *Amidah* of Shacharis, and hears the *gabbai* announcing *Morid hatal* for the benefit of the congregation, must likewise recite this phrase in his private Shacharis *Amidah*—provided he will **not be praying with another minyan**.<sup>68</sup> In 5699, the Frierdiker Rebbe said (with regard to this question in connection with the changeover of Shemini Atzeres): “Set proper limits, so you can make the *minyan*!”

## HALLEL

It is a Rabbinic mitzvah to recite the complete *Hallel* on each of the three festivals during the daytime and to recite a blessing beforehand: *Baruch...vitzivanu likro ess hahallel* (“Blessed...Who commanded us to read the *hallel*”).

Do not interrupt the recital of (complete) *Hallel*, except for those matters that we are permitted to interrupt during the recital of the blessings before the *Shema*.

The best way to fulfill the mitzvah of reciting *Hallel* is to recite it together with the congregation, immediately after the *Amidah* of Shacharis. That way, *Hodu* and *Ana* can be recited in response to the *chazzan*.

In *Igros Kodesh*, the Rebbe mentions the case of someone who enters *shul* in order to begin Shacharis and discovers that the congregation already recited the *Amidah* and is poised to begin *Hallel*. The Rebbe states, “I never heard an explicit directive to recite *Hallel* before one has recited Shacharis. According to oral tradition among the *Chassidim*, however, despite the fact that our Rebbeim would extend their *Shabbos* prayers over many hours—long after the congregation had concluded the service—they would nevertheless organize their time on Yom Tov so that they would conclude the *Amidah* with the congregation and then recite *Hallel* together with them.”

If you did not recite *Hallel* immediately after the *Amidah*, you may recite it anytime during the day prior to *tzeis hakochavim* (nightfall).

*Hallel* is followed by *Kaddish tiskabeil*, *Shir shel Yom*, and *Kaddish Yasom*.

Two *sifrei Torah* are removed from the ark. The *Yud-Gimmel Middos* (Thirteen Divine Attributes - *Hashem, Hashem, Keil Rachum*, etc.) are recited, followed by *Ribbono shel Olam*, before removing the *sifrei Torah* from the ark.

The order of Torah readings throughout Pesach this year follow the mnemonic *Mashach tura, Kadeish b'kaspa, Psal bimadbara, Shlach buchra* (Draw the ox;

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68) The question arises for someone who is praying alone, without a *minyan*—if he is davening Shacharis later, must he take into account that a *minyan* somewhere in town already said *Musaf*? Or just worry about the *minyan* he normally davens with? Whether most *minyanim* already said it? The majority of people in the city? For a woman—if her husband's *minyan* did? There is no halachic consensus, so the best practice is to account for even the single *minyan* that already prayed *Musaf*, since by saying the summer version of *Morid hatal* it is inclusive of the winter rendition, but not the reverse.

Sanctify with money; Hew in the wilderness; Send the firstborn). These refer respectively to the portions of “Draw and take for yourselves...” (Shemos 12:21-51); “An ox or lamb or goat...” (Vayikra 22:26-33); “Sanctify for Me each firstborn...” (Shemos 13); “When you lend money...” (Shemos 22:24-30); “Hew for yourself...” (Shemos 34:1-26); “Hashem spoke to Moshe in the Sinai wilderness...” (Bamidbar 9:1-15); “When Pharaoh sent forth the nation...” (Shemos 13:17-15:26); “Each firstborn...” (Devarim 15:19-16:17)<sup>69</sup>

**Krias Hatorah:** In the first *sefer Torah*, we read *Mishchu*... from *Parshas Bo*, with five *aliyos*. Following that reading, the second *sefer Torah* is placed on the right side of the first (we do not remove the first so as not to lose focus on a mitzvah that is presently before us), and *chatzi-Kaddish* is recited. After the first Torah has been raised and wrapped, the second is opened for the reading of *Maftir*, which is *Uvechodesh Harishon* from *Parshas Pinchas*. Following *Maftir*, the second *sefer Torah* is raised and wrapped, and the *Haftorah* is recited from *Yehoshua*.

The *Mi Sheberach* text for an ill person is identical to Shabbos, with the exception of the words, **Yom Tov hu miliz'ok**.<sup>70</sup>

### MUSAF & MORID HATAL

During Musaf, the *Amidah* for *shalosh regalim* is recited. The *Musaf* service of the first day of Pesach marks the transition to the phrase *Morid hatal* towards the start of the *Amidah*. Strictly speaking, the congregation is not permitted to begin reciting this phrase until they have heard it for the first time during the *chazzan's* repetition of the *Amidah*. It is therefore customary for the *gabbai* to loudly announce the switch before the congregation begins reciting their silent *Amidah*, thereby allowing them to include this phrase despite not having heard it from the *chazzan*.

If you mistakenly recited *Mashiv haru'ach* instead of *Morid hatal*, see the chart at the end of the booklet.

For Musaf on a festival, the sections *Atah vechartanu* and *Umip'nei chatoeinu* are recited. Musaf includes verses regarding the Pesach offerings (*Uvachodesh harishon*, etc.). The blessing concludes with *mekadesh yisrael vehaz'manim*.

If you forgot to recite the verses for Pesach or if you made a mistake, see the chart at the end of the booklet.

**Dew Prayer:** The *chazzan* recites *Tefillas Tal* during his repetition of Musaf.

### LAW OF REDEMPTION: TODAY'S KORBANOS

Thirteen sacrifices are offered today in the *Beis Hamikdash*. (These are listed in the Musaf prayer, which takes the place of the additional festival offerings.) The above

69) the details of this order are explained in the Alter Rebbe's *Shulchan Aruch* 490:8

70) see [www.asktherav.com](http://www.asktherav.com) #28134 (in Hebrew)

sacrifices are offered in addition to the private offerings that each person brings with him to the *Beis Hamikdash* on the first day of Yom Tov.

These are the private offerings:

Each man who visits the *Beis Hamikdash* brings *olas re'iyah* (a burnt-offering), so as not to present empty-handed. In actual practice, these were offered throughout Yom Tov, not specifically the first day, even when the first day of Yom Tov occurs on a weekday.

*Shalmei chagigah* (a peace-offering in honor of the festival), to coincide with being *oleh regel* (in the *Beis Hamikdash* for a pilgrimage festival), must be brought on the first day of Yom Tov. However, they may be brought on any day of the festival if not offered today.

*Shalmei simchah* (a peace-offering of rejoicing) must be brought at least once throughout Yom Tov. They could be offered any time during Pesach, generally.<sup>71</sup>

Today, the first day of Pesach, the flute is sounded in front of the altar.

If a *shechitah* knife is found in Yerushalayim, it may be immediately used for slaughtering, as all utensils are assumed to be ritually pure on Yom Tov.

### BIRCHAS KOHANIM

The *Kohanim* recite *Birchas Kohanim*. Listen with intention, and only say “Amen” once **all** the *Kohanim* have concluded the brachah.<sup>72</sup> You must face the *duchan* (stage or area where the *Kohanim* stand)—do not turn sideways or back. Someone who stands behind the *duchan* is not included in their blessing. While they recite it, the congregation should move their heads in the following sequence: *Yevarechaha*—head erect; *Hashem*—lean head to the right; *veyishmerecha*—head erect; *Ya'eir*—lean head to left, and so on until *shalom* when the head is erect.

Recite the *Ribono shel Olam* prayer only while the *Kohanim* are singing, but not when they pronounce the actual words. At that point, you must remain silent and listen carefully. The prayer is split into three parts: While the *Kohanim* sing before *veyaseim*, recite from *Ribono* until *hatzaddik*; while they sing before *lecha*, recite from *Ve'im* until *Elisha*; and while they sing before *shalom*, recite from *Ukesheim* until *letovah*. Then, as they pronounce “*shalom*”, recite the three final words *vesishmereini*, etc. Once the *Kohanim* conclude *shalom*, say *Amen* followed by *Adir bamarom*, while still covered by the *tallis*.

Those who have the custom of saying “*Yasher Koach*” to the *Kohanim* should not do so until the end of the *Kaddish tiskabel* following *Birchas Kohanim*. Where this custom is prevalent, the *Kohanim* should not step down from the *duchan* until

71) Although the obligation throughout Yom Tov is halachically considered (according to many opinions) only a compensation for the obligation on the first day. This is aside from the obligation to eat meat for *simchah* on a daily basis.

72) The continuity of the singing accounts for inclusion of each Kohen's blessing in your “amen” in this case. However, if a single Kohen is singing beyond the others' conclusion, do not wait for him, but say *Amen* immediately.

*Kaddish* is concluded, so they can properly respond to *Amen*.

*Sheish zechiros* (the daily Six Remembrances) is recited.

### DAY KIDDUSH

*Kiddush* includes *Askinu seudasa for shalosh regalim, Eileh mo'adei*, followed by *Savri maranan* and *borei pri hagafen*.

If you realize at any time today that you forgot to recite *Shehechyanu* last night, recite it immediately.

### YOM TOV JOY

Men do not fulfill their obligation to rejoice on the festival except through drinking a *revi'is* of wine **each day** of Pesach, including Chol Hamoed. It is possible to discharge this obligation with the cup of wine that is used for *Kiddush*. The Frierdiker Rebbe would drink a *revi'is* of wine at **every meal** during Pesach. Children are given nuts and similar treats so that they also experience joy during the festival.

Joy is the main mitzvah of the festival; all day we are required to be in an uplifted, joyous mood, not merely in specific matters such as drinking wine and eating meat, but in all matters—and in every capacity. Any type of pleasure-inducing activity that is appropriate should be exercised: eating, drinking, strolling, or whatever specifically brings a person joy. A person who engages in an act that brings on sadness or depression has transgressed the mitzvah of “be joyous on your festivals”, no matter how highly involved they were in happy things the rest of the day.

### THE SEUDAH

Although the obligation to rejoice during the festival is a biblical command, it is important to avoid drinking to the point of inebriety. As Rambam states regarding the joy of the festivals, “One should not enlarge upon the obligation to drink wine.”

We are obligated to derive physical pleasure from the festival. This is accomplished by drinking wine in the middle of each meal, if affordable, and by consuming plenty of meat and confections, according to each person's ability.

When eating the Yom Tov meal, remember the limitations on eating *marror* (horseradish or lettuce) and the ingredients used in *charoses* that are in effect until tonight's meal. Some people avoid eating too much matzah during the first day of Yom Tov, so that they have sufficient appetite to enjoy the mitzvah of matzah at the second Seder.

The text of *Birchas Hamazon* is as of last night. If you omitted or made an error in any part of *bentching*, see the chart at the end of the booklet.

### LAW OF REDEMPTION: ESSENTIAL JOY OF THE OFFERING

During all the days of Pesach, the meat of the *shelamim* is eaten in fulfillment of the

Torah's obligation to rejoice in the festival. The Rebbe explains<sup>73</sup> that according to the Alter Rebbe, the *ikar mitzvah*, the primary instrument of rejoicing in the festival (for men) is accomplished through eating the meat of the *Korban Shelamim*. This is not merely a physical feast, but it is mainly the joy of a mitzvah. It is the consuming of the holy sacrifices, whereby one absorbs actual sanctity in a tangible manner.<sup>74</sup>

Here is an overview of some of the laws pertaining to eating the sacrificial meat on Yom Tov (without details pertaining to ritual slaughter, offering on the altar, or preparing the sacrificial meat).<sup>75</sup>

## STAYING PURE

As mentioned earlier, everyone is obligated to purify themselves in advance of the festival. According to some opinions, people would avoid entering a home in Yerushalayim during the festival for fear of contracting *tum'as ohel*—ritual impurity received when coming under the same roof as a corpse or its contaminants—and that they would simply sleep in the streets. We could perhaps counter this with the argument that since everyone is obligated to purify themselves in advance of the festival, this should not be a concern. In any case, it is clear that caution must be taken to avoid entering a home in which there is a real concern of impurity.

If a utensil that was under the same roof as a corpse is discovered in a home, even in a building several stories high, do not remain in that building. Similarly, do not touch a chair or bed that has not been ascertained to be free of *niddah*—impurity or the like. However, a plastic chair or rubber mat and the like may be sat on without fear, and what has not become *huchshar* (halachically susceptible) to *tumah* may be eaten without concern.

The Sages decreed as an extra precaution to avoid partaking of sacrificial meat without first immersing hands in a body of water that is kosher for use as a *mikveh*.

## PARTAKING

The meat of the *shelamim* may not be eaten by its owners before the *Kohanim* have offered its sacrificial parts on the altar, for it is the latter activity that makes it permissible for the sacrificial meat to be eaten to begin with. The exception to this rule is in the case that the sacrificial parts are accidentally lost or destroyed before they reach the altar, in which case the meat may be eaten as long as the sacrificial blood was sprinkled on the altar.

Eating the meat of the *shelamim* is a mitzvah that is observed by the offering's owners and not just by the *Kohanim*. The blessing before eating the meat is as follows: *Baruch... le'echol zevach*, or alternatively, *al achilas shelamim*. ("Blessed are You... instructed us to

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73) *Likkutei Sichos*, vol. 33, p. 62 ff.

74) Incidentally, the halachic authorities debate whether this mitzvah involves only the act of eating, or also the offering of specific parts that is performed prior to the eating. It is the opinion of the *Tzelach* that there is one mitzvah to offer a *shelamim* at least once during the festival, and a second mitzvah to partake of the meat during the festival (see the Rebbe's discussion at length).

75) This is not an exhaustive treatment, nor does it present the plethora of opinions on many of its details that are sometimes the subject of polar opposite views among *poskim*. (Let *Eliyahu Hanavi* come and resolve all halachic disputes, and bring Moshe and Aharon with him to teach us!) When applicable, these laws reflect the opinions quoted in the writings of our Rebbeim.

eat the sacrifice,” or “...instructed us regarding the eating of the peace-offering.”)

The basic obligation is fulfilled by eating just a *kezayis* of meat. However, all of the meat must be eaten (by the owner or by others) for another reason: so that it does not become *nosar*—sacrificial meat left uneaten beyond the deadline stipulated in the Torah. According to some opinions, it is an actual mitzvah to eat the meat in its entirety.

During the festival, another mitzvah is performed simultaneously—that of eating the meat of a *shelamim* during the festival for the sake of rejoicing during the festival as required by Torah law. A *kezayis* of meat is sufficient to fulfill this second obligation. (Some say a *kezayis* is insufficient and it must be *lasovah*, enough to be satiated, which is determined as the quantity of *kebeitzah*.) A married woman fulfills the obligation to partake of a *shelamim* on the festival through her husband offering the sacrifice and sharing its meat with her. (Some opinions disagree.) Children are exempt from this obligation.

All sacrificial meat, of greater or lesser sanctity, must be prepared for eating *lemashchah*—in the manner that food is served to royalty or nobility. It must therefore be roasted and prepared with mustard. Tosefos explains this was common for royalty, but someone who prefers another manner of dignified cuisine may follow their preference.<sup>76</sup>

The *shelamim* belongs to the category of *kodashim kalim*, sacrificial meat of lesser sanctity that may be eaten anywhere within the boundaries of the city of Yerushalayim. (Some say, only on ground level.)

For practical purposes, it is advisable to eat the *shelamim* that is served hot at the table using metal or disposable plates, because the flavor of the hot meat that is absorbed into the utensils becomes *nosar* after a certain time, as will be discussed shortly. It is also advisable to clear the table of all other cutlery and crockery before serving the meat for the same reason.

The *shelamim* must be eaten within a specific time frame (see below), and great care must be taken to avoid leaving any meat uneaten beyond this time. An individual who finishes their own portion of meat may leave the table, according to some opinions, and assume that the other adults who are still partaking of the meat will not leave any over beyond the stipulated time. An adult may not, however, rely on children to finish their portions, and must remain to supervise them.

## NOSAR & LINAH

After the deadline has passed, any remaining meat becomes *nosar* and it transmits ritual impurity to the hands of whoever touches it.

On the first night of Yom Tov, there is a mitzvah of *linah*, whereby someone bringing an offering to the *Beis Hamikdash* is obligated to spend the entire night in Yerushalayim. There is an additional obligation to remain there on the following night, the eve of the second day of Yom Tov, which can be attributed to the festival or to the offering they brought. The Midrash on Rus<sup>77</sup> on the phrase, *ba’asher talini alin* (“Wherever you lodge,

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<sup>76</sup>) The Rambam’s view of this obligation is elaborated upon in *Kovetz Hallelu Avdei Hashem*. In the *drasha* delivered in 770 in honor of Shavuot 5775, *HaRav Braun shlita* expounded on the debate regarding one who did not prepare mustard for his *shelamim*—whether he is permitted to transport the mustard from one domain to another, or to sweeten it via extinguishing burning metal during Yom Tov, in light of the fact that mustard isn’t considered a staple for all.

<sup>77</sup>) 1:16

*I will lodge*”) seems to imply that women are included in the obligation of *linah* due the offerings they bring.

*Shelamim* must be eaten within “two days and one night,” which includes the actual day on which the sacrifice was brought (when its blood was sprinkled on the altar), as well as the following night, and then the entire following day until sunset. In our case, when the sacrifice was offered on the 15th of Nissan, it should be eaten before the conclusion of the 16th of Nissan. Nevertheless, the proper way to fulfill the mitzvah is to eat it on the actual day of offering and/or the following night.

It is a mitzvah to burn any leftover meat that has become *nosar* due to passing the deadline. Although *shelamim*-meat becomes *nosar* after sunset on the second day, it must not be burned at night. The prescribed time for burning *nosar* is on the following morning.

Metal utensils used for the *shelamim* while the meat was hot require *kashering*. This must be performed within the city of Yerushalayim. The process demands rinsing with hot and cold water and *hagalah* (koshering via boiling water). If the utensil was earthenware, it must be shattered. Some are stringent to require shattering glass utensils and not to rely on the koshering process that is used for metal utensils. There is a halachic dispute as to the procedure required for plastic utensils and plastic covers.

### YOM TOV AFTERNOON

Avoid sitting down to a meal after the tenth halachic hour of the day—from **4:19 pm**—to be able to eat the meal of the second night while hungry.

**Bartering Games:** When engaged in the popular pastime of playing with hazelnuts on Pesach,<sup>78</sup> take care not to participate in any game that includes the exchange of goods—even an innocuous guessing game like “Odds & Evens” is forbidden on account of its similarity to conducting business. However, when chancing upon children who are playing the game, it is not wise to address the prohibition, as they will surely not listen and you have thus inadvertently made things worse—with your forewarning, their transgression will no longer be accidental (*shogeg*).

During Minchah, the *Amidah* for *shalosh regalim* is recited. Take care to recite the phrase *Morid hatal* (if you forgot, see the chart at the end of the booklet).

### NO SEDER PREP

It is forbidden to prepare anything for the second day of Pesach until after **8:28 pm**. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>79</sup>

You therefore cannot cook or prepare meat or other foods today for the sake of having them ready for use on the second day of Yom Tov. It is permitted to remove cooked, frozen items provided that it is early enough in the day that they will have time to defrost and could technically be used that same day before *shki'ah* at **7:44 pm**.

78) This practice is brought in many *sefarim*—see Hebrew for references.

79) See Hebrew section for extensive references on this topic.

## THURSDAY NIGHT, EVE OF 16 NISSAN

### 2nd Night of Pesach, Day 1 of the Omer

#### CANDLE LIGHTING

Light candles **after 8:28 pm** from a flame that has remained lit from before the onset of Yom Tov. Someone who forgot to light the gas burner or another 48-hour candle before the start of Yom Tov is permitted to ask a non-Jew to light it now. According to Chabad custom, the candles may be lit right away at the above-mentioned time for candle lighting. There is no reason or purpose for delaying just in order to light the candles right before *Kiddush*.

The Yom Tov candles are lit before reciting the blessing, as is done before Shabbos. There are two blessings today: (1) *l'hadlik ner shel yom tov*; and (2) *Shehechianu*. If you made a mistake in the *brachos*, see the chart at the end of the booklet.

If using a match to light from the pre-existing flame, be sure to lay it down where it can burn out safely on its own; remember not to extinguish it on Yom Tov.

Some are stringent to avoid using the Yom Tov candles for other purposes, such as to light a candle that is not being lit in honor of *Yom Tov*, or to light a gas burner.

#### YOM TOV PREP FOR CANDLES

When setting up candles on Yom Tov, do not warm the base of a candle to stick it in its holder. This is prohibited as a precaution, so that you will not come to directly smooth out or straighten the bottom of the wax candle, transgressing the prohibition of *memareach* (spreading). Similarly, do not trim the bottom of a candle to insert it more easily into its holder. This would violate the prohibition of *mechateich* (cutting to shape or size). However, you may firmly press a candle into its position in the holder, even if this will cause its base to erode somewhat to fit the holder—this action is not considered *mechateich*.

Technically, you may clean out a used candle holder on Yom Tov without fear of violating the prohibition of *mesken kli* (fixing an article) on Yom Tov. Similarly, if using Neironim, you may clean a used glass holder from the metal tab that held the used wick in order to insert a new candle in its place. There is an issue, however, of *muktzah* with the remnants of used wax, charred wicks, or spent tabs.<sup>80</sup>

The solution, if you are using wax candles, is to suspend the holder over to the garbage (since the glass holder is not *muktzah*<sup>81</sup>), and shake it out so that the

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<sup>80</sup>) This is especially an issue nowadays, when such items are considered disposable and will not be reused. Even in pre-modern times, when such materials were indeed reused, moving them was somewhat problematic. As the Alter Rebbe explains, “Although according to the strict letter of the law these items are not *muktzah*, it is appropriate to be careful not to move them unless for great need.” It is prohibited to move them even for the sake of food preparation.

<sup>81</sup>) for reasons beyond the scope of this publication.

remnants of wax and wick fall directly into the garbage can. If it cannot be removed through shaking, or if the spent tab has become stuck to the base of the glass holder so that it cannot be removed without prying it out with a pointy object, you may not do so during Yom Tov. There is no difference in this case between using a knife and using your fingers—the issue of *muktzah* remains. You may however remove it with a *shinui* (change), using an item which is not normally used in this way. The preferred solution is to think ahead (as mentioned earlier) and pour a small quantity of water or oil into the holder on *erev Yom Tov*, which will prevent the tab from sticking to the glass in the first place. This would enable you to take the holder to the garbage can during Yom Tov and to empty its contents directly into the garbage.

### MAARIV & OMER

*Maariv* is the same as last night, with the addition of starting the *Omer* count. The *Amidah* is followed with complete *Hallel*, *Kaddish tiskabel* and then the counting of the *Omer*.

Today is Day One of the *Omer*, corresponding to *chessed sheb'chessed* (kindness within kindness) and the other meditations referred to in the *Siddur*.

The mitzvah of *sefiras ha'omer* does not merely entail knowledge of a technical number, but also how today's count is part of a greater, inclusive seven-week progression—"today is \_\_\_ days of the **Omer**."

An individual is permitted to count the *Omer* in the language they understand best—and someone who does not understand the text of the *Siddur* should certainly use an alternate language. When counting in Hebrew without understanding the words, the person is not aware what number they are actually saying, and are therefore not fulfilling the obligation to **count** the days.

*Aleinu* is recited after the *Omer*. If joining the davening where the custom is not to count before *Aleinu*, follow the order that the *minyán* utilizes, and count post-*Aleinu* as well.

**If you forget to count the *Omer*:** Count the following day<sup>82</sup> without a brachah and you can resume counting with a brachah going forward.

If you forget the following day too, continue counting each night without a brachah. If you cannot remember whether or not you counted the previous day, you may count with a brachah going forward.

### TODAY IS...

The Friediker Rebbe says: "In Lubavitch, all the days between Pesach and Shavous were referred to by the names of the *sefiros* associated with each particular day."

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<sup>82</sup> Even if you count on the following day after *shki'ah* but before nightfall (during the period of *bein hashmashos*), you may still continue with a brachah. See [www.asktherav.com](http://www.asktherav.com) #3872

**LAW OF REDEMPTION: OMER CEREMONY**

The cutting of the *omer* (measure of barley) is carried out with great fanfare. The cutting may be performed at any point in the night, tonight.<sup>83</sup>

**SECOND SEDER**

Tonight's *Seder* is identical to last night's in all its details, with the exception that no effort is made to eat the Afikoman before halachic midnight. The *Seder* is therefore continued late into the night. Tonight there are no limitations on eating *marror* or any of the *charoses* ingredients during *Shulchan Orech*.

**LIKE REBBE, LIKE CHASSID**

Regarding the length of the second Seder, the Rebbe stated<sup>84</sup> as follows:

“The (Friediker) Rebbe related that his father, the Rebbe (Rashab) was accustomed to begin the second Seder at the ninth hour and to conclude it many hours after midnight. There is a principle that ‘one is obligated to repeat a statement using the identical words used by his teacher’ ... in this spirit, all students who are attached to and associated with the Rebbe need to conduct themselves according to the Rebbe's order of conduct. In this case, regarding the second Seder, they should begin at the ninth hour and conclude many hours after midnight. During the first *Seder*, the Rebbe (Rashab) would make a point of eating the Afikoman before midnight, but during the second Seder he was not particular about this and he would eat the Afikoman after midnight. This was also the conduct of the (Friediker) Rebbe. Now, seeing that this was the conduct of the (Friediker) Rebbe and the Rebbe (Rashab), is it understood that this was also the conduct of all the previous Chabad Rebbeim. According to *nigleh*—the *Shulchan Aruch* and so on—we do not find any reason to distinguish between the first and second *Sedarim* in regard to the Afikoman's timing. Nevertheless, it is obvious that if our Rebbeim observed this custom, they must have had a mystical reason for doing so. Aside from the inner reasons behind this practice, there is also a straightforward explanation, namely, that they were accustomed to explain the *Haggadah* at extreme length during the second Seder, and consequently, the eating of the Afikoman was delayed until after midnight.”

**BEFORE RETIRING**

In a footnote to *Sefer Hasichos* 5750, the Rebbe notes<sup>85</sup> that “some are accustomed to read [the entire book of] *Shir Hashirim* on specific occasions in the year. The Chabad custom is not to read it, even without reciting a blessing. (This is apart from exceptions to the rule; some are indeed accustomed to read *Shir Hashirim* on the Seder night, and specifically during the second Seder night—as was the practice followed by my father [Rabbi Levi Yitzchak].)”

83) For more details, see Rambam's *Hilchos Temidim Umusafim*, ch. 7

84) *Sichas Leil Beis D'chag Hapesach* 5711

85) vol. 2, p. 664

Tonight, the second night of Pesach, *krias shema she'al hamitah* is recited as on an ordinary Yom Tov.

## WEDNESDAY, 16 NISSAN

### 2nd Day of Pesach

The latest time for reciting the morning *Shema* is **9:26 am**.

#### TEFILLOS & KIDDUSH

*Shacharis* is the same as yesterday's, with the exception that *Mashiv haru'ach* is replaced with *Morid hatal*.

Musaf is the same as yesterday's aside from the fact that *Tefillas Tal* is not recited.

*Kiddush* is identical to yesterday's.

#### ESTHER'S WINE PARTY

It is best to do something during today's meal to commemorate the second meal that was arranged by Queen Esther coinciding with the second day of Pesach and which resulted in Haman's hanging that same day. This practice is explained at length in *Likkutei Sichos*.<sup>86</sup> It is told that during the Rebbe's festival meal of Pesach 5729, he clarified that the meaning of this is not to **change** something in the meal, but rather, to **add** something. When asked by one of those present to identify the nature of the addition—"Does the addition take the form of food, a *niggun* (Chassidic melody), or saying *l'chayim*?" the Rebbe responded, "You can do all three!"

#### LAW OF REDEMPTION: OMER OFFERING

The *Korban Omer* is offered today.<sup>87</sup>

#### OMER REMINDER

If you forgot to count the *Omer* last night (One Day), count it during the day without a blessing. You may then resume counting tonight with a blessing.

It is customary to study the tractate of Sotah each day of the *Omer*. Tonight, the title page is studied—"One reads and studies the tractate's name from its title page and resolves and announces that tomorrow he will begin studying this tractate, one *dafa* day."<sup>88</sup>

**Minchah:** The *Amidah* for *shalosh regalim* is recited. If you made a mistake in the

<sup>86</sup> vol. 3, p. 1016

<sup>87</sup> For details, see Rambam, *Hilchos Temidin Umusafin*. We do not read about the *omer* offering in the Torah reading, nor in the passages included in Musaf. The same is true of the *shte halechem* (two loaves) offered on Shavuot. The reason for this omission was discussed at length in the *Kinus Torah* that was held on Isru Chag Shavuot 5774.

<sup>88</sup> See the following *sichos* in *Sichos Kodesh: Erev Chag Hashavuot* 5743, *Shabbos Parshas Bamidbar* 5745, *Shabbos Parshas Kedoshim* 5746.

davening, see the chart at the end of the booklet.

Shabbos ends at **8:21 pm**.

## MOTZOEI YOM TOV, EVE OF 17 NISSAN

### 1st Night of Chol Hamoed - 2 Days of the Omer

#### MAARIV, V'SEIN BRACHAH & OMER

During Maariv, the following are included in the *Amidah*: (1) *Morid hatal*; (2) *Atah chonantanu*; (3) *v'sein brachah* (which we begin reciting from tonight onward); (4) *ya'aleh veyavo*.

If you accidentally recited *v'sein tal umatar*, see the chart at the end of the booklet.

If you forgot to recite *ya'aleh veyavo* in davening tonight or anytime during Chol Hamoed, see the chart at the end of the booklet.

The *Amidah* is followed by *Kaddish Shalem*, *Sefiras Ha'omer*, and *Aleinu*.

**Havdalah:** The usual text of *Havdalah* is recited, but without the blessings over the spices and the candle.

Recite *hamavdil bein kodesh l'chol*, not *bein kodesh l'kodesh*. If you forgot to make Havdalah or accidentally said *bein kodesh l'kodesh*, see the chart at the end of the booklet.

#### BIRCHAS HAMAZON

Tonight, and throughout Chol Hamoed, *ya'aleh veyavo* is inserted in *Birchas Hamazon*. If you forgot, see the chart at the end of the booklet.

The *Harachaman* for Yom Tov is not recited.

Toward the end of *Birchas Hamazon*, we pronounce *migdol yeshu'os malko* (and not *magdil*).

## CHOL HAMOED

### YOM TOV JOY

As mentioned earlier, men do not fulfill their obligation to rejoice during Pesach unless they drink (a *revi'is* of) wine each day. The Friediker Rebbe would make a point of drinking a *revi'is* of wine at each meal during Pesach. Children should be given nuts or other edible treats to draw them into the joy of the festival.

There is no absolute obligation to eat matzah during Chol Hamoed, but it is considered a mitzvah for one to do so. It is similarly a mitzvah to eat meat to fulfill the requirement of rejoicing during the festival.<sup>89</sup>

<sup>89</sup> See *Ohrchos Chaim, Hilchos Chol Hamoed* 34. The same can be concluded from the language used in

## MORE MATZAH

From a *maamar* of the Tzemach Tzedek: “(On the first day of Pesach, there is a biblical obligation to eat matzah during the Seder.) On the (following) six days, eating matzah is a matter of choice. It is similar to the Maariv service ... It is understood that although it is a matter of choice, it is nevertheless somewhat of a mitzvah ... It is preferable to eat matzah than to eat fruit and other food that are not mitzvos at all.”

## HONOR SPECIAL DAYS

Honor Chol Hamoed with good food, drink, and special clothing, like on every festival. It is therefore appropriate to wear Shabbos or Yom Tov clothing, not conducting yourself as if it were an ordinary weekday.<sup>90</sup>

This is not to be taken lightly, in face of *Chazal*'s statement that whoever degrades the festivals by performing a forbidden activity or conducting themselves in the manner of an ordinary weekday in regards to eating and drinking and the like, even if he has much Torah and *mitzvos* to his credit, “he has no portion...and is considered as having worshipped false gods.”

## RESTRICT WORK

Although carrying in the street and lighting a fire, which are forbidden during a festival, are permitted on Chol Hamoed, many other activities are prohibited. For example: business activity; sewing; washing clothes (with the exception of clothing of very young children who soil their clothing regularly); writing (if it is required for Chol Hamoed, it is permitted, but it is customary to make a minor change from the ordinary manner of writing); printing; cutting nails; and taking haircuts.

Many authorities state that activities that are not for the sake of Chol Hamoed are forbidden even if they are neither cumbersome nor time-consuming. Generally speaking, only activities that are both nonprofessional and required for Chol Hamoed or the final days of Yom Tov are permitted. One of the exceptions to this principle are activities pertaining to food supply and preparation, which are not restricted.

Detailed laws legislate the precise definition of “activities that are considered nonprofessional” and the meaning of “required for Chol Hamoed.” In summary: an activity that produces a professional result is nevertheless permitted if it is a simple task that does not require significant concentration and a skilled hand. By contrast, if the act itself requires professional expertise, then it is forbidden even for an untrained individual—even if the majority of people know how to execute

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Alter Rebbe's *Shulchan Aruch* 529:6-7. See also *Shaalos Uteshuvos Be'er Moshe*, vol. VII 3:102 and the *sichah* of Hoshana Rabbah 5750.

90) See *Magen Avraham* 530:101; *Mishnah Berurah* *ibid.* in *Shaar Hatziyon* 3. *Nimukei Orach Chaim*, *ibid.*, 3. See also the *sichah* of the 3rd day of Chol Hamoed Succos 5740 in *Hosafos L'Sichos Kodesh*.

this particular task. In addition, many activities can be easily postponed to after Yom Tov or skipped entirely, and they are therefore considered not necessary for Chol Hamoed.<sup>91</sup>

In *Peleh Yo'etz*, under the entry for Chol Hamoed, the author states, “Many profane the sanctity of Chol Hamoed. As a result of additional activities being permitted during Chol Hamoed that are not permitted on Yom Tov, people have come to consider all activities as permissible. They do not try to discover which activities are permissible and which are forbidden. Anyone with *yiras shamayim* should try to learn the distinctions from written works or from learned individuals, to avoid transgressing.”

### STUDY MORE

Devote time to the study of Torah. The Talmud Yerushalmi states that the reason for the restriction on activities during Chol Hamoed is in order to facilitate eating, drinking and rejoicing in honor of the festival and for toiling in the study of Torah.

Although, as mentioned earlier, it is not our specific custom to recite *Shir Hashirim* on Pesach, the *maamarim* in *Likkutei Torah* on this topic are connected with Pesach themes. “This is an appropriate time to learn these *maamarim*,” the Rebbe states, “in order to conclude the entire *Likkutei Torah* throughout the year.”<sup>92</sup>

**Sefirah:** We do not restrict ourselves with any of the Sefirah limitations on Chol Hamoed—not with regard to dancing, music, or, especially, wearing new garments.

**Kashering:** A *chametz* utensil or appliance that needs to be used on Pesach should ideally be *kashered* on *erev Pesach* before the time of *biur chametz* to be fit for Pesach use. Once that time has passed, it is still possible to *kasher* until the onset of Yom Tov. But if you failed to do so, you may not *kasher* it on Chol Hamoed (even though *kashering* in and of itself is not prohibited like on Yom Tov). There is only one possible manner of kashering that is permitted—*libbun gamur* (torching metal until it glows red-hot).<sup>93</sup>

**Going to the zoo? Be aware!** Food pellets for feeding the animals are generally outright *chametz*. Buying the treats or feeding them to the animals is therefore prohibited, by biblical injunction.

91) These laws were explored at length at the *Kinus Torah* that was held during Chol Hamoed Pesach 5777.

92) *Sichas Shabbos Parshas Metzora*, 5725 (also, with slight differences, in the *Maamar Shir Hashirim* 5725, on that occasion).

93) Once Pesach begins, even the tiniest *chametz* entity is forbidden—including any old *chametz* residue that leached into the walls of a vessel. Any lighter forms of *kashering*, like immersing in boiling water, would not completely obliterate this residue. (Year-round, the forbidden substance would not affect the kosher status of the food once 24 hours have passed, since the taste emitted is not benefitting the cooked food.) On Yom Tov itself, kashering is not permitted except in a certain specific manner (as the Alter Rebbe delineated in *Shulchan Aruch* 509). See more details about the permissibility of *libbun gammur* on Pesach at [www.asktherav.com](http://www.asktherav.com) #3517.

## THURSDAY, 17 NISSAN

### 1st Day of Chol Hamoed

The latest time for reciting the morning *Shema* is **9:23 am**.

#### CHOL HAMOED DAVENING

Tefillin are not donned during Chol Hamoed.

*Mizmor l'sodah* is omitted throughout Pesach, including Chol Hamoed.

*Ya'aleh veyavo* is inserted into the *Amidah* of *Shacharis*. If you forgot to recite *ya'aleh veyavo*, see the chart at the end of the booklet.

The *Amidah* is followed by half-*Hallel*, *Kaddish tiskabeil*, *Shir shel Yom*, *Kaddish Yasom*, and the reading of the Torah.

Two *sifrei Torah* are read during *Shacharis*. The first requires three *aliyos*. The second Torah is then placed on the *bimah* to the right of the first (so as not to leave a void between the presence of the first and second Torah). After *hagbah* on the first Torah, one *aliyah* is read from the second Torah.

The Torah reading is followed by *Ashrei*, *Uva litziyon*, *Yehalelu*, *chatzi-Kaddish*, and Musaf. This is so throughout the other days of Chol Hamoed too.

Musaf includes additional verses that are recited each day of Chol Hamoed Pesach (*Vehikravtem* and *Uminchasam*). If you made a mistake, see the chart at the end of the booklet.

After Musaf, *sheish zechiros* is recited.

#### MAKE-UP SHEHECHIYANU

If you forgot to recite *Shehechianu* on the first two nights of Pesach, or even if you recited it on the first night but not on the second night, you should recite the blessing as soon as you realize the omission, at any time during the festival until the end of *Acharon shel Pesach*.

#### START SOTAH

The ongoing study of Tractate Sotah begins today with its first page of text (2a-b).

**Chadash:** The detailed laws pertaining to *chadash* (lit., “new,” i.e., grain of the new year or products made from it; these may not be eaten before the *omer* is offered on the sixteenth of Nissan) are recorded in the Alter Rebbe’s *Shulchan Aruch*, 489.

**Kinus Torah:** A *kinus Torah* will be held in 770 today, after Maariv, at approximately **8:30pm**. The Rabbanim, members of the Badatz, will participate in the *kinus*.

## FRIDAY, 18 NISSAN

### 2nd Day of Chol Hamoed - 3 Days of the Omer

Today is the anniversary of the birth of the Rebbe's father, the famed Rav and *mekubal* Rabbi Levi Yitzchak Schneersohn, which coincides with the anniversary of the Rebbe's *bris*.

The *tefillos* are the same as yesterday's, with the exception of the portion read in the Torah.

**Nail Cutting:** We do not trim our nails today, even if you regularly cut them every *erev Shabbos* and *erev Yom Tov*. If they are long and unsightly, they should be trimmed by hand (or with your teeth), but not a clipper, scissors or any blade. The exception is someone who cut them last Friday, and they grew in to need retrimming today.

**Omer Reminder:** If you forgot to count the *Omer* last night, count it during the day without a blessing. If you only missed last night (but counted the first two days by night or day), you may resume counting tonight with a blessing.

The practice of reading the *parshah* on *erev Shabbos* in the manner of *shnayim mikra va'echad targum* is dispensed with today.

*Pasach Eliyahu* and *Yedid nefesh* are recited before Minchah, but not *Hodu*.

It is a mitzvah for each person to check their pockets close to the onset of Shabbos to avoid carrying on Shabbos. This is critical as we wore Yom Tov clothes during the day.

**Candle lighting is at 7:29 pm**, at 18 minutes before sunset. Recite the regular blessing (*lehadlik ner shel shabbos kodesh*). If you accidentally did not recite the appropriate brachah, see the chart at the end of the booklet. If the time for candle lighting has passed, you are not permitted to light them using a pre-existing flame, G-d forbid.

## FRIDAY NIGHT, EVE OF 19 NISSAN

### 3rd night of Chol Hamoed, 4 Days of the Omer

#### MAARIV

Maariv begins with *Mizmor l'Dovid*. In *Lecha dodi*, the text is altered from "*b'rinah uv'tzahalah*" to read: "***b'simchah*** *uv'tzahalah*."

The regular Shabbos evening *Amidah* is recited, with the inclusion of *ya'aleh veyavo*. As on a regular Shabbos, the *Amidah* is followed with *Vayechulu*, etc., *Kaddish tiskabel*, *Mizmor l'Dovid*, *chatzi Kaddish*, and *Barchu*. Then *Sefiras Ha'omer*, *Aleinu*, and *Kaddish Yasom*.

If you forgot to recite *ya'aleh veyavo* in davening tonight or anytime during Chol Hamoed, see the chart at the end of the booklet. If you recited the *Amidah* of Yom

Tov instead of the *Amidah* of Shabbos tonight or tomorrow, see the chart at the end of the booklet.

We greet each other with, “*Gut Shabbos, Gut Mo’eid!*”

The Alter Rebbe states in his *Shulchan Aruch* that those who are accustomed to recite *Bameh madlikin* on the eve of each Shabbos (which is not Chabad practice; the section was entirely omitted from the Alter Rebbe’s *Siddur*) do not read it when Shabbos coincides with Yom Tov or Chol Hamoed. It is omitted for the sake of timing, “so as to hurry into the rejoicing of the festival.”

### KIDDUSH & HAMOTZI

Recite *Shalom aleichim*, *Eishes chayil*, *Mizmor l’Dovid*, and *Da hi seudasa* quietly. Recite the regular Shabbos *Kiddush*.

Regarding the matzah that was used to establish the *eiruv chatzeiros*: if the *eiruv* that was made before the onset of Yom Tov was not intended to remain in effect for the rest of the year, it should be used for the meal on Shabbos, after Shacharis. Or, as the Alter Rebbe adds parenthetically, it can be used for the meal on the night of Shabbos, provided that the meal is held when it is unquestionably past nightfall.<sup>94</sup>

During *Birchas Hamazon*, first recite *Retzei* for Shabbos and then *ya’aleh veyavo* for Chol Hamoed Pesach (**without** the addition of *b’yom tov mikra kodesh hazeh*).

If you forgot to recite *ya’aleh veyavo*, or made another mistake associated with *Retzei* or *ya’aleh veyavo*, see the chart at the end of the booklet.

Recite the *Harachaman* for Shabbos. Do not recite the *Harachaman* for Yom Tov.

## SHABBOS CHOL HAMOED, 19 NISSAN

### MORNING TEFILLOS

The latest time for reciting the morning *Shema* is **9:24 am**.

Recite Shacharis as on a regular Shabbos. Add *ya’aleh veyavo* for Chol Hamoed. If you forgot to recite *ya’aleh veyavo*, or made a mistake in the Shabbos *Amidah*, see the chart at the end of the booklet.

The *Amidah* is followed by half-*Hallel*,<sup>95</sup> not the complete *Hallel*, and *Kaddish tiskabeil*, *Shir shel Yom*, *Kaddish Yasom*, and the reading of the Torah.

It is not the Chabad custom to read *Shir Hashirim* as a congregation, nor is it

<sup>94</sup>) The Rebbe explains the reason for the distinction between *eiruv tavshilin* and *eiruv chatzeiros* in this regard, in *Likkutei Sichos*, vol. 16, Beshalach 4. In fn. 41 the doubt regarding eating the challah at the evening meal after nightfall is addressed.

<sup>95</sup>) Regarding reciting the brachah on *Hallel* when half-*Hallel* is said, see [#2750](http://www.asktherav.com)

customary to read it individually, at home or in *shul*.<sup>96</sup>

**Krias Hatorah:** Two *sifrei* Torah are used for the Torah reading, and there are eight *aliyos*. In the first *sefer Torah*, we read *Pesal Lecha* from *Parshas Ki Sisa*, with seven *aliyos*. Following that reading, the second *sefer Torah* is placed on the right side of the first (we do not remove the first so as not to lose focus on a mitzvah that is presently before us), and *chatzi-Kaddish* is recited. After the first Torah has been raised and wrapped, the second is opened for the reading of *Maftir*, which is *Vehikravtem* from *Parshas Pinchas*. Following *Maftir*, the second *sefer Torah* is raised and wrapped, and the *Haftorah* is recited.

The *Haftorah* is *ha'atzamos hayeveishos* – the prophet Yechezkel's vision of dry bones turning into living people – because the resurrection is destined to occur during the month of Nissan.<sup>97</sup> The final blessing after the *Haftorah* is read as per a regular Shabbos (Yom Tov is **not** mentioned, **nor** is the blessing concluded with *mekadesh hashabbos veyisrael vehaz'manim*).

Recite *Yekum purkan*, but do not recite *Av harachamim* after reading the Torah.

### MUSAF

Musaf for *shalosh regalim* is recited, adding the parts that apply to Shabbos. We always mention Shabbos before mentioning the festival (*Vatiten lanu ... es yom hashabbos hazeh v'es yom chag hamatzos hazeh... v'es musefei yom hashabbos hazeh v'yom chag hamatzos hazeh...*). Recite the verses for Shabbos (*Uv'yom hashabbos*) as well as the verses that apply to Chol Hamoed Pesach (*Vehikravtem*) followed by *Uminchasam veniskeihem*. Recite *Yismechu vemalchusecha* and conclude the blessing that follows with *mekadesh hashabbos veyisrael vehaz'manim*.

The conclusion of the blessing in Musaf is important. If you recite the entire blessing correctly, but conclude with *mekadesh hashabbos* or *mekadesh yisrael vehaz'manim*— instead of mentioning both Shabbos and Yom Tov— or any other mistake, see the chart at the end of the booklet.

According to the direction of the Frierdiker Rebbe, the paragraph *Velakachta soless* is recited as on every Shabbos. This is followed by the *sheish zechiros*.

### LAW OF REDEMPTION: LECHEM HAPANIM

On Shabbos that coincides with Yom Tov or Chol Hamoed, all groups of *Kohanim*, not only those assigned to that day's service in the *Beis Hamikdash*, divide the bread of the *lechem hapanim* equally.

The *lechem hapanim* are never *chametz*, even year-round; they are called "*challos matzos*".

**Kiddush:** *Lu'ach Colel Chabad* reports that the introduction to *Kiddush* (from

<sup>96</sup> In many communities, it is the custom to recite *Shir Hashirim* on Shabbos Chol Hamoed.

<sup>97</sup> See *Sichas Acharon shel Pesach 5730* and *Shabbos Parashas Acharei 5746*.

*Mizmor l'Dovid* until *vayekadesheihu*) is recited in an undertone, followed by *Savrei maranan* and *borei pri hagafen*.

As mentioned earlier, men do not fulfill their obligation to rejoice during Pesach unless they drink (a *revi'is* of) wine each day. The Frierdiker Rebbe would make a point of drinking a *revi'is* of wine at each meal during Pesach. Children should be given nuts or other edible treats to draw them into the joy of the festival. (Since it is Shabbos, avoid unshelled nuts,<sup>98</sup> because if a portion of the shell becomes mixed together with the nuts, removing it would violate the prohibition of separating and also entail *muktzah*).

**Minchah:** *Parshas Acharei* is read from the Torah during Minchah, followed by the regular Shabbos Minchah *Amidah*, including *ya'aleh veyavo* for Chol Hamoed. *Tzidkasecha* is not recited.

**Omer Reminder:** If you forgot to count the *Omer* last night (four days), count it during the day without a blessing. If you only missed last night (but counted the first three days by night or day), you may resume counting tonight with a blessing.

## MOTZOEI SHABBOS, EVE OF 20 NISSAN

### 4th Night of Chol Hamoed, 5 Days of the Omer

Shabbos ends at 8:33 pm.

#### MAARIV, V'SEIN BRACHAH & OMER

During Maariv, the following are included in the *Amidah*: (1) *Morid hatal*; (2) *Atah chonantanu*; (3) *v'sein brachah*; (4) *ya'aleh veyavo*.

If you accidentally recited *v'sein tal umatar*, see the chart at the end of the booklet.

If you forgot to recite *ya'aleh veyavo* in davening tonight or anytime during Chol Hamoed, see the chart at the end of the booklet.

If, for any of the above reasons, you need to repeat the *Amidah*, remember to include *Atah Chonantanu* again.

The *Amidah* is followed by *Kaddish shalem*, *Sefiras Ha'omer*, and *Aleinu*. *Vihinoam* and *Ve'atah Kadosh* are not recited.

**Havdalah:** Havdalah is recited as per a regular *motzoei Shabbos*. It is the Chabad custom to refrain from using cloves on Pesach, and therefore the blessing over spices is not recited over cloves.

Recite *hamavdil bein kodesh l'chol*, not *bein kodesh l'kodesh*. If you forgot to make *Havdalah* or accidentally said *bein kodesh l'kodesh*, see the chart at the end of the booklet.

<sup>98</sup>) See [www.asktherav.com](http://www.asktherav.com) #4195.

After *Havdalah*, *Veyiten lecha* is recited quietly.

A *melaveh malka* is held tonight.

### BIRCHAS HAMAZON

Tonight, and throughout Chol Hamoed, *ya'aleh veyavo* is inserted in *Birchas Hamazon*. If you forgot *ya'aleh veyavo* in *Birchas Hamazon*, see the chart at the end of the booklet.

The *Harachaman* for Yom Tov is not recited.

Toward the end of *Birchas Hamazon*, we pronounce *migdol yeshu'os malko* (and not *magdil*).

## SUNDAY, 20 NISSAN, EREV SHEVI'I SHEL PESACH

### 4th Day of Chol Hamoed

The latest time for reciting the morning *Shema* is **9:23 am**.

The *tefillos* are the same as the other days of Chol Hamoed, with the exception of the Torah reading.

This week, the Chumash/Rashi studied daily as part of Chitas is the same as last week's—Parashas Acharei (for the second time).

### PREPARING FOR YOM TOV

**Blood Tests:** Although it is forbidden to have blood drawn on *erev Yom Tov*, it is permissible to do so today, on *erev Shevi'i shel Pesach*, for the final days of Pesach are part and parcel of the Pesach festival and do not constitute a separate Yom Tov.

**Nail Cutting:** We do not trim our nails today, even if you regularly cut them every *erev Shabbos* and *erev Yom Tov*. If they are long and unsightly, they should be trimmed by hand (or with your teeth), but not a clipper, scissors or any blade. The exception is someone who cut them last Friday, and they grew in to need retrimming today.

Do not sit down to a meal after the tenth halachic hour of the day, from **4:21 pm**, so as not to ruin your appetite for tonight's Yom Tov meal.

### EREV YOM TOV AFTERNOON

Men immerse in a *mikveh* today, to purify themselves before the onset of Yom Tov.

### ALL-READY

“We saw great revelations by our Rebbeim on Shevi'i shel Pesach,” the Frieddiker

Rebbe once revealed.<sup>99</sup> “The order of the day began after midday on *erev Shevi’i shel Pesach*. The immersion in a *mikveh* on *erev Shevi’i shel Pesach* was different from the immersion in a *mikveh* on *erev Shabbos* and the other festivals, and even from the immersion in a *mikveh* on *erev Rosh Hashanah* and *erev Yom Kippur*.”

“The immersion in a *mikveh* on *erev Shevi’i shel Pesach* was strongly connected to those matters that were accomplished in the *sefiros* of the upper worlds and in the soul levels within each Jewish person.”<sup>100</sup>

**Omer Reminder:** If you forgot to count the *Omer* last night (five days), count it during the day without a blessing. If you only missed last night (but counted the first four days by night or day), you may resume counting tonight with a blessing.

### BEFORE CANDLE LIGHTING

A flame must be prepared today that will remain lit at least until the second night of Yom Tov, from which to draw fire for the second night’s candle lighting. A 48-hour candle or gas flame may be used for this purpose.

Regarding preparing the candleholders today so they can be used for the second night of Yom Tov, see the earlier entry for before candle lighting on *erev Pesach*.

It is a mitzvah to check your pockets before Yom Tov to make sure that you will not inadvertently carry *muktzah*. This is especially important when you have been wearing your Shabbos clothing during Chol Hamoed.

*Tzedakah* should be given in advance for the two days of Yom Tov.

**Candle lighting:** Light before **7:31 pm**, eighteen minutes before sunset. Only the blessing for the candles is recited, and **not** *Shehechianu*. Recite: *lehadlik ner shel Yom Tov*. If a mistake was made in the brachah, see the chart at the end of the booklet.

## SUNDAY NIGHT, EVE OF 21 NISSAN

### Shevi’i shel Pesach, 6 Days of the Omer

#### REVEAL IT!

The Frierdiker Rebbe quoted his father, the Rebbe Rashab, as exclaiming: “Shevi’i shel Pesach is accessible to all! There are times of revelation of *Atzmus* (Hashem’s ‘Essence’), such as [referred to in the verse] ‘*Hashem has revealed His holy arm*.’<sup>101</sup> Well, Shevi’i shel Pesach is one of these times, where everyone can ‘take.’ We must treat each second as precious!”

Many Chassidic sources speaking about this Yom Tov quote the adage of the Tzemach Tzedek: “Shevi’i shel Pesach is the Rosh Hashanah of self-sacrifice.”

<sup>99</sup>) *Sefer Hasichos* 5703, p. 85. See the continuation of that description, at great length.

<sup>100</sup>) *Ibid.*, p. 87

<sup>101</sup>) *Yeshayah* 52:10

The joy of *Shevi'i shel Pesach* and *Acharon shel Pesach* is far greater than that of the earlier days of Pesach.

### MAARIV

Begin Maariv with *Shir hama'alos*. Recite the *Amidah* for *shalosh regalim* specific for *Chag Hamatzos*. If a mistake was made see the chart at the end of the booklet.

The *Amidah* is **not** followed by *Hallel* as on the first two nights of Pesach. We do say: *Kaddish tiskabel*, *Sefiras Ha'omer* (six days), *Aleinu*, and *Kaddish Yasom*.

### KIDDUSH & SEUDAH

Someone who did not light the Yom Tov candles before sunset may do so now, provided the fire is drawn from a flame that remained lit from before the start of Yom Tov.

*Kiddush* begins with the *Askinu seudasa* for *shalosh regalim*, followed by *Savri moranan*, *borei pri hagafen*, and *mekadesh yisrael vehaz'manim*. The blessing of *Shehechianu* is **not** recited.

The Rebbe revealed that although *Shehechianu* is not recited on the final days of Pesach, the Chabad Rebbeim would make a point of referring to it before *Kiddush* by posing a question regarding its absence on these days.<sup>102</sup>

*Ya'aleh veyavo* is included in *Birchas Hamazon*, as well as the *Harachaman* for Yom Tov. If you omitted *Ya'aleh veyavo*, see the chart at the end of the booklet.

“The Rebbeim conducted themselves on *Shevi'i shel Pesach* in a manner of retreat,” the Rebbe states,<sup>103</sup> “and their Yom Tov joy was not as openly prevalent as on *Acharon shel Pesach*—their ebullience emerging from the fact that the light of *Moshiach* is revealed on the last day of Pesach.” Elsewhere, the Rebbe says: “It is known that on *Shevi'i shel Pesach* the Rebbeim would display apprehension, but on *Acharon shel Pesach*, they were joyful.”

### STAY AWAKE

In the town of Lubavitch, it was customary to remain awake the entire night of *Shevi'i shel Pesach*. The Frierdiker Rebbe confirmed,<sup>104</sup> “In Lubavitch, there were nights on which we did not recite *krias shema she'al hamitah* [the prayer before retiring]—*Shevi'i shel Pesach*...”<sup>105</sup> Someone who remains awake must engage in Torah study all night.

102) *Sichas Acharon shel Pesach* 5743. For the significance of this blessing's absence, see *Sichas Acharon shel Pesach* 5723 and *Likkutei Sichos*, vol. 37, p. 19, fn. 43.

103) From notes recorded on the *sichah* of *Acharon shel Pesach* 5721.

104) *Sefer Hasichos* 5702, p. 100.

105) He continues: “Every night my father (the Rebbe Rashab) would say *Krias Shema* inconspicuously as *chatzos* approached, even when he would stay up later. On those nights when we did not sleep at all, he would speak about the concept of *Krias Shema*, or about the meaning of its words. See *Sefer Hasichos* 5696, and the Hebrew footnotes for more discussion and details.

Unlike the eve of Shavuot, on which it is customary to remain awake all night and individually recite a prepared text (*Tikkun Leil Shavuot*), the Frierdiker Rebbe testified<sup>106</sup> that not only is there no corresponding custom on the eve of Shevi'i shel Pesach, but "I never even heard so much as a reason supporting the idea of reciting a *tikkun* on Shevi'i shel Pesach."

Although it is meritorious to remain awake throughout the night, nevertheless, an individual who feels overcome with exhaustion to the point that he is uncertain whether he will be able to stand properly for the next day's prayers should indeed rest a bit towards dawn so that he will be able to be alert and pray with full concentration. It is considered a mitzvah for him to take this brief nap. If he forces himself to remain awake nonetheless and subsequently finds himself losing concentration or dozing off during the *Shema* and the *Amidah* the next morning, he has lost far more than he has gained.

If a person does decide to go to sleep before dawn, he says *Krias Shema* (and *Hamapil*) as usual.

### SNACKING WHILE LEARNING

By Rabbinic injunction, food and drink are restricted once the time for morning prayers has arrived—*alos hashachar* (dawn). If a person is unable to properly concentrate on their *tefillah* if they are hungry, they may eat or drink (even though our *kavannah* these days may be lacking in general). In the words of the Tzemach Tzedek: "Better to eat to daven, than to daven in order to eat!" However, there is an additional Kabbalistic onus on eating or drinking during the early hours of the morning because it can "feed" the *sitra achara* (unholy forces)—though there is some debate whether this refers to the time after it is already possible to pray, or the earlier part of the morning, between midnight and dawn. Practically, if a person feels weak, or needs help concentrating on their learning, they may eat or drink. Additionally, all would agree that someone who never went to sleep at all (or napped for the time of less than "sixty breaths"<sup>107</sup>) is able to eat and drink without restriction.<sup>108</sup>

*Alos hashachar* (break of dawn) is at **4:25 am**.

## MONDAY, 21 NISSAN

### Shevi'i shel Pesach - 6 Days of the Omer

#### MORNING NAP

When faced with the option of remaining awake and praying Shacharis at

<sup>106</sup> *ibid*.

<sup>107</sup> "a strict three minutes, a half-hour, an hour or even three hours. The common custom [is a] half-hour." From [www.halacha2go.com](http://www.halacha2go.com) #623

<sup>108</sup> See Hebrew footnotes for sources about eating and drinking when awake all night.

sunrise, or going to sleep in order to pray in a refreshed state of mind, the Rebbe favored the second option if sleeping would permit a person to pray with greater concentration. The Rebbe noted, however, that what works for one person will not necessarily work for another. Some feel invigorated after a brief nap, while others feel even groggier than before it. The Frierdiker Rebbe related that the Rebbe Rashab would sometimes sleep first, although it is unclear whether this was his prevalent custom.

### EARLIEST & LATEST SHEMA

Be very careful to recite *Shema* within its proper time in the morning. Someone who, G-d forbid, failed to do so, has undone the good he accomplished by staying awake the previous night.

The earliest time for the morning *Shema* is at **5:02 am**. Although not ideal, someone who recited *Shema* after the break of dawn (**4:25 am**) has fulfilled their obligation. The latest time for *Shema* this morning is at **9:22 am**.

Before going to sleep in the morning after studying the entire night, arrange for someone to awaken you on time to recite the morning *Shema* and to daven Shacharis. Although it isn't expressly forbidden by Halachah to go to sleep even if there is no one to awaken you for this purpose, nevertheless, it is clearly unwise and inappropriate if it may result in sleeping past the deadline and neglecting the biblical commandment to recite the morning *Shema* in its proper time.

As a precaution, it is worth reciting the *Shema* immediately after dawn, bearing in mind that if you do not have an opportunity to repeat the *Shema* in the ideal time established by *Chazal* (later than **5:02 am** but before **9:22 am**), you will have nevertheless fulfilled your obligation.

### MORNING BRACHOS

It is our custom to recite all the morning *Brachos* as usual, including *al netilas yadayim* and *Elokei neshamah* (based on a secret—unofficial—directive of the Frierdiker Rebbe), even for someone remained awake the entire night and did not change their clothing. Nevertheless, if possible, it is better to sleep a little before reciting the blessings. The only difference between the one who slept during the night and one who remained awake is that the former may recite these blessings after midnight, while the latter must wait until after dawn to recite these blessings. The same applies to *birchas hatorah*.

The blessing over *tzitzis* may not be recited if the same pair of *tzitzis* was worn throughout the night and was not changed in the morning. It is best to recite the blessing over another pair, and thereby exempt the original pair from a blessing.

### SHACHARIS

If praying at an early *minyan*, wrap your *tallis* no earlier than **5:02 am**; the

*Amidah* may commence after sunrise at **5:57 am**.

The *Amidah* for *shalosh regalim* is recited during Shacharis. If you made a mistake, see the chart at the end of the booklet. This is followed by half-*Hallel*, *Kaddish tiskabel*, *Shir shel Yom*, and *Kaddish Yasom*.

When the ark is opened, the *Yud-gimmel Middos* (Thirteen Divine Attributes—*Hashem, Hashem, Keil Rachum*, etc.), followed by *Ribbono shel Olam*, are recited before removing two *sifrei Torah* from the ark. See the entry for Musaf on the first day of Pesach above for more details on this.

The first Torah reading is the portion of *Parshas Beshalach* that recounts the crossing of the *Yam Suf*. The congregation stands for the reading of the *Shirah* (*Az yashir*—the Song of the Sea). It has five *aliyos*.

Following the fifth *aliyah*, the second *sefer Torah* is placed on the right side of the first (we do not remove the first so as not to lose focus on a mitzvah that is presently before us), and *chatzi-Kaddish* is recited. After the first Torah has been raised and wrapped, the second is opened for the reading of *Maftir*, which is *Vehikravtem* from *Parshas Pinchas*. Following *Maftir*, the second *sefer Torah* is raised and wrapped, and the *Haftorah* is recited.

The *Haftorah*, “*Vayidaber Dovid es hashirah hazos*” (from the Book of Shmuel) is read. It is similarly a *shirah* (song of praise), reflecting the *shirah* that was read from the Torah, and it also mentions the miracles of the Exodus from Egypt. (“*He sent forth arrows and dispersed them, lightning, and confounded them; the ocean bed became visible, the foundations of the world were exposed...*”)

## MUSAF

The *Amidah* of Musaf for *shalosh regalim* is recited, including the verses that describe the offerings of the final days of Pesach (*Vehikravtem*). If you make a mistake, see the chart at the end of the booklet.

The *Kohanim* recite *Birchas Kohanim* during the *chazzan*’s repetition. See the entry for Musaf on the first day of Pesach above for more details on this.

*Sheish zechiros* (the daily Six Remembrances) is recited.

## LAW OF REDEMPTION: EVEN HIGHER

*Shalmei simchah* are not offered on Shevi’i shel Pesach “because the [spiritual] level of the joy of Shevi’i shel Pesach is so very great that it cannot be revealed in an internalized manner, which would [usually] be accomplished through eating [the meat of the *korban*].”<sup>109</sup>

109) The Alter Rebbe in *Likkutei Torah* (second *maamar* entitled *Sheishes Yamim*).

In the original *maamar*, the assertion that *shalmei simchah* are not offered on Shevi’i shel Pesach is marked with *tzarich iyun*—“this requires investigation”—in parentheses. The Rebbe explains that this comment was added by the Tzemach Tzedek. For the debate on this issue, see *Sha’alos Uteshuvos Divrei Nechemya, Even Ha’ezer (Likkut)*. This is explained at length in *Sichas Acharon shel Pesach 5724*.

### THE YOM TOV MEAL

*Kiddush* includes *Askinu seudasa*, *Eileh mo'adei*, and *borei pri hagafen*.

The details of the personal obligation to rejoice and take pleasure in the Yom Tov are described earlier, in the entry concerning Yom Tov joy on the first day of Pesach.

*Birchas Hamazon* is as it was last night. if an error is made, see the chart at the end of the booklet.

### YOM TOV AFTERNOON

The *Amidah* of *shalosh regalim* is recited during Minchah.

Do not sit down to a meal from the tenth halachic hour of the day onward, starting at **4:21 pm**, to avoid ruining your appetite for the second night's festive meal. However, if someone failed to eat their Yom Tov meal before this time, they should do so even after this time.

### TAHALUCHAH

The Rebbe says,<sup>110</sup> “It has been customary for many years now to visit *shuls* in many different neighborhoods, on each festival, in order to increase the joy of the festival through uniting with the many Jews of other neighborhoods, and especially through sharing words of Torah (“Hashem’s laws are just, they gladden the heart”)—teachings culled from both *Nigleh* and *Pninius Hatorah*.”

The Rebbe’s *sichos* are replete<sup>111</sup> with unique insights concerning the important emphasis placed on *Tahaluchah*. Following are a few short points culled from a repository of sources:

### MY SHLIACH

“You are going on my *shlichus*,” the Rebbe talks to the troopers. “I myself was unable to go, but I envy those who did, and for that I can justify saying ‘*L’chayim*’ as well!” On another occasion, the Rebbe said: “I did not go, but I desired it very much—on that account, I will also say ‘*L’chayim*.’”

“Our *Rebbeim* placed special emphasis on the conceptual ‘feet’ of the soul,” those who trek were told on other occasions, “and this extends to the actual, physical feet and to those activities that rely on foot-service.”

In addition, “through the mitzvah of *aliyah l’regel*, the thrice-yearly pilgrimage to the *Beis Hamikdash*, we merit the revelation of ‘He who leads (the exiles) in their shoes (through dry land, with the splitting of the river in the Future Era).’”<sup>112</sup> This

110) *Sefer Hasichos* 5751

111) Most of these sources are from personal and unedited notes on the Rebbe’s talks. Some of these points can be found in the booklet “*Tahaluchah*”. See there for additional sources.

112) *Yeshayahu* 11:15

applies as well to any mitzvah that is performed with our feet—especially when participating in *Tahaluchah*, which requires much effort and great distance.”

### MARCHING TO MOSHIACH

“Walking great distances to enliven Jews with the joy of the festivals accomplishes the ‘reaching of the feet in the feet’ (the lowliest aspect, reflecting a parallel level in holiness),<sup>113</sup> which is the *Shechinah*’s descent into this world. With *Tahaluchah*, we uplift all of *Seder Hishtalshelus* (the system of Divine emanations that brought the worlds into being) until we affect the arrival of Moshiach about whom it states, ‘his feet will stand on the Mount of Olives’<sup>114</sup>—Moshiach’s coming depends on our *avodas haregel* (redeeming the lowliest sparks, but also, literally, ‘footwork’).”

### BLESSING WITHOUT BORDERS:

“To those who went on *Tahaluchah* and affected joy unto others—to the point that they broke out dancing, literally, you will be blessed that your Torah learning will also succeed in an extreme manner, higher than any material effort—so will it be, too, with your mitzvah performance.” And, “The blessings will come, and all of you will advance in a manner that ‘you go from strength to strength’<sup>115</sup>—each new stage incomparably greater than the previous one, and the blessings, as well, will not measure up, facilitating ever-higher accomplishments throughout the entire year.”

### DISTANCE COUNTS!

“Praiseworthy are those who take part in *Tahaluchah*, and their merit, now and in the future, is great,” even if only on account of the trek itself. In fact, the greater the distance, the more merit is accrued. Do not imagine that only the start point (770, the Rebbe’s shul) and the end point (encouraging Jews in their own shuls) are important, and the journey there is merely a necessary step in the process of going and coming—truly, “each step of the way creates a good angel (as the *Chassidim* who traveled to the Rebbe by foot were wont to say).”

“It is possible,” the Rebbe further encourages, “that this location has been waiting since the Six Days of Creation for a Jew to pass by in pursuit of a mitzvah and to fulfill Hashem’s Will.” Don’t look for excuses why you should be exempt, or go because you feel that this is what [the Rebbe] decreed. Go joyfully, with song! In a manner that you are (as the verse says regarding the preparations to escape the Egyptian exile) “belted and shod”<sup>116</sup> and with alacrity—be sure not to arrive late!

113) Zohar, vol. 2, 258:1

114) Zechariah 14:4

115) Tehillim 84:8

116) Shemos 12:11

**DO THIS BECAUSE...**

The purpose of the *Tahaluchah* is to enliven and inspire Jews and strengthen their *Yiddishkeit*, including their faith in Moshiach's arrival. In every location you arrive at, you should say a *vort* of *Chassidus*—concepts that are easy for the listeners to understand. Be vocal, expansive, and unembarrassed (but not confrontational) that you come as an emissary of the Rebbe.

It is forbidden to prepare anything for the second night or day of Yom Tov before the first day of Yom Tov has concluded, at **8:35 pm**.

**Omer Reminder:** If you forgot to count the *Omer* last night (six days), count it during the day without a blessing. If you only missed last night (but counted the first five days by night or day), you may resume counting tonight with a blessing.

**MONDAY NIGHT, EVE OF 22 NISSAN****Acharon shel Pesach, 7 days of the Omer****LIGHT OF MOSHIACH**

A revelation of the light of Moshiach shines forth during Acharon shel Pesach. “On Acharon shel Pesach we saw the loftiest revelations from the Rebbeim,” the Rebbe says in 5744, “among them the revelation [of the first modern-day *Moshiach Seudah*] that took place at Tomchei Temimim in Lubavitch in the year 5666, as has been widely publicized. Now, what the Rebbeim did in the privacy of their room we cannot know, only that which has been revealed to us by the (Friediker) Rebbe, but certainly Acharon shel Pesach was more revelatory than all the other days of Pesach.”

Light Candles **after 8:35 pm**. According to Chabad custom, the candles may be lit right away at the above-mentioned time for candle lighting. There is no reason or purpose for delaying just in order to light the candles right before *Kiddush*.

The candles must be lit using a pre-existing flame. See above (in the entry for the second night of Pesach) for more details on how to prepare the candles to light tonight.

The blessing of *lehadlik ner shel Yom Tov* is recited. *Shehechyanu* is **not** recited.

Tonight's Maariv and *Kiddush* are identical to yesterday's.

**GEBROKTS**

It is Chabad custom to eat *gebrokts*—matzah that has come in contact with liquid, also called *matzah sheruyah*—during each meal on Acharon shel Pesach, at night and by day. It is customary to be extra scrupulous to wet the matzah. The Rebbe says,<sup>117</sup> “We saw how the Rebbeim were careful to wet their matzah with each and every food [that was served].” However, all other stringencies that were accepted throughout Yom Tov remain in force.

<sup>117</sup> *Likkutei Sichos*, vol. 22, p. 31. See there at length for the explanation of this practice.

## HOW TO “BROCK”

”Not just once, but repeatedly,” the Rebbe says of Acharon shel Pesach with the Rebbeim,<sup>118</sup> “‘all was *gebrokts* style’, in every single dish, whether fish or soup, etc. It didn’t matter what food it was, whether it was the type that would not ordinarily be mixed with matzah throughout the year, or such.”<sup>119</sup>

On another occasion<sup>120</sup>: “We were eating fish—this was *gebrokts*; soup—*gebrokts*; meat—(also) *gebrokts*, and so on. At that time (on Acharon shel Pesach) it wasn’t just that *gebrokts* was allowed to be consumed, it was the code of honor and an obligation to do so.”

## AND “BROCK” MORE

”This is what I saw at my father-in-law (the Frierdiker) Rebbe’s table,” the Rebbe relates,<sup>121</sup> “that wherever at all possible, he would especially make *gebrokts*, matzah with the fish, matzah in the soup—not making due simply with *kneidlach*, matzah with the meat, the gravy and even in the compote. It is our *minhag* to indeed eat *kneidlach* (or in the Alter Rebbe’s words, “*igulim*”, [matzah] balls).<sup>122</sup>

**Kneidlach:** A popular Jewish custom on Pesach is to grind matzah into fine crumbs, mix them with water, schmaltz (oil) and eggs and turn them into a batter, then roll them into balls called *kneidlach* (or sometimes *chremslach*). Subsequently boiled in water, *kneidlach* do not in any way resemble baked bread and their brachah is *Mezonos*, with a *brachah acharonah* of *al hamichya*. This applies to *chremslach* as well, which are not boiled, but fried in oil.

## BIRCHAS HAMAZON

Tonight, after wetting the fingertips with *mayim acharonim*, they are passed across the lips, as is done throughout the year.

*Bentching* is identical to yesterday’s.

## TUESDAY, 22 NISSAN

### Acharon shel Pesach – Moshiach’s Day

The latest time for reciting the morning *Shema* is **9:22 am**.

## SHACHARIS

Shacharis is identical to yesterday’s.

118) From notes recorded of the *sichah* of Acharon shel Pesach 5748.

119) The Rebbe explains there that it showed an attitude of acting beyond measure and limit—again, and again without keeping score. Although it did of course stop at some point—this was only due to the fact that physically it would be impossible to actually (eat *gebrokts*) infinitely. But the intention, as a point of view, it was “no limit” in a way that was obvious in the actual eating and drinking.

120) *Sichas Shabbos Parshas Kedoshim*, 5741 from the *roshei devarim*.

121) From the *roshei devarim* of the *sichah* on Acharon shel Pesach, 5712

122) As explained in the *sichah* of Acharon shel Pesach, 5727

After *Krias Hatorah* with two *sifrei Torah*—the first with five *aliyos* start with *Kol bechor* from *Parshas Re'eh*, and the second, the same *Maftir* as yesterday—the *Haftorah* of *Od hayom b'Nov* is read, to commemorate the miraculous downfall of Sancheirev that occurred on the night of Pesach. The deeper significance of this *Haftorah* is that it describes the victory of King Chizkiyahu, whom Hashem initially planned to appoint as Moshiach. Similarly, the light of Moshiach shines forth on Acharon shel Pesach.

In the blessings after the *Haftorah*, mention is made of *Chag Hapesach*. The concluding blessing ends with *mekadesh yisrael vehaz'manim*. For the laws regarding an error in this wording, see the chart at the end of the booklet.

The *Haftorah* is followed by *Yizkor*.

### YIZKOR

*Yizkor* is recited today. If you pray alone at home, you should nevertheless recite *Yizkor*, if necessary. *Yizkor* is followed by *Av harachamim*. During *Yizkor*, the handles of the Torah should be held if reciting it from the *bimah*.

Anyone with two living parents should exit the shul while *Yizkor* is recited. The door to the shul is closed.

A mourner (within the first year) remains, but does not say the *yizkor* prayer.

During *Yizkor*, the name of the departed is mentioned with their mother's name.<sup>123</sup>

### DOUBLE BENEFIT

“We say *Yizkor* even for those (lofty) *neshamos* that are not needy of any rectification,” the Rebbe says.<sup>124</sup> “(We can derive this) from the well-known custom of *Chassidim* to mention my father-in-law, the (Friediker) Rebbe, and also the previous *Rebbeim* they were personally connected to. So this *Yizkor* has an effect on the one reciting it. However, we must say that the holy *neshamah* mentioned is also uplifted, as the liturgy of *Yizkor* states clearly.”

It is customary to pledge *tzedakah* while saying *Yizkor*, whether as a general pledge or actually specifying the amount—both are legitimate practices.<sup>125</sup>

The difference between *Yizkor* and *Av harachamim* is that *Yizkor* is recited by individuals in the merit of particular souls, whereas *Av harachamim* is recited by the public in the merit of all departed souls from the Jewish community at large. Usually, on a day on which *Tachanun* is not recited, *Av harachamim* is also omitted because it is a universal form of *Yizkor*. But today, when individuals need to recite *Yizkor*, they recite *Av harachamim* as part of that service, so it may also be recited by those who do not need to recite *Yizkor*, if they so wish.

123) This is the instruction in the Alter Rebbe's *Siddur* and many other more contemporary sources. See Hebrew footnotes for a comprehensive list.

124) *Roshei Devarim* of *Sichas Acharon shel Pesach* 5726

125) See *Roshei Devarim* of the *sichah* of the second day of Shavuot, 5748

The prayers continue with *Ashrei* and then the *sifrei Torah* are returned to the *aron*.

Musaf is identical to yesterday's.

*Sheish zechiros* (the daily Six Remembrances) is recited.

### KIDDUSH

It is stated in *Luach Hayom Yom* and also in *Sefer Haminhagim Chabad*,<sup>126</sup> that “during the day [of Acharon shel Pesach], we are *mehader* to recite *Kiddush*, then pray *Minchah*, and to only then eat the *Yom Tov* meal.” In actual practice, this custom is not observed.<sup>127</sup>

*Kiddush* is identical to yesterday's.

**Bentching:** The text of *Birchas Hamazon* is identical to yesterday's.

**Minchah** is identical to yesterday's.

**Omer Reminder:** If you forgot to count the *Omer* last night (seven days—one week), count it during the day without a blessing. If you only missed last night (but counted the first six days by night or day), you may resume counting tonight with a blessing.

### MOSHIACH'S MEAL

The Baal Shem Tov would eat three festive meals on Acharon shel Pesach. He would refer to the final meal as “*Moshiach's Seudah*” (*Moshiach's* meal).

### ORIGINS

The Frierdiker Rebbe related that of the Baal Shem Tov's three meals on Acharon shel Pesach, the final one was held in the afternoon, towards evening (and the close of the festival), and that it was called “*Seudas Moshiach*” because the light of *Moshiach* is revealed on Acharon shel Pesach.

The entry for Acharon shel Pesach in *Luach Hayom Yom* reports that “the practice was introduced in the year 5666, whereupon the students of Tomchei Temimim would always eat together on Acharon shel Pesach in the study hall ... The Rebbe (Rashab) ate the festive meal of Acharon shel Pesach together with the students, and he instructed that each student be given four cups [of wine]. He then announced, ‘This is *Seudas Moshiach!*’”

The Rebbe added,<sup>128</sup> “It is understood that this directive [of the Rebbe Rashab] was not limited to that particular year. Rather, it was for all years (to follow)<sup>129</sup>.”

<sup>126</sup>) p. 43

<sup>127</sup>) For the Rebbe's explanation, see *Roshei Devarim Seudas Leil Shevi'i shel Pesach* 5729.

<sup>128</sup>) *Likkutei Sichos*, vol. 4, p. 1299

<sup>129</sup>) For the significance of this practice's introduction specifically in the year 5666, see *Likkutei Sichos*, vol. 7,

## THE MENU

For *Seudas Moshiach*, it is customary to wash hands before sunset and eat at least a *kebeizah* of matzah,<sup>130</sup> drink four cups of wine (with one brachah of *borei pri hagafen* for all of them), and sing the *niggunim* of the Chabad Rebbeim.

## THE WINE

The Rebbe issued various directives, dispersed across many *sichos*, regarding the four cups of wine at this meal.<sup>131</sup> The following are only a partial collection of these directives:

An effort should be made to ensure that the wine distributed at the *Seudas Moshiach* should specifically belong to the Yeshivah administration. The four cups should not be drunk one after the other, and if it was done in this manner, you have not fulfilled the intention of these four cups; they should be separated by at least a *niggun*.

On another occasion, the Rebbe stated that these cups could be taken with or without gaps in between. Elsewhere the Rebbe directed that because “song is sung only over wine” (referring to the *Levi'im* chanting Tehillim in the *Beis Hamikdash* during the pouring of wine libations), therefore the drinking of the four cups must be accompanied with song—and it should certainly be a joyful song. The cups should be completely filled. After the four cups, a fifth may be added in order to say *l'chaim*. At the same time, care must be taken to avoid intoxication, by drinking only the majority of each cup, and similar acceptable measures.

## IMMEDIATELY & UNEQUIVOCALLY

The Rebbe stated,<sup>132</sup> “In addition to the fact that all matters of Torah and *mitzvos* (our activities and Divine service) serve to hasten and bring the future Redemption, there is a special power in those activities that are more openly associated with Moshiach. Among such activities is the eating of *Seudas Moshiach* on Acharon shel Pesach and drinking the four cups of wine during that meal. Just as the four cups on the first nights of Pesach correspond to the Torah’s four expressions of redemption (the Exodus from Egypt), similarly, the four cups of *Seudas Moshiach* on Acharon shel Pesach are associated with future redemption. The fact that *Seudas Moshiach* includes the same number of cups as the first nights of Pesach alludes to the power that every Jew has to immediately proceed from the Redemption from Egypt (the four cups on the first nights of Pesach) to the Future Redemption (the four cups on

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p. 277.

130) If it is difficult to consume more matzah at this point (after a full Yom Tov meal) at least eat some Mezonos, as we customarily do as a stand-in for *seudah shlishis* on Shabbos. Alternatively, you can drink a full *revi'is* of wine at once (the four cups do not necessarily need to equal a *revi'is*). See Hebrew footnote for sources and explanations.

131) While they are reminiscent of the wine drunk at the Seder, no tradition was established at this meal that the matzah, marror and recitation of the *Hagaddah* be similarly paralleled. See the Hebrew footnote for more on this topic.

132) *V'hecherim* 5749—*Sefer HaMaamarim Melukat*, vol. 3, pp. 128-129

the final day of Pesach)—meaning the Redemption in its literal sense, ‘below ten *tefachim!*’”

The footnote on the *maamar* records<sup>133</sup>: “While reciting the above *maamar*, the Rebbe inserted the following as an independent directive: ‘Certainly, everyone will complete all four cups. Even those who are in doubt whether they drank the four cups with the intention that they are associated with the Redemption, they will certainly make it up. After all, these four cups must be drunk in a manner of certainty and clarity. For, as mentioned, this hastens the Redemption.’”

Also<sup>134</sup>: “By celebrating **Moshiach’s** meal even during the times of **Exile**, we thereby show that we Jews refuse to accept the state of exile. With this approach, we will very soon ‘burn down the walls of exile,’ to paraphrase the (Friediker) Rebbe. Moshiach will be revealed and he will lead us upright to our Land!”

## UNIQUELY JOYOUS

“This meal is associated with Moshiach. We must certainly be extremely joyful. At the present time, ‘it is forbidden for a person to fill his mouth with laughter,’ whereas regarding the Future Era it is stated, ‘Then our mouths will be filled with laughter.’ We also witnessed this conduct on the part of the (Friediker) Rebbe, who was especially joyful at this meal, more so than during the rest of Pesach, except for the *Sedarim*, during which he was especially joyful—because as stated in *Kisvei Ha’arizal*, we must be joyful at that time. In general, though, from the entire Pesach, the joy of Acharon shel Pesach was unique. Say *l’chaim!* Sing a happy *niggun!*”<sup>135</sup>

## DANCING WITH MOSHIACH

During the *farbrengen* on Acharon shel Pesach 5712 (as recorded in the *hanachah*), the Rebbe announced:

“The (Friediker) Rebbe was accustomed to dance ‘*Moshiach’s tantz*’ on Acharon shel Pesach. This phrase—‘*Moshiach’s tantz*’—could be explained in two ways: (1) It is a dance that is associated with, and creates a preparation for Moshiach. (2) It is a dance in which Moshiach personally participates.

“Now,” the Rebbe continued, “since the interpretation has been left up to us to decide, we will choose the explanation that is better for us, meaning, the second interpretation—that **Moshiach is already present and he is participating and dancing his dance together with us**. Therefore, sing a joyful *niggun* now—*Nye szuritz! chlopszi!* First sing the Alter Rebbe’s *niggun*, then sing *Nye szuritz! chlopszi*. (As is known, the [Friediker] Rebbe would sometimes first sing the Alter Rebbe’s *niggun* and then *Nye szuritz! chlopszi*, and sometimes *Nye szuritz! chlopszi* came first, followed by the Alter Rebbe’s *niggun*.) And with this *niggun* of *Nye szuritz! chlopszi*, let them dance Moshiach’s *tantz!*”

At that point in the *farbrengen*, the Rebbe instructed the *Chassidim* to sing “a lively

133) *Ibid.*, fn. 20

134) *Likkutei Sichos*, vol. 7, p. 274

135) *Hanachah* of *Sichas Acharon shel Pesach* 5713

*niggun*” by way of preparation for the Alter Rebbe’s *niggun*, and that the fourth stanza of the Alter Rebbe’s *niggun* be repeated eight times. He then announced:

“Now sing *Nye szuritzi chlopszi* with great joy, with dance—*Moshiach’s tantz!* In keeping with the two interpretations mentioned earlier, each person should picture to themselves that *Moshiach*, regarding whom it is stated, ‘*He shall be exalted and lifted up, and he shall be very high*,’<sup>136</sup> higher even than *Adam Harishon*, even in his exalted state before the sin, is dancing together with us. And at the same time, this dance is a prelude to, and is associated with *Moshiach*.” The *Chassidim* then sang *Nye szuritzi chlopszi*. The Rebbe motioned with his holy hand that each person should dance in his place. The Rebbe himself also danced in his place with intense joy.

### ANOTHER NIGGUN

The Rebbe frequently mentions the custom of singing the *niggun* “Hop Kozak” on *Acharon shel Pesach*.

#### THE BRIDGE

“*Acharon shel Pesach* serves as a bridge between *Pesach* and the following ordinary days. It effectively joins the festival days to the ordinary ones, through eliciting and feeding all of the wondrous revelations and spiritual accomplishments of *Pesach* into the rest of the year that follows. Therefore, no one should feel sad or deflated that *Pesach* is drawing to a close, because it is not truly ending—its spirituality will be drawn across all of the coming year!”<sup>137</sup>

“We find something extraordinary in the conduct of our Rebbeim: The overwhelming majority of *maamarim* recited on *Acharon shel Pesach* are stand-alone, unrelated to the *hemsheichim* (series of *maamarim*) being delivered at that period of time by each of the respective Rebbeim. We often find that the *maamarim* of the first days of *Pesach*, of *Shevi’i shel Pesach*, and even of the *Shabbos* immediately following *Pesach*, are all related in their themes. By contrast, the *maamarim* of *Acharon shel Pesach* are by and large independent. Furthermore, when the Rebbeim were accustomed to providing *maamarim* in written form following their oral delivery, they followed standard procedure regarding the *maamarim* of the first days of *Pesach* and *Shevi’i shel Pesach*, but the Rebbeim mostly declined to provide the *maamar* of *Acharon shel Pesach* in written form altogether. As a result, these *maamarim* have survived only in the personal records of individual *chassidim*. This is observable in all the printed books of *maamarim*. One possible reason for this is that the eighth day of *Pesach* is an independent, unique occasion, above and beyond the seven days that represent the seven-day cycle of the created order, and it is *shemini* (eighth), related to *shuman* (fats/richness), and so on. Consequently, this superiority is reflected in the Torah teachings of this day. In fact, the reverse is the case: the world was created through the Torah, so because the Torah of this date is truly unique, the actual date became equally superior. Therefore, its *maamarim* are independent, not necessarily

136) *Yeshayah* 52:13

137) *Sichas Acharon shel Pesach* 5744

a continuation of the themes discussed in the preceding or consequent segments of an ongoing series. Similarly, because its teachings are independent as a result of their superior, elevated nature, they cannot always be brought into the limitations of written words.<sup>138</sup>

### PAST NIGHTFALL

If the meal extends into the night after Acharon shel Pesach, beyond *tzeis hakochavim* (nightfall, see time below), it is permitted to eat *chametz* during his meal—despite the fact that Maariv has not yet been prayed, nor was any form of *Havdalah* recited. This is allowed because the prohibition against eating *chametz* during Pesach is not dependent on whether we recite *Havdalah*.<sup>139</sup>

Nevertheless, in the *hanachah* of that same *sichah* where the Rebbe mentions this, the Rebbe is quoted as saying, “However, I did not want to mention this earlier, because I would thereby be invited to this (*farbrengen*), and I never saw our Rebbeim conducting themselves in this manner. Nevertheless, according to the halachah, we are permitted to eat as much *chametz* as the *seudah* of Shlomo, (and we may do so even) before reciting *Birchas Hamazon*—with joy and gladness of heart!”

The length of the meal is not significant (nor whether it turns *chametzdik* or not) and *ya’aleh ve’yavo*, with the mention of *Chag Hamatzos*, is recited. The exception to this is if Maariv, *Krias Shema* or *Havdalah* were said during the meal—in that case, the *bentching* is the regular weekday recitation.

### Yom Tov ends at 8:37 pm.

It is permissible to use the *chametz* that was sold to a non-Jew for the duration of Pesach from the moment that Pesach has ended, without waiting at all. It is the longstanding custom of the Rabbanim of the Badatz to exit in the middle of the *farbrengen* in 770 in order to buy back the *chametz* from the non-Jew immediately upon the conclusion of the festival.

The Badatz has in the past issued an advisory that no one should photograph or digitally record in any way at all until after the congregation has prayed the Maariv service. May those who conduct themselves accordingly be blessed!

### MAARIV & OMER

During Maariv, remember to recite *Morid hatal*, *Atah chonantanu*, and *v’sein brachah*. The *Amidah* is followed by *Kaddish Shalem*, the counting of the *omer* (eight days—one week and one day), and *Aleinu*.

**Havdalah:** The regular text of *Havdalah* is recited. But without the blessings on the spices and the flame.

138) *ibid*.

139) This concept is explained in *Likkutei Sichos*, vol. 22, p. 36, based on *Sichas Acharon shel Pesach* 5727 and other talks.

**WEDNESDAY, 23 NISSAN****Isru Chag Pesach, 8 Days of the Omer**

The latest time for reciting the morning *Shema* is **9:21 am**.

**LAW OF REDEMPTION: CLEANING UP**

Once the festival has concluded, the utensils and equipment of the *Beis Hamikdash* are removed from their places and immersed. This is done to purify the Courtyard from the ritual impurity of those ignorant of the laws of ritual purity who came in contact with the equipment during the festival.

**BRACHAH ON TREES**

**Reminder:** If you have not yet recited the blessing on blooming fruit trees this month, should remember to do so before the end of the month. The blessing is:

בְּרוּךְ אַתָּה אֲ-דֹנָי אֱ-לֹהֵינוּ מִלְּךָ הַעוֹלָם שְׁלֹא חָסַר בְּעוֹלָמוֹ כְּלוּם וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לִיהֲנוֹת בָּהֶם בְּגֵי אֲדָם.

**BUYING CHAMETZ**

It is forbidden for any Jew to derive benefit from absolute—grain-based—*chametz* that belonged to a Jew and that remained the property of the Jew during part or all of Pesach. This is a penalty imposed by *Chazal* for having kept *chametz* during Pesach, thereby transgressing the Torah's prohibitions against owning and seeing *chametz* in anyone's possession during Pesach. *Chazal* extended their absolute ban on such *chametz* even to a case where the owner was a victim of circumstance and was unable to destroy or remove their *chametz*, or even where they were altogether unaware of its existence.

**Beware of stores owned by Jews who unfortunately didn't sell their *chametz*!**

By contrast, *chametz* that was owned by a non-Jew during Pesach may be used and even eaten.

There are many products sold in the Jewish supermarkets that are labeled “*Gebaken noch Pesach*” (Baked after Pesach), and some labels even state that it was baked from flour which was ground after Pesach. The reason for these labels is that some people are careful not to sell absolute *chametz* for the duration of Pesach, and therefore they also do not wish to buy such *chametz* after Pesach from a vendor who had sold it. However, the reality is that selling absolute *chametz* for the duration of Pesach poses no real halachic problem, and there certainly is absolutely nothing wrong with buying products that were baked before Pesach, as long as they were sold in the proper halachic manner.

In many cases, anyway, it is possible that despite assurances otherwise these items were actually baked before Pesach, and if indeed they were baked after Pesach, very often the dough had been prepared well before Pesach and only baked after

Pesach, which does not make much difference from a halachic standpoint. In most cases, the flour was ground before Pesach—and flour is very often absolute *chametz*; even if the flour was ground after Pesach and the dough prepared after Pesach, the baked products almost always contain added gluten, bread improvers, and many other additives which are all absolute *chametz* and were in possession of the bakery before Pesach. Of course, since the whole “Baked after Pesach” concept is not rooted in Halachah, there is no need to be concerned about the flour or additives. It should also be pointed out that many vendors sell the “Baked after Pesach” products immediately after Pesach and leave the pre-Pesach products for subsequent weeks.

### ISRU CHAG PRACTICES

The day following a festival is referred to as “Isru Chag”. This name is derived from the verse, *Isru chag ba'avosim ad karnos hamizbe'ach* (“Bind the festival offering with cords until you bring it to the horns of the altar”).<sup>140</sup> Taken literally, the phrase *isru chag* means to bind the festival itself, which *Chazal* explain as connecting (binding) the day following the festival with the actual festival, meaning, to celebrate in honor of the festival that has just ended. This celebration, *Chazal* further explain, takes the form of feasting, as alluded to in the alternative meaning of *ba'avosim*—with fattened cattle. The verse’s final phrase, “to the horns of the altar,” allude to the fact that whoever celebrates by eating and drinking a little more than usual on the day after the festival, and treats it as a mini-festival in honor of the departed festival, is considered having built an altar and offered an actual sacrifice to Hashem.

It is customary to eat and drink a little more than usual and to avoid fasting altogether. Even a bride and groom on the day of their wedding, and even someone who marks the anniversary of his parent’s passing, is prohibited from fasting on Isru Chag. This is only a custom, because according to the strict law, fasting is indeed permitted on Isru Chag Pesach. Nevertheless, withholding from fasting in honor of Isru Chag brings blessing.

### YIZKOR PLEDGES

Someone who pledged to give *tzedakah* during *Yizkor* should not delay in fulfilling his pledge.<sup>141</sup>

### KINUS TORAH

In a farbrengen on the second day of Shavuot, the Rebbe said:<sup>142</sup>

“The custom has been established over a number of years and in numerous

140) Tehillim 118

141) The *Baal Terumas Hadeshen* would not eat breakfast until his *Yizkor* pledge was sent to the *tzedakah* collector.

142) Second Farbrengen 5749—*Hisvaduyos* p. 294

locations to arrange a *kinus Torah* following and in close proximity to all of the three major festivals (Pesach, Shavuot, and Sukkot)... We should strive to publicize this custom wherever it has not yet been implemented, so that the people of those locations will likewise arrange a *kinus Torah* in continuation of, and in proximity to, the festivals - i.e., on the day of *Isru Chag*. They should consider the local conditions and hold the *kinus* during subsequent days instead, if doing so will allow for a larger attendance.”

Rabbi Yeshayahu Hertzfel relates: In the year 5726, I stood outside the entrance to 770 together with my father-in-law *Harav* Yaakov Friedman while a *Kinus Torah* was underway on *Isru Chag* Shavuot. The Rebbe approached us and asked, “Why are you standing outside the *kinus Torah*?” We attempted to respond that we were dealing with a very important matter—details that were needed for my imminent wedding. But he paid no attention to our response, and again demanded, “Is it not in the middle of Torah?! For wedding-related matters, you can steal some of your sleep time!” From that moment on, I felt deeply taken by the importance of participating in these *kinusim*, even if it involves some difficulty. When I related this episode during the *Kinus Torah* following Shavuot, *Harav Hagaon* Rabbi Mentlik was extremely pleased. He exclaimed, “Why did you leave such an important matter like this until the end of the *kinus*?”

## FRIDAY, EREV SHABBOS, 25 NISSAN DAY 10 OF THE OMER

**Shnayim Mikra:** *Shulchan Aruch* states that although a person hears the entire Torah read in shul on Shabbos morning, he also needs to read it himself every week. We recite *shnayim mikra v'echad targum*, i.e., we read each verse of the *parshah* twice and the commentary of *Onkelos* once. It is customary to do this on Friday after *chatzos* (midday). If someone is unable to do it on Friday, the best way to fulfill this obligation is to finish it before eating the Shabbos day meal, and even better if completed before *Shacharis*. Today, we read *shnayim mikra* for *Parshas Acharei Mos*.

### SHABBOS PREPARATIONS

**Shlissel Challah:** See the footnote for sources regarding the custom of baking *shlissel challah* today.<sup>143</sup> For those who create special designs on these *challot*, bear in mind that there are more stringent halachic opinions that proscribe cutting or biting into an image on a baked item, even one engraved in the dough itself, on Shabbos. In such a case, it would be better to break up the form only once it is in your mouth. An entire challah formed into a shape, however, does not pose an issue.<sup>144</sup>

It is a mitzvah for each person to check their pockets close to the onset of Shabbos

<sup>143</sup>) see [www.asktherav.com](http://www.asktherav.com) #14282

<sup>144</sup>) see [www.asktherav.com](http://www.asktherav.com) #594 & #13115

to avoid carrying on Shabbos. This is especially true being that you wore these on Yom Tov and items may have been carried during Yom Tov.

**Candle lighting is at 7:36 pm**, at 18 minutes before sunset. Recite the regular blessing (*lehadlik ner shel shabbos kodesh*). If you accidentally did not recite the appropriate brachah, see the chart at the end of the booklet.

If at some point during Yom Tov a woman forgot to light candles, she must light an additional candle over the amount she normally lights every Yom Tov in the future. However, she need not light an extra Shabbos candle weekly.<sup>145</sup>

## SHABBOS PARSHAS ACHAREI, 26 NISSAN

### Shabbos Mevorchim Iyar, 11 Days of the Omer

#### TEFILLOS

*Kabbalas Shabbos* is the same as every Friday night. We then recite Maariv, including *Sefiras Ha'omer*. (Tonight is 11 days; 1 week and four days).

Early Shabbos morning, the entire book of Tehillim is read.

The latest time for reciting the morning *Shema* is **9:19 am**.

**Krias Hatorah:** After reading seven *aliyos* and *Maftir* in this week's *parshah* (*Acharei Mos*), the *Haftorah* of *Halo kibnei kushiim* is read.

In the Alter Rebbe's *Shulchan Aruch* it states that those who are accustomed to fasting *BaHaB* (a practice of a series of Monday-Thursday-Monday fasts following a festival for those who are concerned about their spiritual wellbeing after extra indulgence throughout Yom Tov) should not proclaim the fasts on Shabbos while it is still Nissan, but wait for the following week in the month of Iyar.

After the reading of the Torah, the blessing over the coming month of Iyar is recited. This month, the *molad* will occur on Wednesday morning, at 11:41 pm, and 8/18 of a minute. Rosh Chodesh Iyar will be on Wednesday and Thursday. In the blessing of the new month, we say: *Rosh Chodesh Iyar, b'yom harevi'i u'byom hachamishi...*

*Av harachamim* is not recited before Musaf.

#### FARBRENGEN

Today is a day to *farbreng*.

#### SPRING FORWARD

"Standing at the end of Nissan," the Rebbe said in 5745, "on the last Shabbos of the month, there might be someone who thinks that the avodah of Nissan, which entails leaping and jumping (making big strides) is over with, and now we will

<sup>145</sup>) See [www.asktherav.com](http://www.asktherav.com) #1381 for a discussion regarding the differing opinions brought relating to this situation, and all the sources.

start a service that is systematic and organized within measure and limits. As a counterpoint, Shabbos Mevorchim Iyar, the Shabbos that straddles the months of Nissan and Iyar, offers this directive: the ‘leaping’ service of Nissan extends also into Iyar, for even the *avodah* of Iyar (which is on its own a step-by-step month) is influenced and can be accomplished with leaping and jumping, to the point that it is further drawn through the entire year, just as, for example, from the service of Iyar (*sefiras ha’omer*) we affect *Matan Torah* (in Sivan)!”

*Tzidkasecha tzedek* is not recited during Minchah.

### PIRKEI AVOS

Following Minchah, the first chapter of Pirkei Avos is said; the *perek* is preceded with the *mishnah* of *Kol Yisrael* and concluding with *Rabbi Chananya ben Akashya*. This is the start of a practice of reciting another *perek* each week, until Shavuos.

#### PIRKEI AVOS HOW-TO

“On the Shabbos after Pesach in 5755,” the Frierdiker Rebbe relates, “it was after the daytime *seudah*, and my father, *neshmoso eden*, called me over and said: ‘You must study *perek* (i.e., Pirkei Avos) in the Vilna Talmud. And the more commentary you learn, the more fitting. Do not try to make the commentary apropos to yourself—instead you should become a commentary on the commentary. It shouldn’t take you hours; when you are done come report to me.”

In 5711, on *Shabbos Mevorchim* for the month of Iyar, the Rebbe told the *Chassidim* post-Minchah:

“I once went in to see the (Frierdiker) Rebbe on the first Shabbos after Pesach. He said to me, ‘Now we have to take out a Vilna Talmud and learn Pirkei Avos.’

“Using a Vilna Talmud will take a very long time,’ I answered.

“(We) won’t do it comprehensively,’ he replied, ‘Maybe we’ll say it, maybe we’ll learn it.’

“So,” the Rebbe concluded, “Nu! Now we have to go say or learn Pirkei Avos.”

In 5751, the Rebbe instructed: It is most worthwhile and proper that every person accept upon themselves that in addition to saying Pirkei Avos (called *milei d’chassidusa*—lessons of extra-ordinary conduct) throughout the summer months, to supplement and learn (at least) one *mishnah* in depth with the commentaries of the Mishnah; each person within their capacity.”

Shabbos ends at **8:41 pm**.

### NO TACHANUN

For the duration of the month of Nissan, we do not say *Tachanun*. On Shabbos, we likewise do not recite *Av Harachamim* in Musaf nor *Tzidkascha* in Minchah.

On these days when Tachanun is not said, we omit *Lamnatzeach* (Chapter 20 of Tehillim) from davening. Instead, we precede the daily Tehillim with its recitation.

## FASTING

We avoid fasting for the entire month—even as an individual *tikkun*, also *erev Rosh Chodesh* (Iyar) for those who do so as their usual custom, or even for a *yahrtzeit*.

## SEFIRAH

It is customary to refrain from holding weddings, hearing music, and taking haircuts between Pesach and Shavuos. We also do not recite the *Shehechianu* blessing on new fruit or clothes, except on Shabbos and Lag B'omer.<sup>146</sup> This is a period of mourning for the twenty-four thousand students of Rabbi Akiva who perished at this time of the year. It is permissible to arrange engagements, including engagement parties, provided they do not include dancing. Needless to say, it is forbidden to hold events that include dancing and merriment for lesser reasons. Friends may hold joyful gatherings, provided they do not involve dancing and extreme joy.

## A HEALTHY SUMMER

The Rebbe stated<sup>147</sup> that “the (Friediker) Rebbe was accustomed to bless people with *ah gezunten zummer* (“Have a healthy summer”) at this time of year. In earlier years, he used to precede this blessing with a statement that ‘in Poland, they are accustomed to give a blessing for a healthy summer.’ In later years, he no longer offered an introduction or excuse. Rather, he would issue a straightforward blessing, ‘Have a healthy summer!’ We should add that he did not intend merely material blessing, but also spiritual blessing. To explain: It is common practice—among Jews as well—to devote the summer months to the health of the body. Now, seeing that as Rambam states as halachah, “maintaining a whole and healthy body is included in the ways in which we serve Hashem,” it is clear that taking care of the body’s health during the summer months must be accomplished in a manner that also advances one’s spiritual affairs. Have a healthy summer, physically and spiritually!”

**WE WISH OUR READERS AND THE ENTIRE CROWN HEIGHTS COMMUNITY, AMONG THE ENTIRE COMMUNITY OF ANASH WORLDWIDE, AND ALL OUR FELLOW JEWS, A KOSHER AND HAPPY PESACH, A HEALTHY SUMMER, AND ABOVE ALL, THE IMMEDIATE REVELATION OF THE TRUE AND COMPLETE REDEMPTION!**

<sup>146</sup>) In other communities, it varies which new items are included in this practice.

<sup>147</sup>) As recorded in the *hanachah* to *Sichas Shabbos Parshas Acharei* 5711

# “Oops! I made a mistake...”

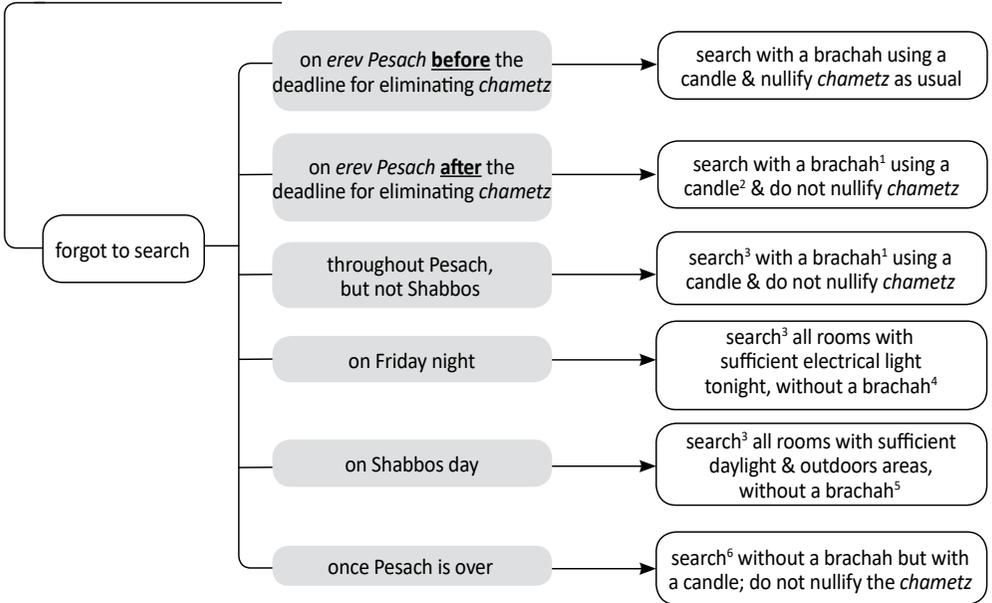
on Pesach 5784

What did I do?

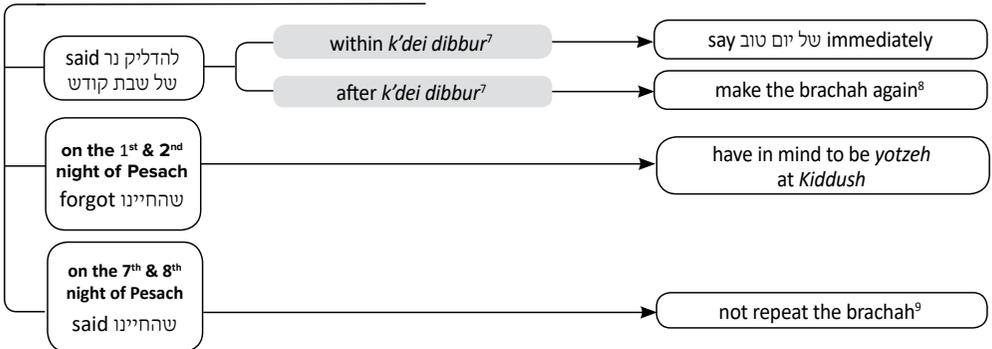
When did I remember?

Now I should...

## Bedikas Chametz



## Candle Lighting for Yom Tov



## Notes

1. If you sold your *chametz*, ask the Rav whether you should say a brachah on the search (since most contracts these days include a clause for *chametz* that is at large).

2. If you find *chametz*, burn it immediately and completely.

3. If you find *chametz* on Shabbos or Yom Tov, cover it with an inverted bowl so it should be hidden from sight and not mistakenly consumed. (You may move it to a more concealed area only indirectly.) On *motzoei Shabbos* (first days) or *motzoei Yom Tov* (second days), burn it.

If you find *chametz* on Chol Hamoad burn it immediately and completely.

4. Search places only lit by daylight (and outside areas) the next day. All other spaces should be searched on *motzoei Shabbos* using candlelight.

5. All other spaces should be searched on *motzoei Shabbos* using candlelight.

6. If you find *chametz*, burn it immediately and completely.

7. the (short) amount of time that it would take to say the words: *Shalom alecha Mori V'Rabbi*.

8. for as long as the candles remain lit.

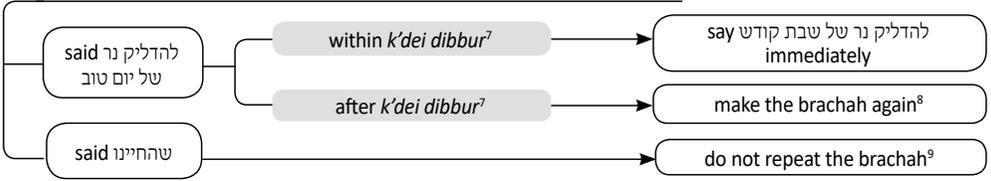
9. After viewing the candles, say: ברוך שם כבוד מלכותו לעולם ועד

What did I do?

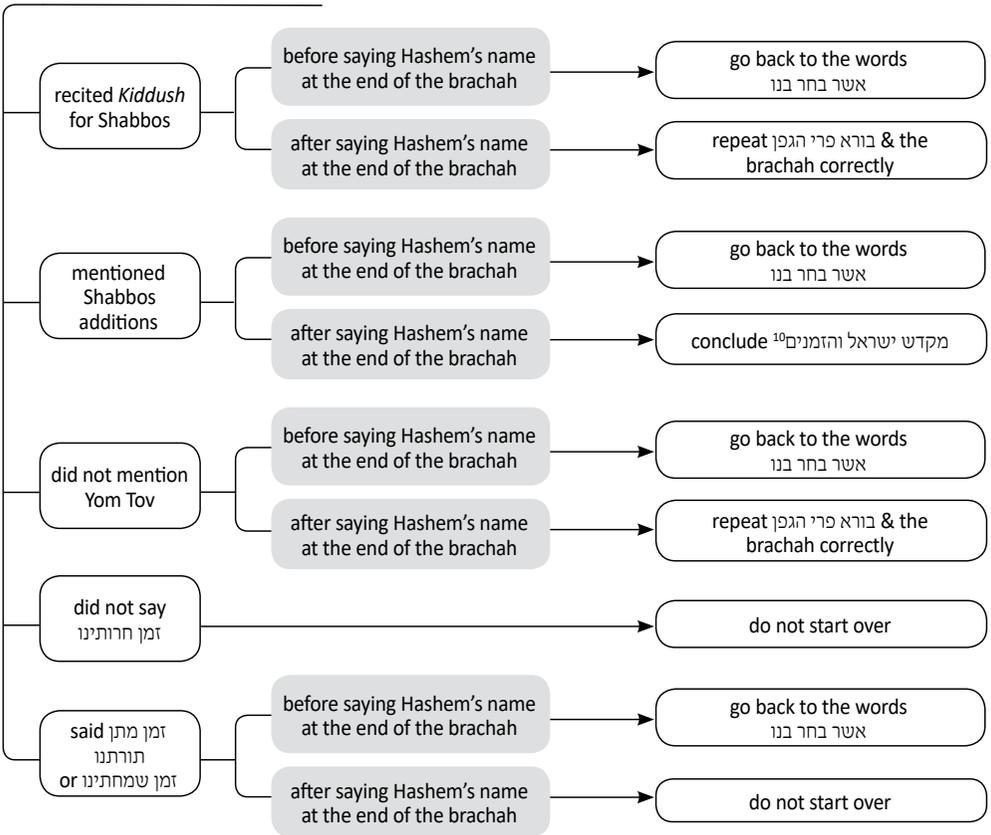
When did I remember?

Now I should...

### Candle Lighting for Erev Shabbos Chol Hamoed



### Kiddush for Yom Tov



### Notes

10. If you concluded with זמן חרותנו and זמן שמחתנו: within k'dei dibbur, say the correct version immediately; if k'dei dibbur

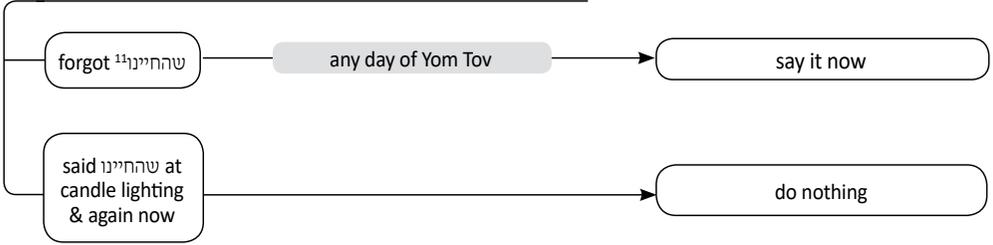
has passed, repeat בורא פרי הגפן and then say the brachah correctly.

**What did I do?**

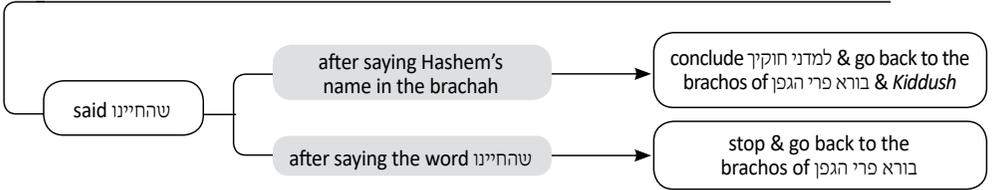
**When did I remember?**

**Now I should...**

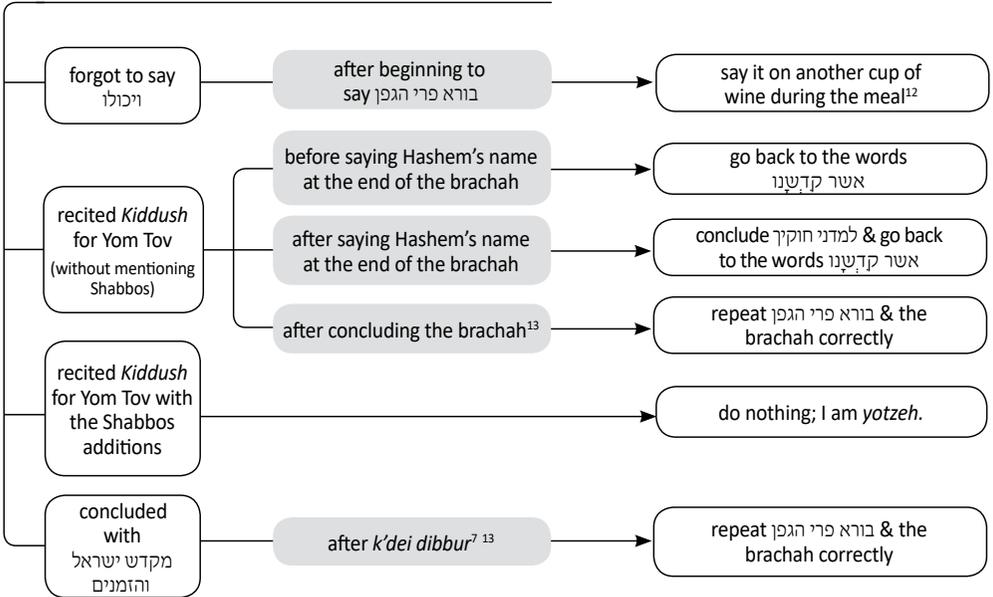
**Kiddush for the 1<sup>st</sup> & 2<sup>nd</sup> Night of Pesach**



**Kiddush for Shabbos Chol Hamoed, the 7<sup>th</sup> & 8<sup>th</sup> Night of Pesach**



**Kiddush for Friday night Chol Hamoed**



**Notes**

11. Even if you forgot only the second night's brachah.

12. but do not repeat בורא פרי הגפן, unless you had specific intent not to drink extra wine during the meal.

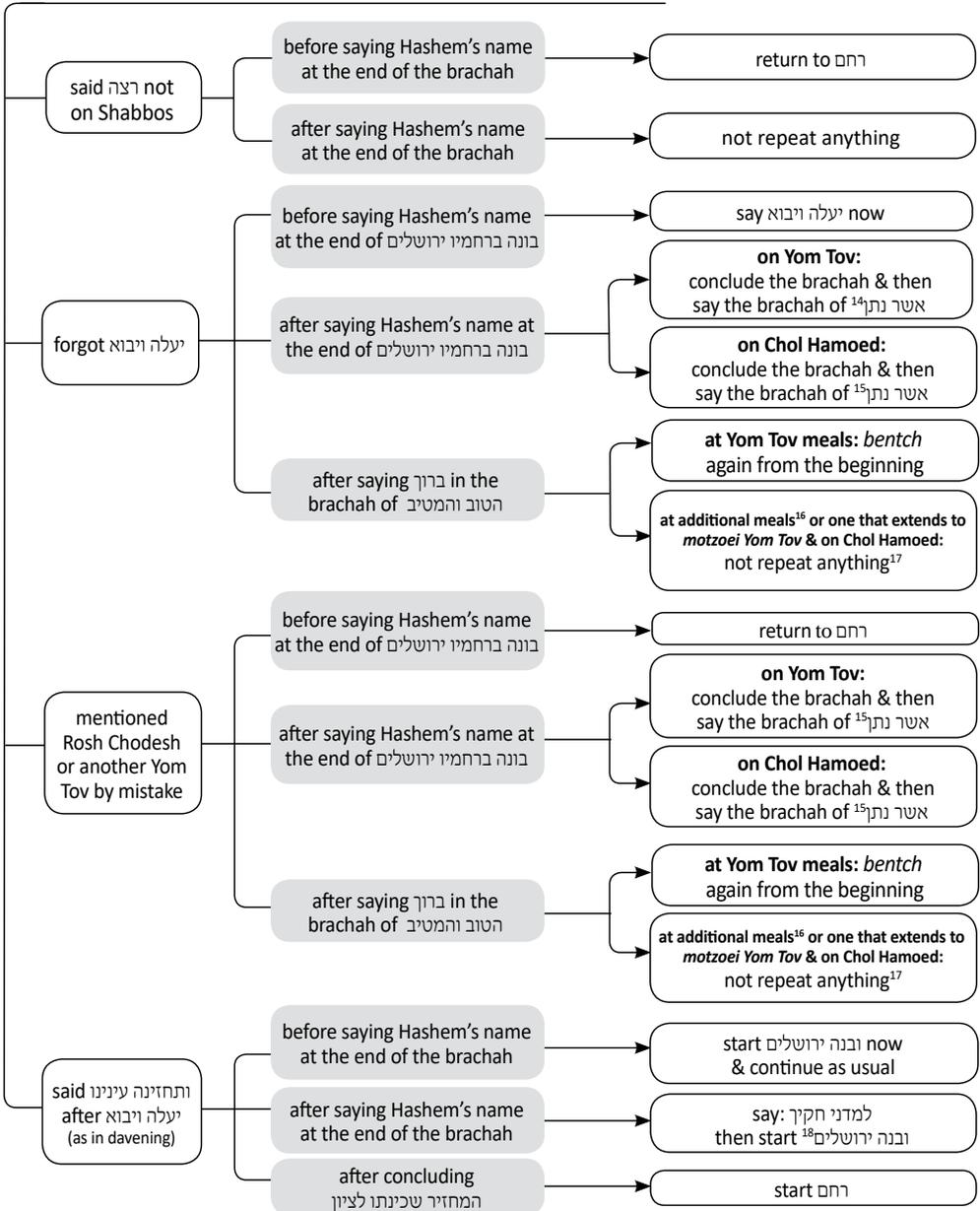
13. if *k'dei dibbur* has passed. Within *k'dei dibbur*, say מקדש ישראל והזמנים immediately.

What did I do?

When did I remember?

Now I should...

**Birchas Hamazon for Yom Tov or Chol Hamoed**



**Notes**

14. as it says in the Siddur:

ברוך אתה ה' אלוהינו מלך העולם אשר נתן ימים טובים לעמו ישראל לששון ולשמחה את יום חג המצות הזה ברוך אתה ה' מקדש ישראל והזמנים.

15. as it says in the Siddur:

ברוך אתה ה' אלוהינו מלך העולם אשר נתן ימים טובים לעמו ישראל לששון ולשמחה את יום חג המצות הזה.

If you also forgot *Retzei* on Shabbos Chol Hamoed, say:

ברוך אתה ה' אלוהינו מלך העולם שנתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית ומועדים לששון ולשמחה את יום חג המצות הזה ברוך אתה ה' מקדש השבת וישראל והזמנים.

16. any washing meal that is not one of the obligatory night and day *seudos*.

17. If you err and begin *bentching* again, then realize your mistake, stop immediately, even in middle of a brachah.

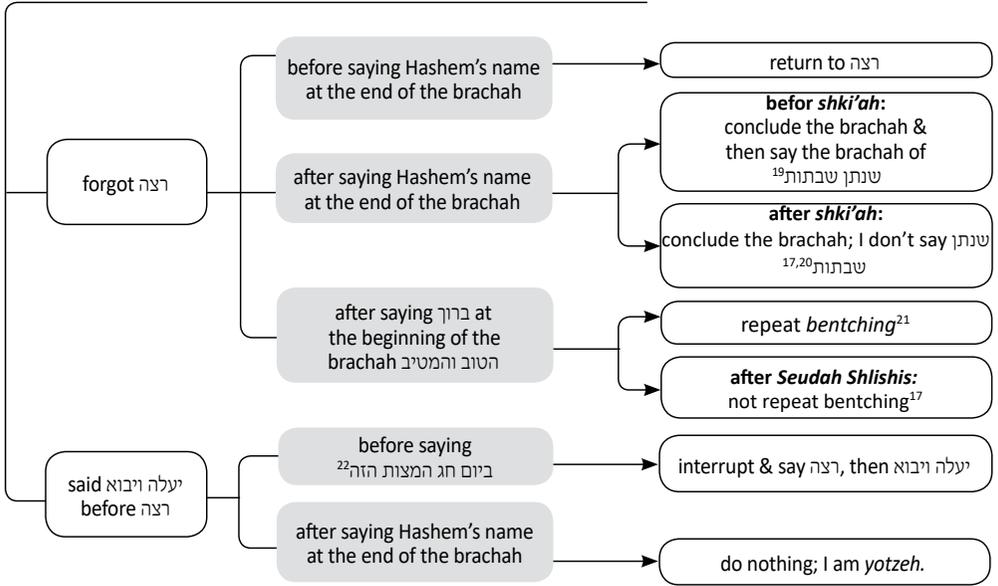
18. If you already said, בונה ברחמינו ירושלים, you are *yotzeh*.

What did I do?

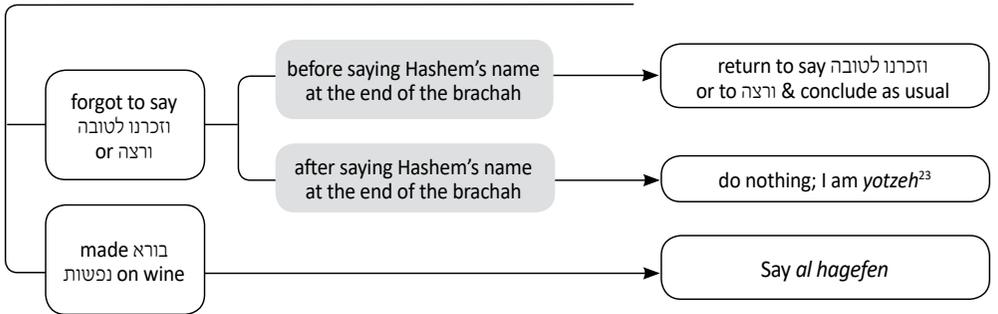
When did I remember?

Now I should...

**Birchas Hamazon on Shabbos Chol Hamoed**



**Me'ein Shalosh on Yom Tov & Chol Hamoed**



**Notes**

19. as it says in the Siddur:

ברוך אתה ה' אלוקינו מלך העולם שנתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית ברוך אתה ה' מקדש השבת.

If you also forgot *ya'aleh veyavo*, you say:

ברוך אתה ה' אלוקינו מלך העולם שנתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית ומועדים לששון ולשמחה את יום חג המצות הזה ברוך אתה ה' מקדש השבת ישראל והזמנים.

20. but if you also forgot *ya'aleh veyavo*, say:

ברוך אתה ה' אלוקינו מלך העולם שנתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית ומועדים לששון ולשמחה את יום חג המצות הזה.

21. and say *ya'aleh veyavo* again.

22. even if you remember after saying חג המצות הזה or even completed *ya'aleh veyavo* altogether, it is better to repeat *Retzei* and then *ya'aleh veyavo* again.

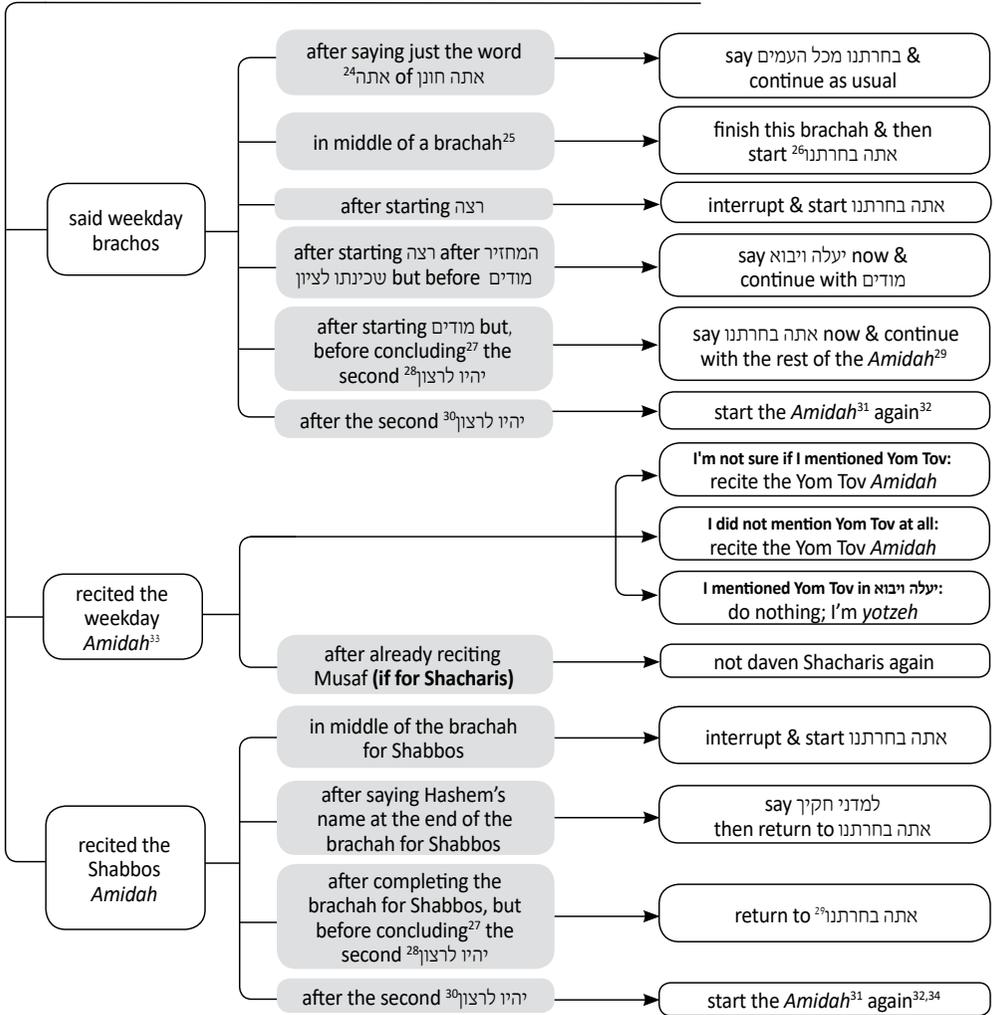
23. even when saying *Al Hamichya* on (Kosher for Pesach) *mezonos*, except if the *mezonos* is eaten instead of bread (in which case you repeat *Al Hamichya*).

What did I do?

When did I remember?

Now I should...

**Yom Tov Amidah for Maariv, Shacharis & Minchah**



**Notes**

- 24. If you say just the first syllable of the word חונן (cho- or chon-), don't complete the brachah. If you are unsure if you said the complete word, finish the brachah.
- 25. regardless of whether it's in middle of the first brachah of the weekday davening (אתה חונן) or a subsequent one.
- 26. If you did not finish the weekday brachah and said אתה בחרתנו, but then realized you made a mistake, you don't go back to the weekday brachah.
- 27. even if you already said Hashem's name, you should stop and go back to אתה בחרתנו
- 28. If you started אלקי נצור and the chazzan reached Kedushah, you should answer and then you can go back to אתה בחרתנו.
- 29. If you remembered after reciting Hashem's name at the end of the brachah of יהיו לרצון, you realize that you made a mistake, say למדני חקין and go back to אתה בחרתנו.
- 30. and you have also made the decision not to lengthen your

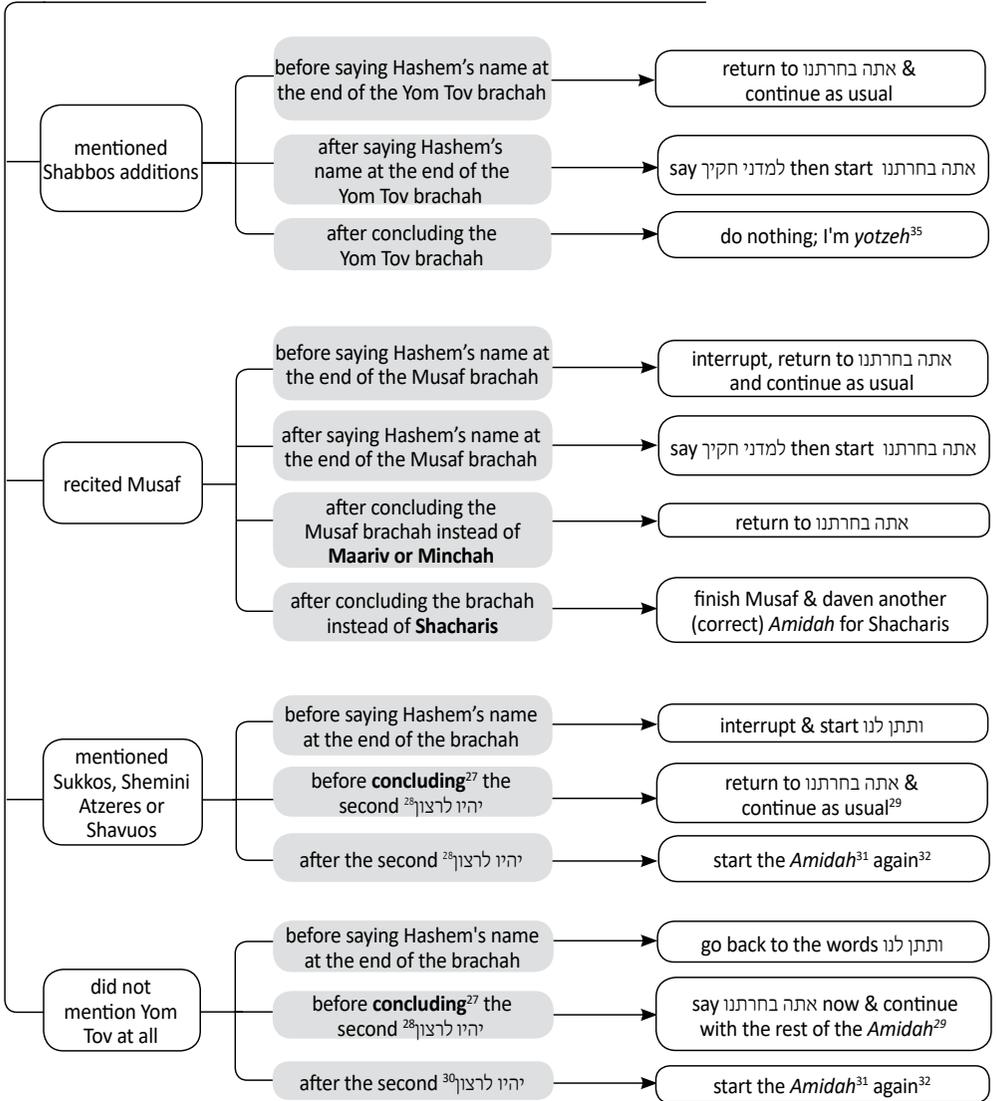
- tefillah with extra requests and supplications.
- 31. You must first wait *k'dei hiluch daled amos* (the time it takes to walk six feet) after you say שיבנה before restarting the Amidah.
- 32. If you remembered after the time has arrived for the next tefillah, say the Amidah, and then repeat it to make up for the earlier one. The earlier tefillah can only be compensated as long as you are occupied with the following one; once you have finished davening, you are no longer able to make it up. See details (in Hebrew) on [#25750](http://www.asktherav.com) However, if you want to make up for Shacharis, and you already recited Musaf, you can no longer compensate for it. On motzoei Shabbos and motzoei Yom Tov, repeat אתה חוננתנו. If, on motzoei Acharon shel Pesach, you realize that you made a mistake in Minchah that day, you may repeat the Amidah after Maariv, but only as a tefillas nedavah (a "bonus", i.e.,

What did I do?

When did I remember?

Now I should...

**Yom Tov Amidah for Maariv, Shacharis & Minchah**



**Notes**

non-obligatory).

**33.** If you're unsure if you davened for weekday or Yom Tov, it is inconclusive whether you should say the *Amidah* again. You should listen to the *chazzan's* repetition with the intent to be *yotzeh* through him.

**34.** even if you mentioned Yom Tov in *ya'aleh veyavo*, you are

not *yotzeh*

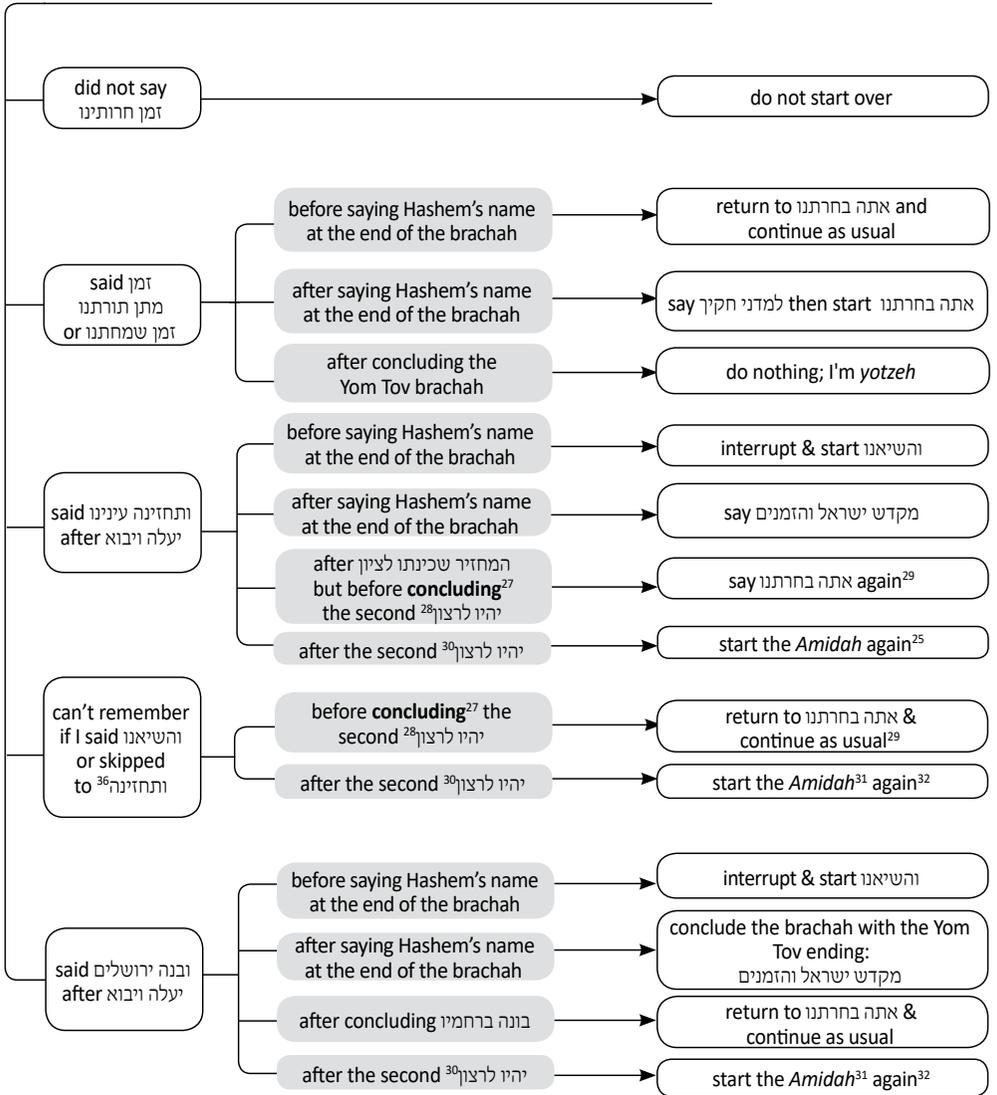
**35.** If you concluded in the correct way with מקדש ישראל it is still best to listen to the *chazzan's* repetition with the intent to be *yotzeh* through him. If you concluded with מקדש השבת וישראל והזמנים within *K'dei dibbur*, say the correct version immediately. If *k'dei dibbur* has passed, go back to אתה בחרתנו.

What did I do?

When did I remember?

Now I should...

**Yom Tov Amidah for Maariv, Shacharis & Minchah**



**Notes**

36. if you are davening by heart

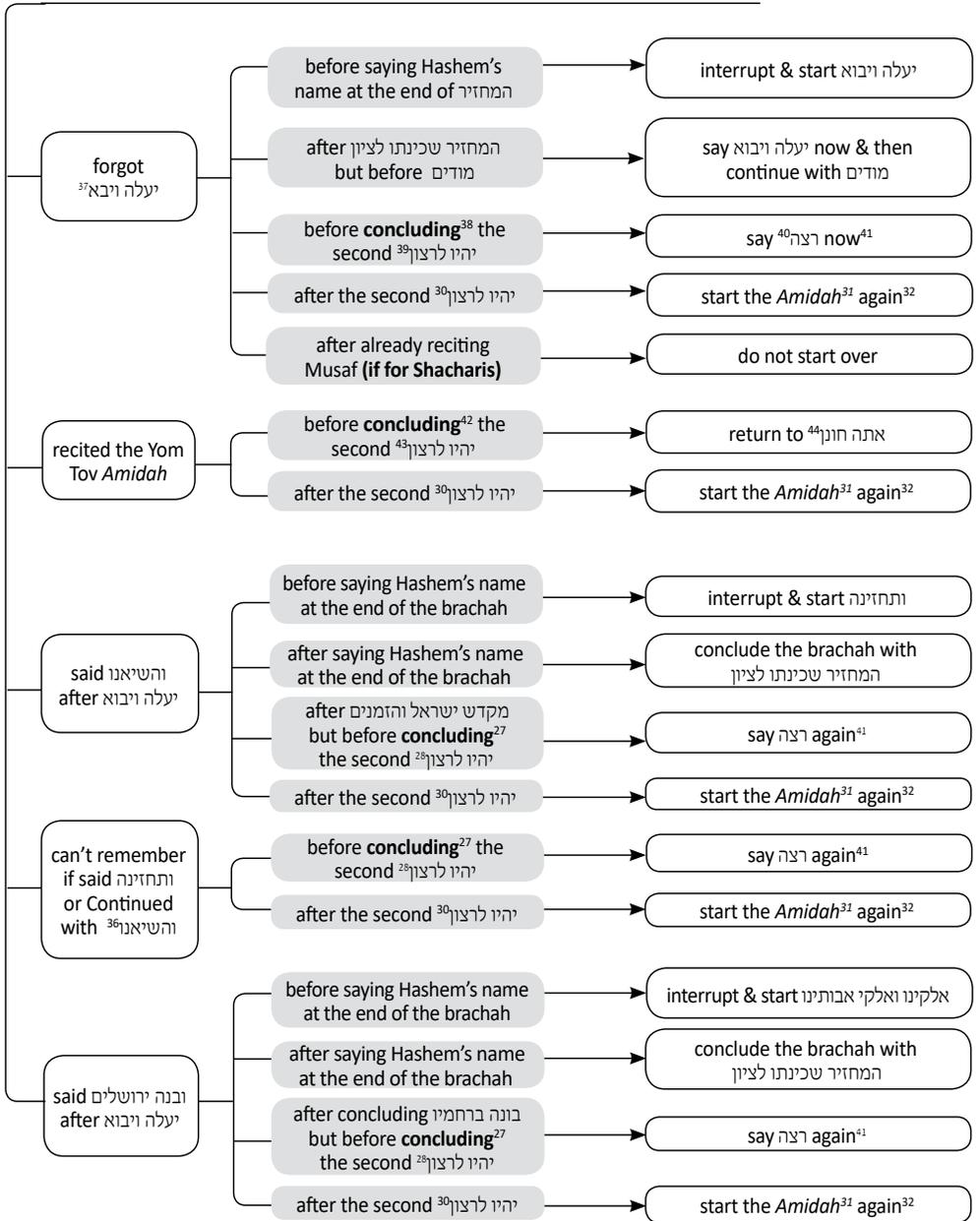
37. or if you are not sure what you said

What did I do?

When did I remember?

Now I should...

### Chol Hamoed Amidah for Maariv, Shacharis & Minchah



### Notes

38. even if you already said Hashem's name, you should stop and go back to רצה

39. If you started ואלקיננו ואלקי אבותינו and the *chazzan* reached *Kedushah*, you should answer and then you can then go back to רצה.

40. If you mistakenly said *ya'aleh veyavo* and then concluded the brachah of *Vesechazenah*, you are *yotzei*.

41. If you remembered after reciting Hashem's name at the end of the brachah of הטוב שמך or השוב שמך, say רצה again and go back to *Retzei*.

42. even if you already said Hashem's name, you should stop and go back to חונן אתה.

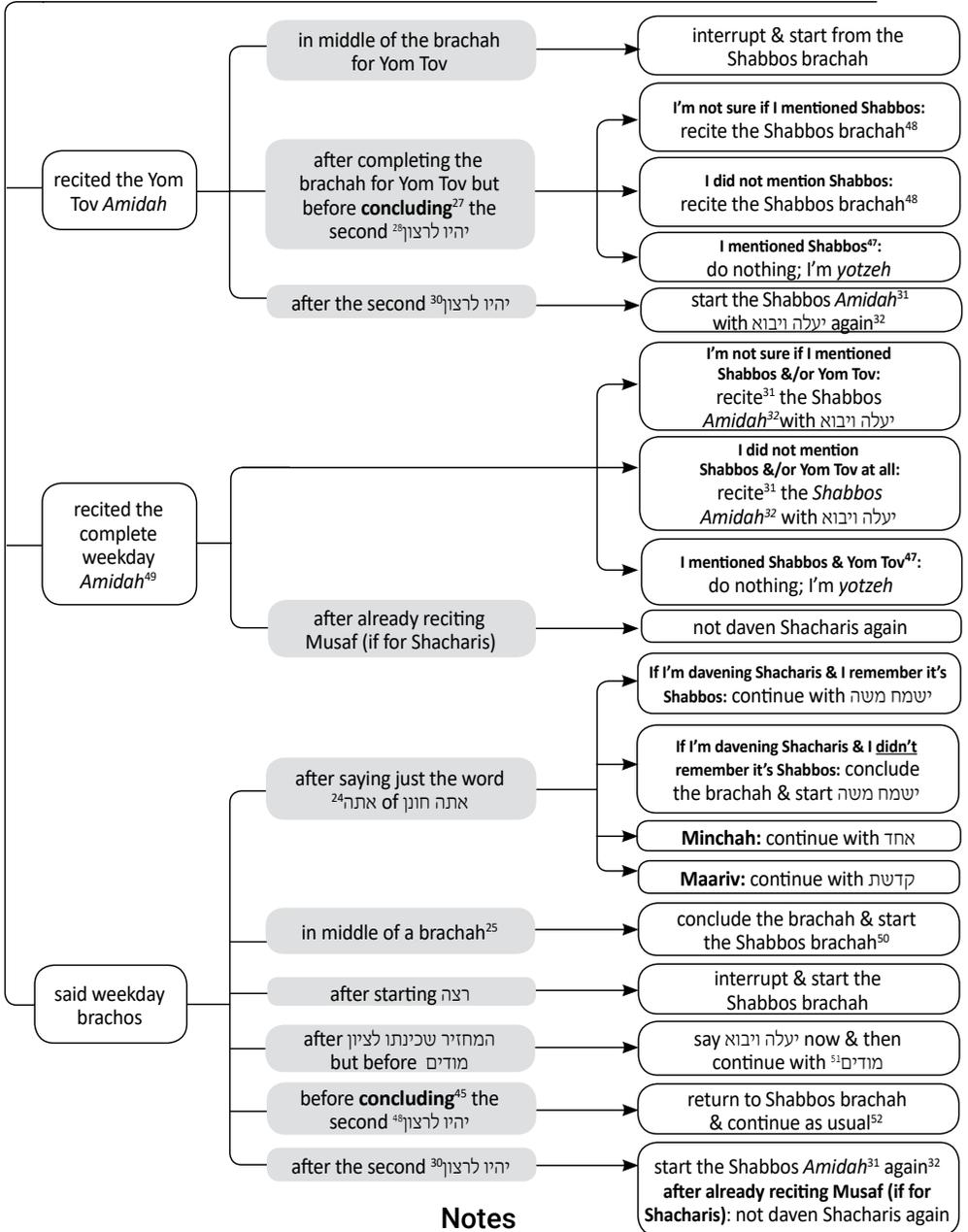
43. If you started ואלקיננו ואלקי אבותינו and the *chazzan* reached *Kedushah*

What did I do?

When did I remember?

Now I should...

**Shabbos Chol Hamoed Amidah for Maariv, Shacharis & Minchah**



**Notes**

you should answer and you can then go back to חונן אתה.

44. If you remembered after reciting Hashem's name at the end of any one of the brachos say למדני חוקיך and go back to חונן אתה.

45. even if you already said Hashem's name, you should stop and go back to the Shabbos brachah

46. If you started אלקי נצור and the chazzan reached Kedushah,

you should answer and then you can go back to the Shabbos brachah.

47. regardless of whether you mentioned Shabbos in the middle or at the end of the brachah

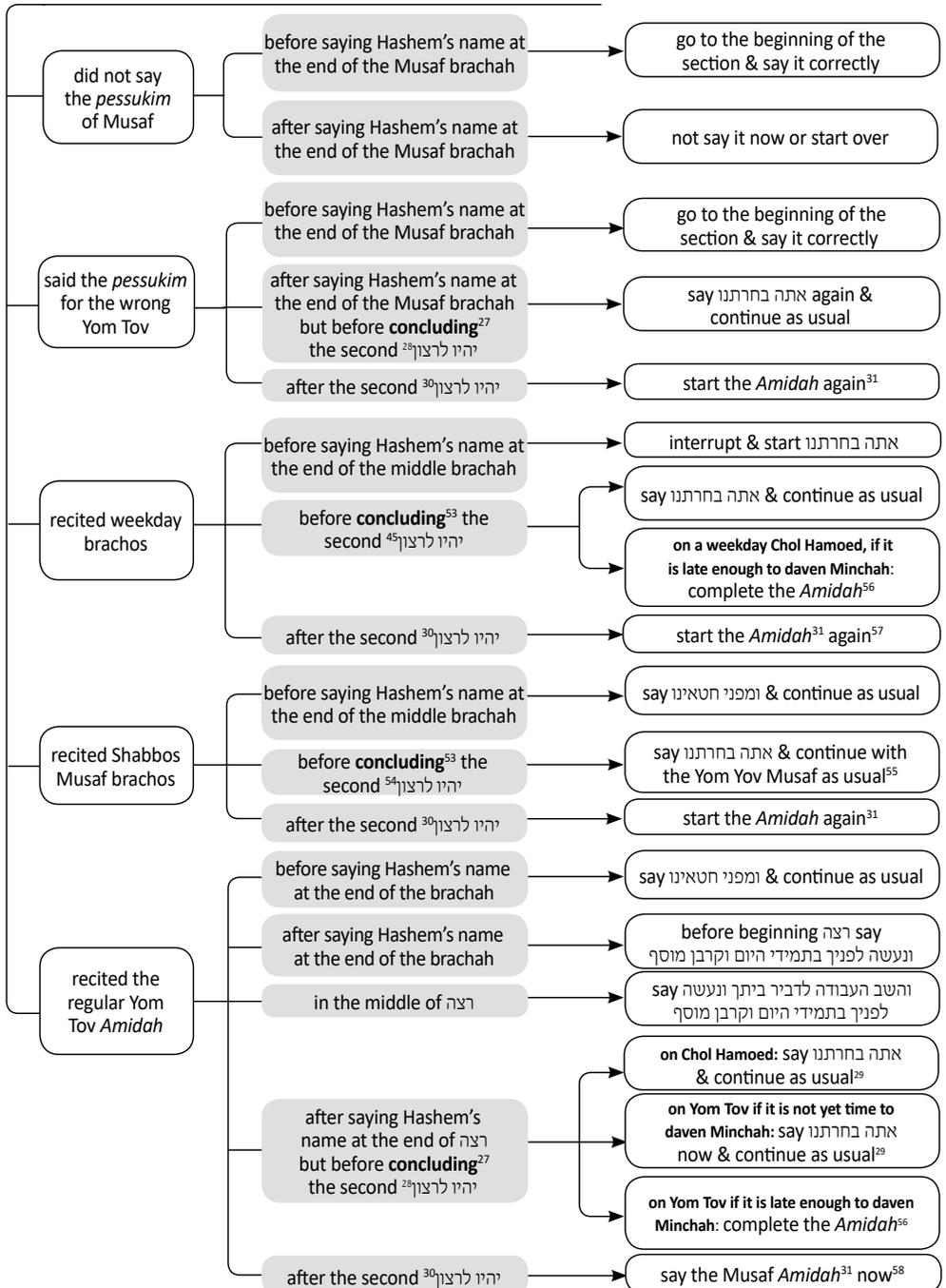
48. If you remembered after reciting Hashem's name at the end of the Shabbos brachah or עמו וטוב שמך or המברך את עמו וטוב שמך, say למדני חוקיך and go back to the Shabbos

What did I do?

When did I remember?

Now I should...

### Musaf Amidah for Yom Tov or Chol Hamoed



### Notes

brachah.

49. If you're unsure if you davened for weekday or Shabbos, it

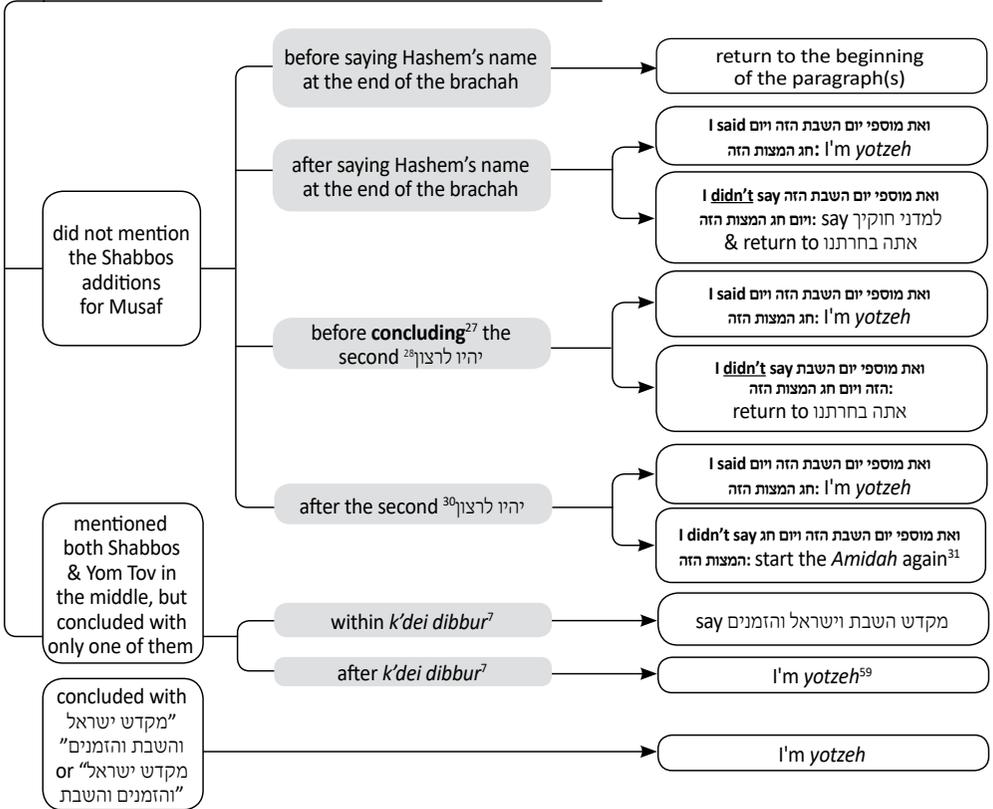
is inconclusive whether you should say the *Amidah* again. You should listen to the *chazzan's* repetition with the intent to be

What did I do?

When did I remember?

Now I should...

**Musaf Amidah for Shabbos Chol Hamoed**



**Amidah for the Summer (From Musaf of the 1st Day of Pesach until Shacharis of Shemini Atzeres)**



**Notes**

yotzeh through him.

50. If you did not finish the weekday brachah, but stopped in middle and continued with the regular Shabbos version, and realize your mistake only after you concluded השבת מקדש, you do not go back to the weekday davening.

51. and also mention Shabbos, as follows: ביום השבת הזה וביום יחג המצות הזה, וכרנו וכו

52. If you remembered after reciting Hashem's name at the end of the brachah of the טוב שמך or הטוב שמך, say למדני חוקיך and go back to the Shabbos brachah.

53. even if you already said Hashem's name, you should stop and go back to the Musaf brachah

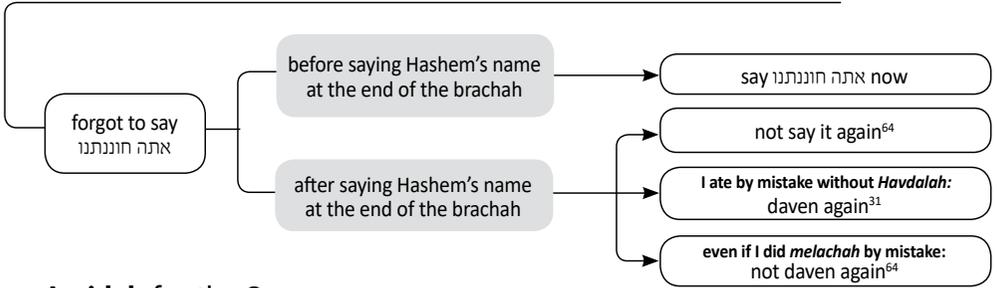
54. If you started אלקי נצור and the chazzan reached Kedushah, you should answer and then you can go back to the Musaf brachah.

What did I do?

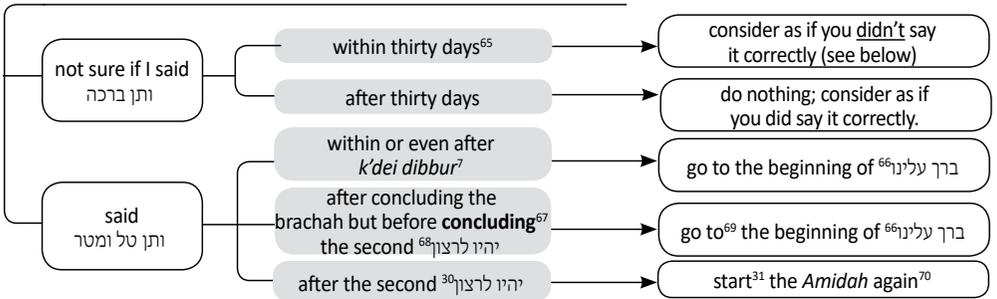
When did I remember?

Now I should...

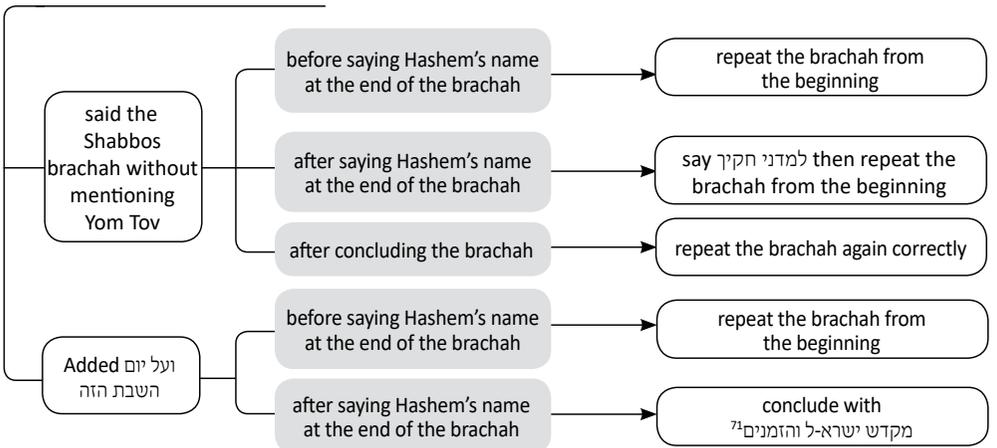
### Amidah for Maariv on Motzoei Shabbos or Motzoei Yom Tov



### Amidah for the Summer (From Maariv of 18 Nissan until Minchah of 22 Kislev)



### Haftorah for Yom Tov



### Notes

55. If you remembered after reciting Hashem's name at the end of the Musaf brachah or המברך את עמו ישראל or הטוב שמך or בשלום, say למדני חוקיקך and go back to the Musaf brachah.

56. This *tefillah* will be considered Minchah; then go back and daven Musaf

57. If it is already possible to daven Minchah, it will be considered as such.

58. If it is already possible to daven Minchah, it will be considered as such.

59. It is best to listen to the *chazzan's* repetition with the intent to be *yotzeh* through him.

60. or if you are not sure what you said. This applies until Maariv of the eve of the 15th Iyar.

61. After the fact, if you corrected yourself immediately and said Hashem's name at the end of the brachah, you do not repeat it. On a weekday, you can say another *Amidah* as a *tefillas nedavah*.

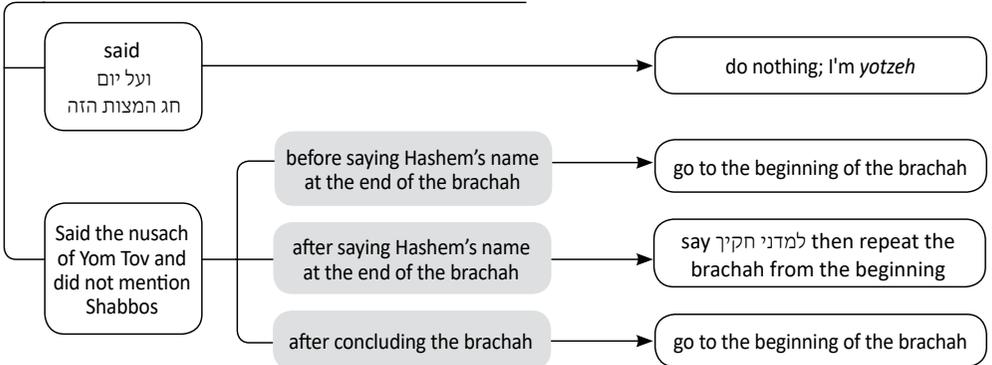
62. If you remember after you say Hashem's name at the end of the brachah (or any of the following brachos), say למדני

What did I do?

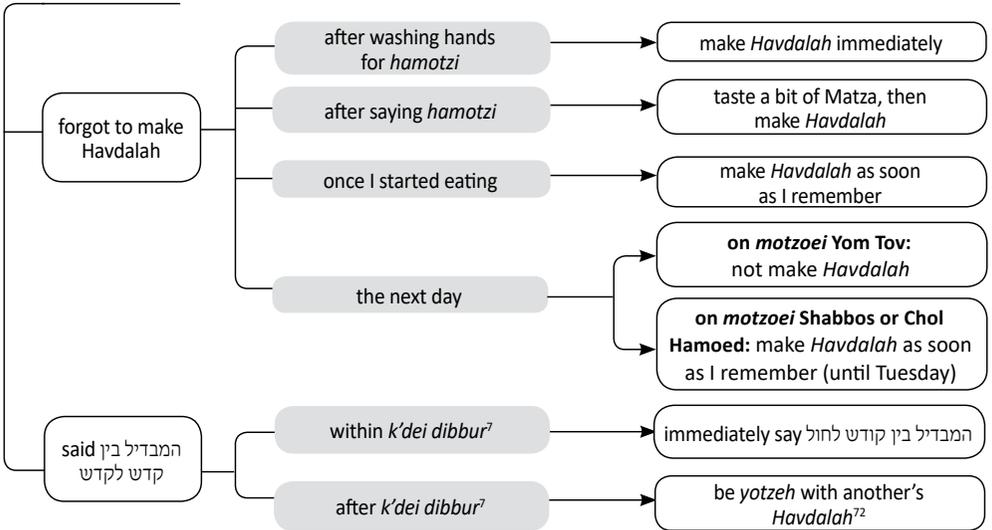
When did I remember?

Now I should...

**HafTORah for Shabbos Chol Hamoed**



**Havdalah**



**Notes**

ברך עלינו and go back to go to the beginning of the *Amidah*.

**63.** If you remembered after the time has arrived for the next *tefillah*, say the *Amidah*, and then repeat it to make up for the earlier one. The earlier *tefillah* can only be compensated as long as you are occupied with the following one. Once you have finished davening, you are no longer able to make it up. See details (in Hebrew) on [#25750](http://www.asktherav.com)

**64.** You are, however, still prohibited from work permitted on Yom Tov until you say: ברוך המבדיל בין קדש לחול

**65.** until Minchah of the 17th of Iyar.

**66.** After the fact, if you corrected yourself immediately and already said Hashem's name at the end of the brachah, finish the *Amidah*. Then say another *Amidah* as a *tefillas nedavah*.

**67.** even if you already said Hashem's name you should stop and go back to עלינו ברוך.

**68.** If you started ועל יום חג המצות and the *chazzan* reached *Kedushah* you should answer and you can then go back to עלינו ברוך.

**69.** If you remember after you say Hashem's name at the end of the brachah (or any of the following brachos), say למדני חקיקך

ברך עלינו and then go back to the beginning of the *Amidah*.

**70.** If you remember past the time to daven, say the *Amidah* of the next *tefillah* twice—the first will be obligatory, and the second a makeup. Musaf is the exception; it can be said throughout the afternoon, but cannot be made up once it is dark.

If you remembered after the time has arrived for the next *tefillah*, say the *Amidah*, and then repeat it to make up for the earlier one. The earlier *tefillah* can only be compensated as long as you are occupied with the following one. Once you have finished davening, you are no longer able to make it up. See details (in Hebrew) on [#25750](http://www.asktherav.com)

If you made the mistake on *erev Shabbos* or *erev Yom Tov*, you may repeat the *Amidah* after Maariv, but only as a *tefillas nedavah*.

**71.** If you concluded with ישראל והזמנים: within *k'dei dibbur*, say the correct version immediately. If *k'dei dibbur* has passed, repeat the brachah correctly.

**72.** If there is no other *Havdalah* to listen to, you should repeat *Havdalah* correctly yourself and make a פרי הנפץ again.

# THE 4 QUESTIONS NO CHILD SHOULD HAVE TO ASK THIS PESACH.

1 Are the chocolate lebens too expensive?

2 Will I get a new Yom Tov outfit?

3 Is there enough for me to get my own Ka'ara?

4 Why does mommy look so worried?

**Your Maos Chitim is his answer!**

Help you neighbor's celebrate Pesach with joy and dignity.



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