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# DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the  
laws and customs for the

Festival of Pesach 5782

Part II  
11 Nissan - 23 Nissan

*Erev Pesach Preparations*  
*Laws of Work on Chol Hamoed*  
*Q & A on Pesach Chumras*  
*Moshiach Seudah*

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Including:

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*Moshiach Seudah*

By

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

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## FOREWORD

Presented here is comprehensive guidance for selling *chametz*, *kashering* and *toiveling* dishes, laws and customs associated with the days from *Yud-Aleph Nissan* through *Isru Chag*. (See Part I of the guide for more instruction on general preparations, selling chametz, as well as kashering and toiveling utensils.)

The basic laws and customs presented below 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.

\* \* \*

### 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. 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 stated, "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. "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<sup>2</sup>."

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

2) *From a sichah addressed to N'shei u'B'nos Chabad—Sefer HaSichos 5750*,



**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).

## MONDAY NIGHT, EVE OF NISSAN 11

The central *farbrengen* in honor of Yud Alef Nissan will be held in 770 at 9:00 pm.

### MEGA FARBRENGEN

“We should utilize this day to increase in all matters of Torah and mitzvos,” the Rebbe instructs,<sup>3</sup> “and with joy! This should be accomplished by means of a joyful *farbrengen* that is attended by many Jews—men, women, and children (separated by a *mechitzah* that meets the requirements of the *Shulchan Aruch*). The *farbrengen* should be conducted in a spirit of the joy of a mitzvah, the joy of Torah, and even joy associated with the physical body, through food and drink: ‘*Bread that satiates the heart of man*, especially the kinds of food and drink that bring gladness. Needless to say, this must be done within the well-known limitations—not exceeding four cups of spirit using small shot glasses, and even then, only if one’s nature permits him to drink this quantity without undesirable effects. There is no need to elaborate on something that is understood and obvious even to the small-minded, meaning those who, when left to their own devices, would assume that conducting themselves contrary to the above restrictions would emphasize their association with *simchah shel mitzvah*... (They would assume that by imbibing greater quantities of alcohol) they are achieving far more than what they were instructed to by the elder *mashpi’im* and by the leader of this generation who issued the above restrictions in plain and clear words.”

“It is also an appropriate occasion,” the Rebbe continued, “to mention the birthday of the Rambam. He was a guide to the confused of his own generation and remains a guide to those in all subsequent generations until the end of time. His birthday coincides with *erev Pesach*. We should arrange a joyful *farbrengen* that addresses matters of Torah and mitzvos on that date. It should be attended by many

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vol. 2, p. 485.

3) *Sichas Yud Alef Nissan* 5748

Jews—men, women, and children; to quote the Rambam’s introduction to *Mishneh Torah*: “It is for the small and the great alike.” However, since *erev Pesach* is not an appropriate time to hold widely attended gatherings, the event should be held in proximity to *erev Pesach*. Since it will not be held on the actual anniversary of his birth, it is necessary to put even greater effort into publicizing the event.”

## TUESDAY, 11 NISSAN

### The Rebbe’s Birthday- 120 Years

The Rebbe was born on Nissan 11, 5662 [1902], during the day of *erev Shabbos Hagadol*. The publication *Hatomim* records that the Rebbe Rashab delivered a *maamar* on that day, *erev Shabbos* after Minchah.

#### OF PERFECT PORTENT

In 5752, the Rebbe speaks<sup>4</sup> about the significance of this year’s milestone: “Let a man’s years number one hundred twenty,” the Torah informs us. And so when Moshe Rabbeinu says in *Parshas Veyelech*: “I am one hundred and twenty today,” Rashi explains: “Today my years and days are complete.” This completeness is in both physical and spiritual realms—and leads to the true perfection of everlasting life with the coming of the Final and Complete Redemption.

“This year,” the Rebbe says regarding 2 Nissan, 5741,<sup>5</sup> “celebrates one hundred twenty years of the Rebbe Rashab’s life. One hundred twenty represents the perfection of worldly living, as it says in Bereishis, ‘let a man’s years number one hundred twenty.’ The significance of this level of completion relates even more directly to a *Nasi* (leader of the Jewish people), for that same verse begins, ‘*B’shegam* (For also) he is flesh, so let a man’s years...” and, as the Gemara says, the numerical value of the Hebrew word *b’shegam* (בשגם) is equivalent to Moshe (משה), who was the supreme leader of his generation. And what pertains to the leader is all-inclusive of his generation.”

“An aspect of the temporal perfection of Man at one hundred twenty,” the Rebbe says in relation to the 120th anniversary of the Tzemach Tzedek’s passing,<sup>6</sup> “is the melding of body and soul together, which reveals a person’s connection to

4) See *Sefer Hasichos* 5752, p. 345

5) See *Likkutei Sichos*, vol. 22, p. 185

6) From a recording of *Sichas Yud-Gimmel Nissan*, 5746

Hashem's Infinity. This highest state is magnified now, in the month of Nissan (related to the greatest miracles) and even more so, being that we are within four days of Pesach itself."

And in celebrating the Rebbe Rashab's 120th birthday, the Rebbe says<sup>7</sup>: You let someone know about the birthday of a very great man, a leader of world Jewry who bore an all-inclusive soul, who came into the world exactly one hundred twenty years ago in a small town far away. They may be aware of all these facts, but still not understand what significance this event has on their personal lives. So what do you want from them? Tell them: "This event may have occurred one hundred twenty years ago in a small overseas Russian shtetl, but as the Megillah states, "these days are remembered and recurring." If the Torah of Truth demands of us to remember, indeed it gives us the strength to carry them on—that they should not be (as is also practiced with regard to the telling of the Purim story) 'insequential', but as if they occurred today—(like the giving of the Torah itself) not merely "like new", but "truly current".

### TEHILLIM

In honor of the Rebbe's 120th birthday, we begin reciting Chapter 121 of *Tehillim* daily after *Shacharis*, together with the daily portion of *Tehillim*.

The Rebbe encourages the study of the year's chapter of *Tehillim*, not only with its classic commentaries, but also with the explanations of Chassidus. For example, the Rebbe pointedly states,<sup>8</sup> "No doubt, many have already studied the explanations of this chapter's verses as they are expounded in *penimius hatorah*. These teachings have even been published, creating publicity for generations to come." The teachings for this year's chapter have been published in a *sefer* entitled *Kovetz Yud Alef Nissan—Shnas Hakuf Chaf-Aleph*.<sup>9</sup>

### TODAY'S NASI

The *Nasi* is recited after *Shacharis*. Today's *Nasi* is for the tribe of Asher and marks the eleventh day of inaugural offerings. After the *Nasi*, the *yehi ratzon* prayer is recited.

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7) From a recording of *Sichas Chof Cheshvan 5741*

8) *Sichas Yud-Gimmel Nissan 5751*

9) See the footnotes in the Hebrew section for sources about the number and content of Chapter 121.

**Law of Redemption:** Someone who was unable to examine the animal he designated for the *Korban Pesach* until now must do so today to ensure that it carries no disqualifying blemishes. This is acceptable in accordance with the view that the four-day period for examination includes the actual day of offering.

## PESACH MESSAGES

The Rebbe discusses the coincidence of Pesach and Shabbos, as will occur this year, in the following public letters: *Erev Rosh Chodesh Nissan* 5745; its sequel on Yud Alef Nissan 5745; and Yud Alef Nissan 5748. For more, see *Sichas Yom V'Erev Shabbos Kodesh Erev Pesach* 5751 at length and *Sichas Acharon shel Pesach* 5751.

## WEDNESDAY, 12 NISSAN

### TODAY'S NASI

The *Nasi* is recited after *Shacharis*. Today's *Nasi* is for the tribe of Naftali and marks the twelfth day of inaugural offerings. After the *Nasi*, the *yehi ratzon* prayer is recited. There are special lessons associated with the 12th of Nissan as the culmination of the sacrifices of the *Nesi'im*. See the footnotes in the Hebrew section for sources.

### KASHERING

With regard to today and *hagalas keilim* (koshering kitchen utensils for Pesach by immersion in scalding water): Some are extra scrupulous to perform the procedure at least three days prior to Pesach.

## THURSDAY, NISSAN 13

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

"We are presently in a most opportune time," the Rebbe says.<sup>10</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"

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

(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 (*tzedakah*) 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 with regard to 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>11</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.”

### 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 and youth wearing braces to straighten their teeth should not eat or drink any warm or sharp *chametz* substance for a twenty-four hour period prior to the deadline for eating *chametz* on *erev Pesach*, an interval that begins today at 10:41 am. Some refrain from eating or drinking warm or sharp *chametz* for a full twenty-four hours before they perform *hagalah* on the dentures.

### 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. The head of a household should remind all members of his family to clean under their beds.

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

## THURSDAY 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 and 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* divided into ten, in order to fulfill the mitzvah of *biur chametz* according to biblical law. On the other hand, some authorities have stated that 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.

All remaining *chametz* on the property that will be sold, consumed before the *zman*, 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) before beginning the search.

#### AWAY FROM HOME

Someone who intends to travel on *erev Pesach* in order to spend Pesach in a 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 (14 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 in another's home 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 his 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 fourteenth, 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 *zman* 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>12</sup> For this reason, Maariv must be recited in its due time (8:07 pm) and not delayed. As the Alter Rebbe explains,<sup>13</sup> “Since Chazal established a time (for *Bedikas Chametz*), one

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

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

who fails to conduct his search at that time is not merely 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 of:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בֵּיעוּר  
חֶמֶץ.

before conducting the search, so that they 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. Refrain from talking throughout the search 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, even 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 a place 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 then 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.

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

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

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 fourteenth 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.

### KIDDUSH LEVANAH REMINDER

If you have not yet recited *Kiddush Levanah*, do so tonight.

## FRIDAY, 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.

The Rebbe sent public telegrams in honor of Pesach that coincided with Shabbos in the following years: 5725, 5728, 5745, 5748, and 5751.

### RISE EARLY

Halachic sources urge a person to get up early on Friday to prepare for Shabbos; this pronouncement is even more relevant today, when many Seder preparations must be made. As 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*, whereby 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 by natural birth), do not need to fast.<sup>14</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

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<sup>14</sup>) See footnotes in the Hebrew section for more regarding converts and non-natural births.

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. However, the common custom is that women do not fast. In that case, the father's fast will be considered on his own behalf as well as on behalf of his son.<sup>15</sup>

In locations without an established custom to the contrary, a firstborn is permitted to end his fast by partaking in the food and drink of 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, after which they are 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>16</sup>

### SOF ZMAN FOR CHAMETZ

**The deadline for eating *chametz* is 10:41 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

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15) 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.

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

the minutest trace of visible *chametz*. They should then be *kasher*d 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.

### 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. If the rings have not yet been *kasher*d, 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

Many have inquired regarding the matzah used to create an *eiruv chatzeiros*. It is customary to re-establish the *eiruv chatzeiros* each *erev Pesach* with a fresh 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 11:48 am.**

Therefore, all *chametz* must be thrown in the fire in advance of the latest time to own *chametz*, 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 remove 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.

We include the found pieces with any leftover *chametz*.

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 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.**

### 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.

## 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>17</sup>

In *Likkutei Dibburim*, the Frierdiker 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.”

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17) *Sefer Hasichos* 5703, p. 74; see *Sefer Hasichos* 5696, p. 129

## EREV PESACH AFTERNOON

The Rebbe customarily distributed *shmurah matzos* after Minchah on *erev Pesach* while dressed in the silk *kapoteh* that he reserved for Shabbos and Yom Tov, and while wearing his *gartel*<sup>18</sup>—it is a custom mentioned in many places to wear Shabbos and Yom Tov clothing after *chatzos* (midday).

Chatzos today is at 12:56 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

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18) *Sefer Haminhagim Chabad*, p. 38

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 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.

### 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* anytime between the deadline for removing or destroying *chametz* and *shki'ah* (sunset), when it falls on a weekday 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, when it occurs in other years), 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>19</sup>

### MEAT COOKING METHODS

Roasted meat and poultry is not consumed at the *Seder* because it resembles 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 it 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.

### SEDER PREPARATIONS

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*,

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19) This concept was discussed at length at a *Kinus Torah* held in 770 on *Chol Hamoed Pesach* 5766.

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 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).

This year it is even more critical to prepare everything needed for the Seder during the day, including the saltwater, because many of the required preparations involve activities that are forbidden on Shabbos. (There are many more problematic issues on Shabbos than on Yom Tov.)

## 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 Friday night and *motzoei Shabbos*. 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.

If you forgot to examine your matzos, you may remove the folded or bubbled areas (even on Shabbos) without concern of *boreir* (selecting).<sup>20</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 mana*, 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

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20) Alter Rebbe's *Shulchan Aruch* 500:18

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>21</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 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.

A matzah that was carried from one domain to another during the Seder night which falls on Shabbos may nevertheless be eaten and may be used to fulfill the biblical obligation to eat matzah tonight.<sup>22</sup>

Although each person must own the matzah, 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 *sheruyah* (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 Shabbos or 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.

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21) See Hebrew section for sources.

22) Alter Rebbe's *Shulchan Aruch* 454:12. For an explanation as to why the mitzvah to eat matzah when Pesach coincides with Shabbos was not annulled to prevent inadvertent carrying in the public domain—a measure which Chazal took regarding sounding the *shofar* on Rosh Hashanah and shaking the *lulav* on Sukkos when they coincide with Shabbos—see *Likkutei Sichos*, vol. 7, *Sichas Chag Hapesach*.

If you forget to check the leaves before Shabbos, do not soak the leaves in water on Friday night or *motzoei Shabbos*. 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.” This must be done **before** Shabbos. If it was not done, take any cooked meat or other cooked food in its stead.

On the second night of Pesach, which falls out on *motzoei Shabbos*, you may roast the *zeroa* if you neglected to do so on *erev Yom Tov*, if 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: (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).

It is permitted to remove the “extra” meat from the *zeroa* bone on Shabbos.

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 failed to cook eggs before Shabbos, another cooked food may be used instead. On

*motzoei Shabbos*, the second Seder, it is permissible to cook eggs, 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>23</sup> Since the first night of Pesach falls on Shabbos this year, the problem of grating on Shabbos is even more serious. 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:** This should be prepared before Shabbos. Wine should be added to only part of the *charoses* (that which will be used for *Marror*, not *Korech*) before Shabbos. If the *charoses* prepared on *erev Shabbos* with wine remains very soft,<sup>24</sup> more wine may be added to it during the *Seder*.

Preparing *charoses* on Shabbos includes issues of grinding, kneading, and the like. If there is no *charoses* on Shabbos, cut the fruit with a knife into slightly larger chunks, to avoid these prohibitions. To mix the wine, first pour some wine into a bowl and only then add the *charoses*, making certain that the mixture remains soft and liquified. (Usually, the *charoses* is a firm mixture to recall the mortar used in slavery, and it is later softened during the *Seder* with wine. However, this may not be done during Shabbos.) Mix the *charoses* with the wine with your finger, or by shaking the dish until it is combined.<sup>25</sup>

On the following night of Yom Tov, *charoses* may be prepared as usual.

**Saltwater:** On a regular Pesach that does not coincide with Shabbos, as well as on the second night of Yom Tov this year, it is permissible to prepare the saltwater on the night of the Seder without employing a deliberate *shinui*.<sup>26</sup> This

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

24) see *Ketzos HaShulchan* 130:111

25) Alter Rebbe's *Shulchan Aruch* 473:32

26) 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).



year, however, due to Shabbos, the saltwater should ideally be prepared before Shabbos. If you forget to prepare the saltwater in advance, a *shinui* must be used. Prepare only a very small quantity, just enough to dip *karpas* and the egg at the start of the meal. It is forbidden to prepare very strong saltwater on Shabbos, so a Shabbos preparation should include less than two-thirds salt to water in the mixture.<sup>27</sup>

### NEW PURCHASES & PAPER GOODS

If new ceramic cookware<sup>28</sup> was purchased for Pesach, it is customary to cook in it at least once before Yom Tov, since this material that 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>29</sup>

Remember to cut all disposable table covers, paper towels, silver foil, and toilet tissue needed over the first days of Yom Tov before Shabbos. It is absolutely forbidden to cut a roll of paper, nylon, foil, and the like 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.

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

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27) Alter Rebbe’s *Shulchan Aruch* 473:19 and 321:3

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

29) If the (metal) utensil holds water, you can fill it at the *mikvah* 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.

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 לְאִפּוּקִי וְלַעֲיוּלִי וְלַטְלִטּוּלִי מִבֵּית לְבֵית וּמִחֲצַר לְחֲצַר  
וּמִבֵּית לְחֲצַר וּמִחֲצַר לְבֵית וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בְּשַׁבָּת זֶו וּבֵין בְּשַׁאָר  
שַׁבָּתוֹת הַשָּׁנָה לְגוּ וּלְכָל הַדְּרֹמִים 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>30</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*) 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 *grogras* (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

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30) 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.

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.

**Law of Redemption:** 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>31</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*.

Although it is Friday, it is also *erev Yom Tov*, and the prevailing custom is not to read *shnayim mikra v'echad targum*.<sup>32</sup>

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, it 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 not retaining an appetite nevertheless remains, and only small amounts of any food should be eaten from **4:16 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

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

32) See Hebrew footnote for sources.

Sacrifice) immediately following Minchah. This recital is to be completed prior to *shki'ah* (sunset) at **7:35 pm**.

*Erev Shabbos* additions of *Hodu* and *Pasach Eliyahu* are said today.

**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*.

The regular text of *Seder Korban Pesach* is recited, without accommodating the changes that the coincidence of *Pesach* and *Shabbos* would entail.

In a number of *sichos*, the Frierdiker 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 Frierdiker 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 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 Friediker Rebbe offers<sup>33</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>34</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

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

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

action **immediately**,” the Rebbe says<sup>35</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 Yisroel 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:**

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>36</sup> that this may not be the case in the Era of Redemption.

Since Pesach coincides with Shabbos, the *Korban Pesach* must be slaughtered at the earliest permissible time. The *Korban Tamid* is slaughtered at six-and-a-half halachic hours of the day. Immediately after that, the time for slaughtering the *Korban Pesach* commences. The reason for the rush to slaughter the *Korban Pesach* is due to the prohibition of roasting it during Shabbos. In an ordinary year, when Pesach occurs on a weekday, the *korban* may be roasted in the evening, on the actual night of Pesach.

The *Korban Pesach* may be suspended in an oven to be roasted close to night. Such an activity is usually prohibited before Shabbos out of concern that one may unthinkingly stoke the coals after dark, thereby desecrating Shabbos. In this case, however, the *Korban Pesach* is offered in a motivated group, whose members will remind each other to avoid desecrating Shabbos.

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>37</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

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

36) vol. 22, p. 443

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

Chananiah ben Chizkiah explained why a bull must be offered on the fourteenth day of Nissan. However, “due to our sins, this explanation has been lost to us. I suggest that he is dealing specifically with the fourteenth 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 fourteenth 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.”

### THE SHABBOS SEDER

Plan ahead for tonight. Someone who intends to spend the Seder night or daytime meal on the first day of Pesach in a location other than their home (or present location) must remember to transfer all that is required for the Seder or those meals (such as the matzah, wine, Haggadah, etc.) today—on *erev Shabbos*. Unless there is an *eiruv*, it is not permitted to carry these items on the first day of Pesach because this year it is also Shabbos.

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, including the late Seder nights.

### BEFORE CANDLE LIGHTING

It is forbidden to create a new flame during Yom Tov, but it is permissible to draw a new flame from one that already exists. For that reason, it is necessary to prepare a 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 48-hour candle 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 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>38</sup> or oil in the bottom of the glass holders on *erev Yom Tov* so that the metal disks 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 Shabbos for *muktzah*, and to avoid carrying items in public in areas with no *eiruv*, especially if you were wearing Shabbos and Yom Tov clothing during the day.

Give *tzedakah* in advance for the two days of Pesach.

Candle lighting is at **7:17 pm** (eighteen minutes before sunset).

Two blessings are recited on the candles: (1) *lehadlik ner shel Shabbos v'shel Yom Tov* and (2) *Shehechyanu*.

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 the time for candle lighting has passed, it is **not** permitted to light them using a pre-existing flame, G-d forbid.

"Remind your family before the onset of Shabbos," halachic sources state, "Ask: did you take *ma'aser*? Did you make an *eiruv*? Light the candles!" Today, this would include assuring that *challah* was separated from your matzos, a new *eiruv chatzeiros* was established with the neighbors if needed (see details above), and candle-lighting commences on time along with a stay-order on *melachah*. We learn that these should be stated patiently, and also not too early in the day when the reminders might be treated with a brush-off, "Oh, I still have plenty of time..." Someone who will not be home close to *shki'ah* should appoint a *shliach* to fulfill this imperative.

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38) 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.

## FRIDAY NIGHT, EVE OF NISSAN 15

### First Night of Pesach

An anthology on the coincidence of Pesach with Shabbos appears in *Likkutei Sichos*, vol. 7.<sup>39</sup>

#### MAARIV

*Kabbalas Shabbos* begins with *Mizmor l'David*. In *Lecha dodi*, the text is altered from *b'rinah uv'tzahalah* to read: *b'simchah uv'tzahalah*. *Lecha dodi* is followed, as on a usual Shabbos, with *Mizmor shir*, *Hashem malach*; and *Kegavna*.

In Maariv, the *Amidah* for *shalosh regalim* is recited with the additions for Shabbos. If you forgot to include Shabbos or made another mistake with the wording of the *Amidah*, see the chart at the end of the booklet.

After the *Amidah*, *Vayechulu* is recited, but not The brachah of *Mein Sheva* or *Magen avos*. After *Vayechulu*, it is customary to recite the entire *Hallel* together with the *minyan*, with the blessings at its beginning and end.

If the order was mixed up or if *Mein Sheva* was started, see the chart at the end of the booklet.

A *minyan* in a city that has brought Shabbos in early may include *Hallel*, even if it is not yet nightfall.

*Hallel* is followed by *Kaddish tiskabeil*, *Mizmor l'David*, *chatzi Kaddish*, *Barchu*, *Aleinu*, and *Kaddish yasom*.

After concluding davening, we wish each other<sup>40</sup>, “*Gut Shabbos, Gut Yom Tov*”<sup>41</sup>

Someone who has neglected to do *Kiddush Levana* this month until now, may do so all night tonight. Since it is Shabbos, remember to avoid carrying a Siddur in an area where there is no *eiruv*.

39) p. 48 ff

40) 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.

41) Note that the Alter Rebbe in his *Shulchan Aruch* mentions that some have the practice of reading *Bameh madlikin* every Shabbos. (The Alter Rebbe omits this practice from his Siddur, and it is not Chabad custom to recite it.) Nevertheless, he states that they should not read it when Shabbos coincides with either Yom Tov or Chol Hamoed. The reason? “In order to speed up the *Simchas Yom Tov*” by not delaying the Yom Tov meal.

If someone forgot to do *bedikas chametz* last night, they should do so tonight without a brachah, in those rooms where there are electric lights. Other rooms that have sufficient daylight should be checked tomorrow. All remaining spaces should be searched on the second night of Yom Tov with a candle.

### 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 to eat the matzah—after *tzeis hakochavim*—and Chazal matched this timing in instituting the four cups for the Seder. *Kiddush* is **not recited earlier than** true nightfall, which is at **8:08 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>42</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 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. (Since it is Shabbos, avoid unshelled nuts<sup>43</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*).<sup>44</sup>

### MISSING ITEMS

Someone who forgot or was unable to prepare the detailed items needed for the Seder before Shabbos may do so now—in a manner permitted on Shabbos. 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

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

43) See [#4195](http://www.asktherav.com).

44) However on Yom Tov, it is permitted, as aspects of separating that are unavoidable for food preparation are permitted—see more details in the Hebrew section.

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. It is also forbidden to prepare on Shabbos for Yom Tov. For instructions on how to prepare particular items in an acceptable manner, see the entry above for Seder Preparations on *erev Pesach*.

### 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 **12:55 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.

### THE SEDER

“Before one does anything related to the Seder on these (two Seder) nights,” the Frieddiker Rebbe quotes<sup>45</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

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<sup>45</sup> *Sichas Leil Beis d'Chag haPesach* 5704. See also the same occasion in 5711.

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

During *Maggid*, the Seder plate is not raised; rather, the matzos are partially uncovered.

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

During *Vihi 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 plate beneath the wine cup so that it will soak up the spilled wine.<sup>46</sup> 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

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46) On the first Seder night, when it is Shabbos, wine should be added to a portion of *charoses* before Shabbos. Dry *charoses* may only be added to wine if it is a thin, pourable mixture, and it should be done with a *shinui* as described above.

*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>47</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, 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 he took 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>48</sup>

### KARPAS

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

### MATZAH & MARROR

Two *kezzeisim* 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

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47) Wine may be sipped first to avoid spillage, before reclining to consume the majority of the cup. See [www.asktherav.com](http://www.asktherav.com) #13857.

48) If the wine is drunk in stages, taking more time than it usually takes to drink a *revi'is*, the opinion of those 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.

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

## 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 another 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*.

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.

**Law of Redemption:** 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>49</sup> about the possibility of partaking of the sacrifices offered by Eliyahu HaNavi.

**Note:** The detailed laws of *shechitah*, 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

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49) *Sefer HaSichos 5751*, vol. 1, p. 434, fn. 66

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 *Seder* plate 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>50</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'arachs*.

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.)

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 *Yachatz*, the larger piece of *matzah* is wrapped in a cloth and concealed among

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

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.

*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 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...”).

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>51</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*.

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

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51) *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*).

*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*.

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

**The following detailed laws apply to eating the *Korban Pesach*:**<sup>52</sup>

Immerse hands in a *mikveh* before partaking of

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52) see further under the “First day of *Pesach*” for general laws concerning eating sacrificial meat

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 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. Since this year Pesach falls on Shabbos, halachic awareness is needed to keep the meat warm in the permitted manner.

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>53</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).

### 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

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53) 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.



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* triggers 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 15 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 require 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>54</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!’

### ON SHABBOS

Usually, it is forbidden to read by candlelight during Shabbos to avoid inadvertently tilting the lamp to improve the flame. On the night of Pesach that coincides with Shabbos, however, it is indeed permissible to read the

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<sup>54</sup>) *Haggadah shel Pesach im Likkutei Ta'amim uMinhagim*, excerpted from *Sichas Chag HaPesach* 5702

Haggadah by the light of the candles during the Seder.<sup>55</sup>

The Shabbos preparations for *Kiddush* are recited quietly. They are: *Shalom aleichem*; *Eishes chayil*; *Mizmor l'Dovid*; and *Da hi se'udasa*.<sup>56</sup>

## KADESH

*Kiddush* begins with *Askinu* for Yom Tov followed by *Yom hashishi*. Then *borei pri hagafen*. In the next section, the references to Shabbos are added, and the concluding blessing reads: *mekadesh hashabbos veyisrael vehazemanim*. *Shecheyanu* is then recited<sup>57</sup>.

If a woman recites *Kiddush*, she does not repeat the blessing of *Shehechyanu* that she recited earlier during candle lighting.<sup>58</sup>

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

## URCHATZ

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>59</sup>

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55) Alter Rebbe's *Shulchan Aruch* 275:10

56) It seems obvious that the *Askinu* for Shabbos is also recited quietly. See Hebrew footnote for references.

Similarly, there is no clear directive regarding reciting or singing the Shabbos *zemiros* such as *Azameir bish'vachin*. It seems pretty clear that these are not recited or sung tonight, even if one is scrupulous to do so every other Shabbos of the year. This is certainly the widespread practice. On the other hand, there is still room for debate in light of the fact that the Rebbe publicly instructs to sing *B'nei heichalah* to the Alter Rebbe's tune during the *farbrengen* of the last day of Yom Tov that coincides with Shabbos.

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

58) 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.

59) 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 *Yachatztz* (breaking the middle *matzah*) immediately and *Motzi*

## KARPAS

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

## MAGGID

### 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 (Friediker) 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 (Friediker) Rebbe

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*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.

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*.

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>60</sup>

### 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.

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

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60) See Hebrew section for sources.

overly-browned matzah. It contains unhealthy chemicals (acrylamides) that are toxic in high quantities.

### SHULCHAN ORECH

For *Shulchan Orech*, care must be taken (as on every Shabbos and Yom Tov) when peeling the eggs. The 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.

### TZAFUN

The *Afikoman* must be eaten before **12:55 am**. If someone forgot to eat the *Afikomen*, see the footnote.<sup>61</sup>

### BERACH

When rinsing fingertips during a meal or before reciting *Birchas Hamazon*, do not pass wet fingers over your lips. This precaution should be taken throughout the first seven days of Pesach. (On the final day of Pesach, by contrast, it is the Chabad custom to make a point of passing wet fingers across the lips and to create *matzah sheruyah* at every opportunity.)

In his Haggadah, the Rebbe states that the appropriate time to pour the Cup of Eliyahu is “after *Birchas Hamazon* (except on specific occasions).” In *Sefer Hasichos* 5749, the Rebbe explains<sup>62</sup> that the pouring of Eliyahu's cup “is associated with the second part of the Seder that is

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61) If you remember after washing *mayim acharonim*, wash *netilas yedayim* without a brachah, and eat the matzah without a new *hamotzi*, then rewash *mayim 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*).

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

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 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 *Retzei* and *ya’aleh v’yavo*, and the *Harachamans* for Shabbos and *Yom Tov*.

If you forgot any of these, 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 *kebeitzah*), then the blessing of *hamotzi*, eat matzah, and say *birchas hamazon* once again.

### HALLEL

*Shefoch chamascha* is recited at the front doorway but without carrying candles (since the first night of Pesach falls out on Shabbos this year).

### 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.

## 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 *rias 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.

## SHABBOS KODESH, 15 NISSAN

### First Day of Pesach

The latest time for reciting the morning *Shema* is **9:33 am**.

### SHACHARIS

During Shacharis, the *Amidah* for *shalosh regalim*, with the additional references to Shabbos is recited.

An individual davener 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>63</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

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63) The question arises for someone who is praying alone, without a *minyan*—if they are *davening Shacharis* later, must they 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.



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 regarding reciting *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*, he 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. As it is Shabbos, the *Yud Gimmel Middos* (Thirteen Divine Attributes – *Hashem, Hashem, Keil Rachum*, etc.) followed by *Ribbono shel Olam*, are not recited 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; 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>64</sup>.

This year, seven men are called to the first *sefer Torah* for the reading of “*Mishchu u'kechu*,” followed by *Maftir* in the

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

second *sefer Torah*: “*U’vachodesh harishon*,” the *Haftorah*, and *Yekum purkan* (for Shabbos).

### 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. It is necessary to mention Shabbos before the festival: In *Vatiten lanu*, we recite, “*yom haShabbos hazeh v’es yom chag hamatzos hazeh*.” And again, “*musfei yom haShabbos hazeh v’yom chag hamatzos hazeh*.” Musaf includes verses regarding the Shabbos offerings (*Uv’yom hashabbos*, etc.) and then Pesach offerings (*Uvachodesh harishon*, etc.). These sections are then followed by *Yismachu b’malchusecha*, as is recited every Shabbos. Towards the end of the main blessing, we recite *Shabbos umo’adei kodshecha*. The blessing concludes with *mekadesh hashabbos veyisrael vehazemanim*.

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

**Law of Redemption:** In addition to the Shabbos sacrifices and setting up the *Lechem Hapanim*, 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 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>65</sup>

Today, the first day of Pesach, the flute is sounded in front of the Altar. Even this year, when the first day of Pesach falls on Shabbos, the flute is played—because all practices associated with the offering of *karbanos* offered on Shabbos override the restrictions of *melachah*.

### CHAZARAS HASHATZ

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

The *Kohanim* recite *Birchas Kohanim*. While they do so, 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*

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65) 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.

*bamarom*, while still covered by the *tallis*.

### CONCLUDING MUSAF

The Frierdiker Rebbe instructed that *Velakachta soles* be recited on a Shabbos that coincides with Yom Tov (or, as in other years, on Chol Hamoed).

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

### SHABBOS DAY KIDDUSH

*Luach Colel Chabad* states that *mizmor l'Dovid* until *vayekadesheihu* (for Shabbos) is recited in an undertone. This is followed by *Askinu se'udasa* (the *Yom Tov* version); *Eileh mo'adei; 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<sup>66</sup> and similar treats so that they also experience joy during the festival.

### 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.

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66) See above in last night's Seder entry for the halachos of nuts on Shabbos.

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:** 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>67</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>68</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>69</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.

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

68) 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).

69) 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, the laws below reflect the opinions quoted in the writings of our Rebbeim.

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 that have 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 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>70</sup>

The *Shelamim* belongs to the category of *kadashim 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 his 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. He may not, however, rely on children to finish their portions, and must remain to supervise them.

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70) 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.

## 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>71</sup> on the phrase, *ba'asher talini alin* (“Wherever you lodge, 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 14th of Nissan (it must be offered **before** Shabbos because it is not one of the sacrifices that override the *melachos* of Shabbos), it should be eaten before the conclusion of the 15th 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

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71) 1:16



covers.

## YOM TOV AFTERNOON

Avoid sitting down to a meal after the tenth halachic hour of the day—from **4:16 pm**—to be able to eat the meal of the second night after. Some individuals are accustomed to reduce the quantity of matzah eaten during the first day of Pesach, to allow them to eat matzah during the second Seder night with a good appetite.

During Minchah, we recite *va'ani tefilasi* for Shabbos<sup>72</sup>. We read from the weekly Torah portion (*Parshas Acharei*). The *Amidah* for *shalosh regalim* is recited with additions for Shabbos. Take care to recite the phrase *Morid hatal* (if you forgot, see the chart at the end of the booklet). We do not recite *Tzidkos'cha*.

## NO SEDER PREP

It is forbidden to prepare anything for the second day of Pesach until after **8:19 pm** (at which point you must recite *Baruch hamavdil*—see below—in order to do *melachah* permitted on Yom Tov). According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>73</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.

## MOTZOEI SHABBOS, EVE OF 16 NISSAN

### Second Night of Pesach - 1 Day of the Omer

Before lighting Yom Tov candles or before performing any other *melachah* (activity that is prohibited on Shabbos but permissible during Yom Tov), recite *Maariv* and include *Vatodi'einu* that is effectively a *Havdalah* prayer. At the very least, recite *Baruch hamavdil bein kodesh l'kodesh*<sup>74</sup>

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72) Seeing that fasting is prohibited, and that there is an emphasis on celebrating with food and drink.

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

74) We say this now without Hashem's name, and again during the

before performing these activities.

### CANDLE LIGHTING

Light candles **after 8:19 pm**—having said *Baruch hamavdil*—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 flame before the start of Shabbos 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) *Shehechyanu*. 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

Do not warm the base of a candle to stick it to its holder. This is prohibited as a precaution, so that you will not come to directly smooth or straighten the bottom of the wax candle. Similarly, do not trim the bottom of a candle to insert it more easily into its holder. This would violate the prohibition of cutting to 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 cutting to size.

Technically, you may clean out a used candle holder on Yom Tov without fear of violating the prohibition of fixing an article on *Yom Tov*. Similarly, if using Neronim, you may clean a used glass holder from the metal disk 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

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*Havdalah* section of *Kiddush* **with** Hashem's name. Even if you mistakenly use Hashem's name before *Kiddush*, you do so again later.

used wax, charred wicks, or spent metal disks; these items may not be moved on Yom Tov. (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 except for great need.” It is prohibited to move them even when moved for the sake of food preparation.)

The solution, if you are using wax candles, is to take the holder over to the garbage (since the glass holder isn't *muktzah*—for reasons beyond the scope of this publication), and shake it out there so that the remnants of wax and wick fall directly into the garbage can. If it cannot be removed through shaking, or if you are using liquid wax candles and the spent disk has become stuck to the base of the glass holder so that it cannot be removed without prying it out with a knife or a similar 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*, using an item not normally used to remove it. The preferred solution is to think ahead (as mentioned in Friday's entry) and pour a small quantity of oil into the holder on *erev Yom Tov*, which would prevent the disk 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 shake its contents directly into the garbage.

### MAARIV & OMER

*Maariv* begins at the usual time on *motzoei Shabbos* with *Shir hama'alos*. The *Amidah* for the festivals (*shalosh regalim*) is recited. *Vatodi'einu* is added to the *Amidah*. If you forgot to recite this section, or made other omissions or errors associated with the *Amidah* or *Havdalah*, see the chart at the end of the booklet.

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*.

*Aleinu* is recited after the *Omer*.

**If you forget to count the *Omer*:** Count the following day, 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 Frierdiker 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.”

**Law of Redemption:** 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>75</sup>

### SEDER PREP

The two items on the Seder plate, the neckbone and the egg, represent the two offerings that are usually offered on Pesach—the *Korban Pesach* and the *chagigah*. When the Seder night coincides with *motzoei Shabbos*—as is the case tonight—the *Chagigah* is not offered. Nevertheless, both the neckbone and the egg are placed on the *ka'arah*.<sup>76</sup>

Tonight's *Seder* is identical to last night's in all its details, with the exception of the *motzoei Shabbos* changes (*Havdalah* and the wording of the final blessing in *Maggid*) and 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>77</sup> as follows:

“The (Frierdiker) 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’ ...

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

76) The reason for this is explained in the Alter Rebbe's *Shulchan Aruch* 473:23.

77) *Sichas Leil Beis d'Chag haPesach* 5711

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.”

### KIDDUSH & HAVDALAH

Tonight, *Kiddush* also contains *Havdalah*. *Kiddush* is recited in the following order: 1) *Askinu*; 2) *borei pri hagafen*; 3) *mekadesh yisrael vehazemanim*; 4) *borei me'orei ha'esh*; 5) *hamavdil bein kodesh l'kodesh*; 6) *Shehechianu*.

Someone who recited the various components of tonight's *Kiddush* in the incorrect order has nevertheless fulfilled their obligation—with one exception: the blessing of *mekadesh* must come after the blessing over wine; if that order was switched, repeat the blessing of *mekadesh*.

Women who customarily make *Kiddush* on the night of the *Seder*, should say the brachah on *Havdalah* and the candle as well.<sup>78</sup>

The blessing over spices is not recited.<sup>79</sup>

The Chabad custom is to simply gaze at the candles

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78) Since only the men say *Shehechianu*, it is proper for a woman to drink immediately after *Havdalah* is concluded, so they can answer *Amen* on the men's brachah. Regarding saying the brachah on the candle, see the Hebrew footnote.

79) See *Likkutei Sichos*, vol. 31, p. 191ff.

during *Havdalah* of Yom Tov, but not to draw two candles together, extend the fingernails close to the flames, nor to put out the candle with the wine—the last which is expressly forbidden on Yom Tov.

The final word of *Havdalah* is changed from *l'chol* to *l'kodesh*. If you mistakenly said *l'chol* or if you forgot to make *Havdalah* altogether, see the chart at the end of the booklet.

### MAGGID ON MOTZOEI SHABBOS

In the Haggadah, while reciting the blessing that ends *go'al Yisrael*, we substitute the regular *nusach* and say instead *min hapesachim umin hazevachim* not the other way around. The reason: “*min hazevachim*” refers to the *Chagigah* offering brought on *erev Pesach*, which is normally eaten before the *Korban Pesach* (*min hapesachim*) in order that we eat the *Korban Pesach* when satiated, but it is not offered when the night of Pesach coincides with *motzoei Shabbos*. When reversing the order, we intend that the words “*min hazevachim*” refer to the *Chagigah* offering brought subsequently on the day of Pesach.

### REDEMPTION-READY

The absence of the *Korban Chagigah* as occurs when the Seder is on *motzoei Shabbos* (as this year) is a strong positive lesson, says the Rebbe<sup>80</sup>: “Tonight, the law that the *Korban Pesach* needs to be eaten when satisfied is not relevant. This alludes to a *shleimus* (perfection) of the physical body that will occur in the future Era of Redemption, that we are presently better disposed to the revelations that will occur then ... Hashem should immediately relent, and the Rebbe will lead us in greeting Moshiach. *Acharon shel Pesach* approaches, which is, in the Rebbe’s own words, “Moshiach’s day,” the day on which the *Haftarah*, “And a shoot will emerge from the branch of Yishai,” is read. May it be Hashem’s will, that during these days which precede [the last day of Pesach], this prophecy will be fulfilled and the Rebbe, who is from the progeny of Yishai and the royal House of Dovid, will redeem us from this physical and spiritual Exile and lead us immediately to the Final Redemption.” At the conclusion of this talk, the Rebbe returned to his room and the Chassidim began to dance with great joy. After some time, the Rebbe entered the shul with a

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80) *Sichah* of 2nd Night of Pesach, 5711

Hagaddah and continued speaking in this vein.<sup>81</sup>

### BEFORE RETIRING

In a footnote to *Sefer Hasichos* 5750, the Rebbe notes<sup>82</sup> that “some are accustomed to read [the entire book of] *Shir Hashirim* at 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].)”

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

## SUNDAY, 16 NISSAN

### Second Day of Pesach

This week, the Chumash/Rashi studied daily as part of *Chitas* is Parshas *Acharei* (for the second time).

The latest time for reciting the morning *Shema* is **9:32 am**.

### TEFILLOS & KIDDUSH

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

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

Musaf is the same as yesterday's, but without the Shabbos additions. Also, *Tefillas Tal* is not repeated.

*Kiddush* is identical to the sections of yesterday's which are recited aloud (but without the Shabbos additions).

### 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

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81) See *ibid.* for the rest.

82) vol. 2, p. 664

is explained at length in *Likkutei Sichos*.<sup>83</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:** The *Korban Omer* is offered today.<sup>84</sup>

Since this is a Shemitah year, the *Omer* is cut from barley that sprouted this year as the aftergrowth of the sixth year—since the *Omer* must be sourced from new grain and no new seeding takes place this year.<sup>85</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.[is](http://www.ish.org.il)

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>86</sup>

**Minchah:** The *Amidah* for *shalosh regalim* is recited. If you made a mistake in the davening, see the chart at the end of the booklet.

Yom Tov ends at 8:21 pm.

## MOTZOEI YOM TOV, EVE OF 17 NISSAN

### First Night of Chol Hamoed - Two Days of the Omer

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83) vol. 3, p. 1016

84) 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 *Shtei 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.

85) See the Hebrew footnote for details and sources.

86) See the following *sichos* in *Sichos Kodesh: Erev Chag Hashavuot* 5743, *Shabbos Parshas Bamidbar* 5745, *Shabbos Parshas Kedoshim* 5746.



## 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 Haomer*, 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 *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*).

## CHOL HAMOED

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>87</sup>

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87) See *Ohrchos Chaim, Hilchos Chol Hamoed* 34. The same can be

## 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>88</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

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

88) 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*.

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.

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 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>89</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.

This Pesach, Chol Hamoed is weekdays all the way through. When the same occurred in 5731, the Rebbe said<sup>90</sup>: “This year, there are no activities (i.e., done for the enjoyment of Shabbos or Yom Tov) that exempt a person from Torah learning. This in itself is a directive on the strength of our obligation to study more intently.” At another point<sup>91</sup> the Rebbe specified to, “use these days of Pesach to add in both

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

90) *Sichas Shabbos Hagadol* 5731. See *Likkutei Sichos* vol. 7, pg. 266 & on.

91) *Yud-Alef Nissan* 5731, see *ibid.*, pg. 268

quality and quantity, especially on Chol Hamoed, when there is an obligation to ‘be occupied in Torah learning day and night, literally.’” There, the Rebbe connects this concept both to our status of standing “on the eve of the Final Geulah” and how it applies to women and girls, specifically.

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.

**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.

## MONDAY, 17 NISSAN

### First Day of Chol Hamoed - 2 Days of the Omer

The latest time for reciting the morning *Shema* is **9:31 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*<sup>93</sup>, *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

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

<sup>93</sup> Regarding reciting the brachah on *Hallel* when you half-*Hallel* is said, see [www.asktherav.com](http://www.asktherav.com) #2750

the *bimah* beside 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.

### MAKING UP SHEHECHIYANU

If you forgot to recite *Shehechyanu* 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.

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

## TUESDAY, 18 NISSAN

### Second 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 latest time for reciting the morning *Shema* is **9:31 am**.

The *tefillos* are the same as yesterday’s, with the exception of the Torah reading.

**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 three days by night or day), you may resume counting tonight with a blessing.

## WEDNESDAY, 19 NISSAN

### Third Day of Chol Hamoed - 4 days of the Omer

The latest time for reciting the morning *Shema* is **9:30 am**.

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

**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 three days by night or day), you may resume counting tonight with a blessing.

**Kinus Torah:** A *Kinus Torah* will be held in 770 today, after Maariv, at approximately 8:15pm. The Rabbanim, members of the Badatz, will participate in the *kinus*.

## THURSDAY, 20 NISSAN

### Fourth Day of Chol Hamoed - 5 Days of the Omer - Erev Shevi'i shel Pesach

The latest time for reciting the morning *Shema* is **9:29 am**.

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

### BLOOD TESTS TODAY

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 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.

**Ma'aser:** Since this is the year of Shemitah, in Eretz Yisrael, someone who did not deal with his *ma'aser* produce on *erev* Pesach must take care of them today. The Shelah states that it is appropriate to fully distribute any *ma'aser* money that may have accumulated.

### PREPARING FOR YOM TOV

Do not sit down to a meal after the tenth halachic hour of the day, from **4:18 pm**, so as not to ruin your appetite for tonight's Yom Tov meal.

For details concerning the preparation of *gebroks* recipes—such as *kneidlach* for the soup Friday night, see tomorrow's Shabbos Preparations entry.

### EIRUV TAVSHILIN

An *eiruv* becomes necessary when Yom Tov occurs on Thursday and Friday or on Friday and Shabbos. **Don't forget!** Many overlook this important requirement, causing themselves great difficulties. It is highly recommended to schedule a personal electronic reminder via cell phone, email, or other method.

Prepare an *Eiruv Tavshilin* as described below. For more details, see the Alter Rebbe's *Shulchan Aruch* 527.

Even if you do not intend to cook food for Shabbos during Yom Tov you must nevertheless prepare an *Eiruv Tavshilin* and recite the appropriate blessing over it in order to be permitted to light Shabbos candles while it is still Yom Tov.<sup>94</sup> Without an *Eiruv Tavshilin*, you may not light candles during Yom Tov for the sake of the approaching Shabbos.

If you are being hosted as a guest during Yom Tov, ask a *Rav* regarding the permissibility of relying on your host's *Eiruv Tavshilin*.<sup>95</sup>

#### How do I establish an *eiruv*?

On *erev Yom Tov*, take: (1) a matzah (the size of *kebeitza*, the volume that would fit into two small matchboxes),

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94) All authorities concur to this law, as stated by *Magen Avraham* and the Alter Rebbe.

95) We discussed this at length in ----*B'asra D'rav*, issue 2.

that is benign set aside for Shabbos, and (2) a *choshuv* (presentable) prepared food such as fish or fowl (the size of *kezayis*, the volume that would fit into a small matchbox), and hand them both to a second person who will acquire the food on behalf of the entire community.

It is better that the second person not be a member of your own household. Even a non-family member who eats meals with you and is considered part of the family is preferable to an actual family member. You can also use your adult **married** son or daughter for this purpose, even if they still eat meals with your family. If no one but family members is available, you may designate your wife or an adult son or daughter who eats his or her meals at home with you.

When handing over the items, announce, “I hereby grant a share in this *eiruv* to whoever wishes to participate and depend on it.”

אני מזכה לכול-מי שרוצה לזכות ולסמוך על ערוב זה.

The second person acquires the food by raising it at least one *tefach* (3 to 3.5 inches). They then return it to you, and you recite the following:

(1) ברוך אתה א-דני א-להינו מלך העולם, אשר קדשנו במצותיו, וצונו על מצות ערוב

*Blessed ... Who has sanctified us with His commandments and commanded us concerning the mitzvah of eiruv.*

(2) *Through this, it shall be permissible for us to bake, cook, preserve the heat of a container of food, kindle a light, prepare and do all that is necessary on the holiday for Shabbos, for us and for all the Jews who dwell in this city.*”

Those who understand Aramaic, recite in the original:

בדין יהי שרא לנא לאפויי ולבשולי ולאטמוני ולאדלוקי שרגא ולתקנא ולמעבד כל-צרכנא מיומא טבא לשבתא לנא ולכל-ישראל הדרים בעיר הזאת.

The matzah and cooked food are now set aside to be used as part of *Seudas Shabbos*.

## EREV YOM TOV AFTERNOON

This year, remember to bring the matzah and wine needed for *Seudas Moshiach* to *shul* in advance, before Shabbos, either today or tomorrow (permitted on Yom Tov if you



made an Eruv Tavshilin).

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 Friediker Rebbe once revealed.<sup>96</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>97</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 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 **7:23 pm**, eighteen minutes before sunset. Only the blessing for the candles is recited,

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<sup>96</sup> *Sefer HaSichos* 5703, p. 85. See the continuation of that description, at great length.

<sup>97</sup> *Ibid.*, p. 87

and **not** *Shehechyanu*. Recite: *lehadlik ner shel Yom Tov*. If a mistake was made in the brachah, see the chart at the end of the booklet.

## THURSDAY NIGHT, EVE OF 21 NISSAN

### Shevi'i shel Pesach - Six 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>98</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: “*Shvi'i shel Pesach* is the Rosh Hashanah of self-sacrifice.”

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 the *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 Haomer* (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 v'haZemanim*. The blessing of *Shehechyanu* is **not** recited.

The Rebbe revealed that although *Shehechyanu* is not recited on the final days of Pesach, the Chabad Rebbeim would make a point of mentioning the blessing through actively discussing its absence on these days.<sup>99</sup>

98) *Yeshayah* 52:10

99) *Sichas Acharon shel Pesach* 5743. For the significance of this blessing's

The matzah used for the *Eiruv Tavshilin* is kept aside until Shabbos; it is not used for *lechem mishneh* tonight (see the entry, *Lechem Mishneh* for tomorrow night.).

*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.

### 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>100</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*...” Someone who remains awake must engage in Torah study all night.

Unlike the eve of Shavuos, on which it is customary to remain awake all night and individually recite a prepared text (*Tikkun Leil Shavuos*), the Frierdiker Rebbe testified<sup>101</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 stand and pray with full concentration and alertness. 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.

### 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

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absence, see *Sichas Acharon shel Pesach* 5723 and *Likkutei Sichos*, vol. 37, p. 19, fn. 43.

100) *Sefer Hasichos* 5702, p. 100

101) *ibid.*

(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>102</sup>) is able to eat and drink without restriction.<sup>103</sup>

*Alos hashachar* (break of dawn) is at **4:39 am**.

## SHABBOS, 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 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 **5:14 am**.

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102) “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

103) See Hebrew footnotes for sources about eating and drinking when awake all night.

Although not ideal, someone who recited *Shema* after the break of dawn, **4:39 am** has fulfilled their obligation. The latest time for *Shema* this morning is at **9:28 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 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 **5:14 am** but before **9:28 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 **5:14 am**; the *Amidah* may commence after sunrise at **6:07 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.

The 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).

The *Haftorah*, “*Vayidaber David 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:** *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>104</sup>

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104) 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, 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.

## FRIDAY AFTERNOON

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*.

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

**Law of Redemption:** In the days of the *Beis Hamikdash*, the practice of *vidui ma'aser* (a declaration regarding the separation of *ma'aser*) would commence at Minchah time on *Shvi'i shel Pesach* in the fourth and seventh years of the Shemitah cycle.<sup>105</sup>

Do not sit down to a meal from the tenth halachic hour of the day onward, starting at **4:18 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>106</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 *pnimius haTorah*."

**Reminder!** On the way back from *tahaluchah*, it is forbidden to carry anything through the streets because Shabbos has already begun.

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105) See Hebrew for sources on this procedure.

106) *Sefer HaSichos* 5751

## PREPARATIONS FOR SHABBOS

All foods that are being cooked for Shabbos must be completed well in advance of Shabbos, so that they could be eaten today if necessary—on *erev Shabbos*. Otherwise, it is forbidden to prepare for Shabbos during Yom Tov.

The *Eiruv Tavshilin* only facilitates food preparation, including washing dishes and the like, and even lighting the candles. But it does not allow other preparations such as folding a *tallis* or preparing a *sefer Torah* on Yom Tov for Shabbos.

Immersing in a *mikveh* on Yom Tov for the sake of the approaching Shabbos is a matter of much debate. Note the statement in *Hemshech Tof-Reish-Samech-Vav*: “Similarly, immersion in a *mikveh* is necessary to proceed from the sanctity of Yom Tov to the sanctity of Shabbos, as is recorded in the writings of the Arizal.”

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 when Yom Tov precedes Shabbos and items may have been carried during Yom Tov.

## COOKING GEBROKS

It is reported that the Chabad Rebbeim were accustomed to eat *kneidelach* even when the last day of Pesach coincided with Shabbos. Of course, it is only permitted to prepare them today if an *Eiruv Tavshilin* was made. Obviously, precautions must be taken that no one should inadvertently eat them before *Acharon shel Pesach*. Likewise, take care that dishes and pots that were used for preparing the *kneidlach* are not used afterwards for other foods that will be eaten before *Acharon shel Pesach*.

**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.

## LIGHTING CANDLES

**Candle lighting is at 7:24 pm**, eighteen minutes before sunset.

The candles must be lit using a pre-existing flame. See



above (“Second Night of Pesach”) for more details on how to prepare the candles to light tonight.

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

## FRIDAY NIGHT, EVE OF 22 NISSAN

### Acharon Shel Pesach - 7 days of the Omer

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.”

### MAARIV

*Kabbalas Shabbos* begins with *Mizmor l’David*. In *Lecha dodi*, the text is altered from *b’rinah uv’tzahalah* to read: *b’simchah uv’tzahalah*. *Lecha dodi* is followed, as on a usual Shabbos, with *Mizmor shir*, *Hashem malach*; and *Kegavna*.

In Maariv, the *Amidah* for *shalosh regalim* is recited with the additions for Shabbos. If you forgot to include Shabbos or made another mistake with the wording of the *Amidah*, see the chart at the end of the booklet.

As on a regular Shabbos, the *Amidah* is followed by *Vayechulu*, *Me’ein shalosh*, *Kaddish tiskabel*, *mizmor l’Dovid*, *chatzi Kaddish*, and *Barchu*. Then *Sefiras Haomer* (Seven days, which is one week.), *Aleinu*, and *Kaddish yasom*. It is **not** followed by *Hallel* as on the first two nights of Pesach.

After concluding davening, we wish each other, “*Gut Shabbos, Gut Yom Tov!*”

The Shabbos preparations for *kiddush* are recited quietly. They are: *Shalom aleichem*; *Eishes chayil*; *Mizmor l’Dovid*; and *Da hi se’udasa*.<sup>107</sup>

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107) See note on this subject in the entry for Kiddush at the first Seder.

## KIDDUSH

*Kiddush* begins with *Askinu* for Yom Tov followed by *Yom hashishi*. Then *borei pri hagafen*. In the next section, the references to Shabbos are added, and the concluding blessing reads: *mekadesh hashabbos veyisrael vehazemanim*. The blessing of *Shehechianu* is **not** recited.

For the laws that apply in case of error, see the chart at the end of the booklet.

*Havdalah* is **not** recited when proceeding from Yom Tov to Shabbos, because the sanctity of Shabbos is greater.

## LECHEM MISHNEH

It is best to wait until one of the Shabbos meals to eat the matzah used in the *Eiruv Tavshilin*, because it is appropriate to reuse an item used for a mitzvah to perform another mitzvah. Some wait until the third meal of Shabbos, which in this case is *Seudas Moshiach*. They use the matzah as *lechem mishnah* for the first two meals of Shabbos. It is obvious that the same would apply to the food used in the *eiruv*.

## GEBROKS

It is Chabad custom to eat *gebros*—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>108</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.

When soaking your matzah on Shabbos, you must remain aware of the restrictions associated with combining matzah, a baked food, with soup or another hot liquid. Even if the broth or sauce is in a *kli sheini* (removed from its cooking pot in a secondary dish), we take the precaution to wait to add matzah until the liquid is no longer *yad soledes bo* (uncomfortably hot).<sup>109</sup>

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108) *Likkutei Sichos*, vol. 22, p. 31. See there at length for the explanation of this practice.

109) It is good to be stringent in adding matzah even to a very hot *kli shlishi*. However, if matzah was already added, even to a *kli rishon* (the original pot), it may be eaten.

## BIRCHAS HAMAZON

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

In *Birchas Hamazon*, *Retzei* is recited for Shabbos, followed with *ya'aleh veyavo* for Yom Tov. If you forgot *Retzei* or *ya'aleh veyavo*, see the chart at the end of the booklet..

During *Birchas Hamazon*, recite the *Harachamans* for Shabbos, and Yom Tov.

## SHABBOS KODESH, 22 NISSAN

### Acharon Shel Pesach - 7 Days of the Omer - Moshiach's Day

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

### SHACHARIS

Shacharis is identical to yesterday's, with additions for Shabbos.

It is not the Chabad custom to read *Shir HaShirim* as a congregation, nor is it customary to read it individually, at home or in *shul*.<sup>110</sup>

Two *sifrei Torah* are read. When the *aron* is opened, *Yud-gimmel Middos* and *Ribbono shel Olam* are not recited as it is Shabbos.

This year, seven men are called to the first *sefer Torah* (*Aseir t'aseir*), followed by *maftir* in the second *sefer Torah* (*vehikravtem*), the *Haftorah*, and *Yekum purkan* (for Shabbos).

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

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110) In many communities, it is the custom to recite *Shir HaShirim* on Shabbos Chol Hamoed, or when there is no intermediate Shabbos, on *Acharon shel Pesach* (as is the calendar configuration this year).

Shabbos and of *Chag Hapesach*. The concluding blessing ends with *mekadesh hashabbos veyisrael vehazemanim*. For the laws regarding an error, see the chart at the end of the booklet.

After reading the *Haftorah*, recite *Yekum purkan*.

### YIZKOR & MUSAF

*Yizkor* is recited, followed by *Av Harachamim*. *Av Harachamim* may be recited even by those who do not recite *Yizkor*.<sup>111</sup> The prayers continue with *Ashrei* and then the *sifrei Torah* are returned to the *aron*.

During Musaf, the *Amidah* for *shalosh regalim* is recited. The sections *Atah vechartanu* and *Umip'nei chatoeinu* are recited with the Shabbos additions. As a rule, it is necessary to mention Shabbos *before* mentioning the special occasion. Pay attention to the order of the words, and recite *vatitein lanu...ess yom haShabbos hazeh, v'ess yom chag hamatzos hazeh...* and further, *v'ess musfei yom haShabbos hazeh, v'yom chag hamatzos hazeh...* Similarly, the verses of *musaf* offerings are *uv'yom haShabbos* and then *uvachamisha asar*—followed by *uminchasam v'niskeihem*. Recite *yismechu v'malchuseha* for Shabbos and eventually conclude with the blessing: *mekadesh hashabbos veyisrael vehazemanim*.

The laws that apply when one errs in the *Amidah* are discussed in the chart at the end of the booklet.

The Frierdiker Rebbe instructed that *Velakachta soles* be recited on a Shabbos that coincides with Yom Tov. This is followed by the *Sheish Zechiros*.

**Law of Redemption:** The families of the *Kohanim* were divided into twenty-four divisions (*mishmaros*) to rotate their service in the *Beis Hamikdash*. When Yom Tov or Chol Hamoed coincides with Shabbos, the *Lechem Hapanim* is divided equally among all the members of all the *mishmaros*, and not only those

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111) Regarding *Av Harachamim*, the Rebbe notes that it is up to each individual who is not reciting *Yizkor* to decide whether he desires to recite *Av Harachamim* or not. The prayer is a form of *yizkor* (remembrance) for the general community, which is why it is usually not recited during special days when *Tachanun* is not recited. However, since individuals do recite *Yizkor* today, and the *Yizkor* service includes this prayer, it is therefore acceptable for those not reciting *Yizkor* to recite this prayer as well.

assigned to that particular week.

The *Lechem Hapanim* is distributed on Pesach as well. Called “challos-matzos” it is chametz-free year-round.

## KIDDUSH

*Luach Colel Chabad* states that *mizmor l’Dovid* until *vayekadesheihu* (for Shabbos) is recited in an undertone before *Kiddush*. This is followed by *Askinu se’udasa* (the *Yom Tov* version); *Eileh mo’adei*; and *borei pri hagafen*.

It is stated in *Luach Hayom Yom* and also in *Sefer HaMinhagim Chabad*,<sup>112</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>113</sup>

**Bentching:** The text of *Birchas Hamazon* is as of last night.

During *Minchah*, since it is Shabbos, we recite *Va’ani tefilasi*<sup>114</sup>. The beginning of *Parshas Acharei* is read.

The *Amidah* is for *shalosh regalim* (*Chag Hamatzos*), but with the Shabbos additions. *Tzid’kasecha* is not recited.<sup>115</sup>

It is not customary to read *Pirkei Avos* until the first Shabbos after Pesach.

**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*).

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112) p. 43

113) For the Rebbe’s explanation, see *Roshei Devarim Seudas Leil Shevi’i shel Pesach* 5729.

114) Seeing that fasting is prohibited, and that there is an emphasis on celebrating with food and drink.

115) For an analysis of the phrase “*shabbasos kodshecha veyanuchu vam*” in the *Yom Tov Amidah*, see Hebrew footnote.

## 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, whereby the students of Tomchei Temimim would 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>116</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>117</sup>."

## THE MATZAH

For *Seudas Moshiach*, it is customary to wash hands before sunset and eat at least a *kebeizah* of matzah, 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. 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*

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116) *Likkutei Sichos*, vol. 4, p. 1299

117) For the significance of this practice's introduction specifically in the year 5666, see *Likkutei Sichos*, vol. 7, p. 277.

*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>118</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 the final day of Pesach)—meaning the Redemption in its literal sense, ‘below ten *tefachim*!’”

The footnote on the maamar records:<sup>119</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>120</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!”

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118) *V’hecherim* 5749—*Sefer HaMaamarim Melukat*, vol. 3, pp. 128-129

119) *Ibid.*, fn. 20

120) *Likkutei Sichos*, vol. 7, p. 274

## 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 it is stated, ‘Then our mouths will be filled with laughter.’ We also witnessed this conduct on the part of the (Frierdiker) 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 HaArizal*, 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>121</sup>

## DANCING WITH MOSHIACH

During the *farbrengen* on *Acharon shel Pesach* 5712 (as recorded in the *hanachah*), the Rebbe announced:

“The[Frierdiker]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 szuritzi chlopszi!* First sing the Alter Rebbe’s *niggun*, then sing *Nye szuritzi chlopszi*. (As is known, the [Frierdiker] Rebbe would sometimes first sing the Alter Rebbe’s *niggun* and then *Nye szuritzi chlopszi*, and sometimes *Nye szuritzi chlopszi* came first, followed by the Alter Rebbe’s *niggun*.) And with this *niggun* of *Nye szuritzi chlopszi*, let them dance Moshiach’s *tantz!*”

At that point in the *farbrengen*, the Rebbe instructed the *Chassidim* to sing “a lively *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>122</sup> higher

121) *Hanachah* of *Sichas Acharon shel Pesach* 5713

122) *Yeshayahu* 52:13



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>123</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

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123) *Sichas Acharon Shel Pesach* 5744

Torah of this date is truly unique, the actual date became equally superior. Therefore, its *maamarim* are independent, not necessarily 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>124</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 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>125</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 *Retzei* and *ya’aleh veyavo*, with the mention of *Chag Hamatzos*, are recited. The exception to this is if Maariv or *Havdalah* were said during the meal—in that case, the *bentching* is the regular weekday recitation.

### Yom Tov ends at 8:28 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.

124) *ibid.*

125) This concept is explained in *Likkutei Sichos*, vol. 22, p. 36, based on *Sichas Acharon shel Pesach 5727* and other talks.

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. As this year it is also *motzaei Shabbos*, we also recite the blessings on the spices and the flame followed by *Veyiten lecha*.

As for the significance of *Melava Malka* following *Seudas Moshiach*, see *sichah* of *Acharon shel Pesach* 5748.

## SUNDAY, NISSAN 23

### Isru Chag Pesach - 8 Days of the Omer

This week, the Chumash/Rashi studied daily as part of *Chitas* is the same as last week and two weeks ago—Parashas Acharei (for the third time).

**Law of Redemption:** 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:

ברוך אתה ה' א-ל-לקינו מלך העולם שלא חסר בעולמו כלום וברא בו  
בריות טובות ואילנות טובות ליהנות בהם בני אדם.

### 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 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, however, 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>126</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 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. 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>127</sup>

## KINUS TORAH

In a Farbrengen on the second day of Shavuos, the Rebbe said:<sup>128</sup>

"The custom has been established over a number of years and in numerous locations to arrange a *Kinus Torah* following and in close proximity to all of the three major festivals [Pesach, Shavuos, and Sukkos]... We should strive to publicize this custom wherever it has not yet been

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126) Tehillim 118

127) The *Baal Terumas Hadeshen* would not eat breakfast until his *Yizkor* pledge was sent to the *tzedakah* collector.

128) Second Farbrengen 5749—*Hisvaduyos* p. 294

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 Hertzel relates: In the year 5726, I stood outside the entrance to 770 together with my father-in-law *HaRav* Yaakov Freidman while a *Kinus Torah* was underway on *Isru Chag Shavuos*. 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 *Shavuos*, *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*?”

### 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 *Shehechiyanu* blessing on new fruit or clothes, except on Shabbos and Lag B’omer.<sup>129</sup> This

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<sup>129</sup> In other communities, it varies which new items are included in this practice.

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>130</sup> that “the (Friediker) Rebbe was accustomed to bless people with *ahgezuntenzummer* (“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!**

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130) As recorded in the *hanachah* to *Sichas Shabbos Parshas Acharei* 5711

## CHUMROS ON PESACH

# Q&AS PART II

**MARA D'ASRA AND CHAVER HABADATZ OF CROWN  
HEIGHTS HORAV YOSEF Y. BRAUN SHLITA**

**Interview by Mrs. Chana Shloush of the N'shei Chabad  
Newsletter**

**WHAT ARE THE BASIC CHABAD MINHAGIM  
FOR PESACH, IN CONTRADISTINCTION TO  
CHUMROS/HIDDURIM?**

We do not eat matzah shruyah – wet matzah, or gebrochts. Chassidim in general keep this custom, dating back to the time of the Maggid of Mezeritch, and some non-chassidim do, as well. The Alter Rebbe wrote a lengthy teshuvah explaining the halachic rationale for this chumra. In the Haggadah, our Rebbe says that we not only avoid wet matzah, but we keep the matzah covered at the table while eating. This is the source for the matzah tash (holder) of cloth, paper or plastic (ziplock bag). Another option not mentioned by the Rebbe: Some people move their chairs away from the table while eating matzah, rather than covering it. Before we pour water into a container, we check to make sure that no matzah crumbs are in that vessel. We do not pass our wet fingers over our lips during mayim acharonim in order to avoid wetting any remaining matzah crumbs. There is a halachic dispute as to whether machine-made matzah is permissible, and many poskim maintain that it is not. The Chabad position is to follow those poskim and eat only handmade matzah, not machine-made matzah. Chabad chassidim follow those poskim who have forbidden the use of Pesachdike mashkeh. In the Haggadah, the Rebbe notes that according to our custom, two ingredients of the original charoses – cinnamon and ginger – were dropped due to a concern over chometz. If an individual harvests his own and personally ascertains that it is chometz-free, these ingredients would probably be permissible on Pesach.



## WHAT, EXACTLY, IS CONSIDERED WET MATZAH?

In a teshuvah of the Alter Rebbe – who was one of the very first poskim to discuss matzah shruyah – he specifies that matzah shruyah is defined as matzah that came in contact with water. In the case of mei peiros, fruit juice, the Alter Rebbe writes, “Peshitah,” it is obvious that we don’t have to be machmir at all. The Rebbe in his commentary on the Haggadah also writes that shruyah applies only to matzah that came in contact with water, or with liquids that contain water. The Rebbe Rashab was so strict regarding matzah shruyah that he would only use a spoon and not use a fork at all on Pesach (in case the matzah that was in his mouth came in contact with the fork!), and he wiped his mouth after every bite. A possible explanation for this is because it is relatively easy to know that a spoon is 100 percent clean, but a fork is much harder to clean perfectly. Even so, he hardly ate soup on Pesach out of concern over matzah shruyah. Yet we know the Rebbe Rashab ate matzah with milk. The expression used in the Frierdiker Rebbe’s sichos is “shmurah milk”, i.e. milk which has been watched from the time of milking to ascertain that it contains no water. Today, many people will not eat matzah with milk or other liquids because they can’t be sure no water was mixed into the liquid. Some won’t even eat matzah with food that they know with certainty is water-free, not to confuse their children and families, or they don’t want matzah on the table altogether. Likewise, some might have a family minhag to follow the view of those poskim who are equally stringent regarding shruyah with mei peiros, fruit juice, as with water. Thus, there is room for the chumra of not wetting matzah with other, water-free liquids. Regarding the chinuch of children, the Rebbe distinguishes between machine-made matzah and wet matzah. He says never to give machine-made matzah to children, whereas he permits wet matzah for them. Nonetheless, as mentioned elsewhere in sichos, children who have already reached the age of chinuch should also be educated not to eat wet matzah.

## SO, AVOCADO AND FRESH LEMON JUICE MAY BE EATEN WITH MATZAH?

One may do so if one is careful that the knife has no

water on it. One would want the plate and knife to be of disposable plastic in order to avoid issues with washing them afterwards. Remember that not everyone is capable of being cautious in this area.

IF ONE USED REAL (NOT DISPOSABLE) PLATES AT THE TABLE, MUST THEY BE TAKEN TO THE SINK ONE BY ONE IN ORDER TO AVOID *GEBROKTS*, OR MAY THEY BE STACKED ONE ON TOP OF ANOTHER?

There is no official Chabad custom regarding stacking plates. Some people who are exceedingly machmir about matzah shruyah –and have a particular family minhag about this – might avoid stacking.

WHAT IS THE CHABAD *MINHAG* REGARDING BOILING SUGAR?

Not eating sugar on Pesach is a custom of the Rebbeim, and not all their chassidim took it upon themselves. In fact, the Rebbe Rashab was unhappy when others imitated him in this matter. The original source for this chumra is a din in Shulchan Aruch that one shouldn't eat sugar on Pesach due to a concern – which was relevant in those days – of a mix-up with flour. However, there are many poskim who state clearly that sugar which was made in a manner which is kosher for Pesach is permissible. Nonetheless, our Rebbeim have decided to adopt this chumra (not eating any sugar on Pesach) even nowadays. While we can never know their true reason, it should be noted that some respected Halachic sources also mention such a chumra even nowadays.

There are also other circles where sugar wouldn't be used on Pesach even with a Pesach hechsher. When our Rebbe was asked directly why this custom wasn't incorporated in Sefer Haminhagim, he replied (among other explanations) that he was unsure whether this custom of the Rebbeim is a custom for everyone. The Rebbe explained that if one makes sure that the sugar is permissible to use for Pesach, one should be allowed to use it. Others boil the sugar with water before Pesach, which is a custom in some families and not mentioned in sources as an official Chabad custom. Still others avoid sugar altogether, as per the custom of the Rebbeim. The reasoning behind boiling

sugar is as follows: Chometz may be nullified before Pesach in certain specific circumstances (beyond the scope of this interview), whereas during Pesach it can never be nullified. If a cracker or chometzdik matzah has been inadvertently mixed with many pieces of matzah before Pesach (referred to as a mixture of yavesh b'yavesh), it would never be completely nullified because when Pesach arrives the bread will always, as it were, stand on its own and announce, "I'm here." This concept is called in halachah chozer v'neur (it has reawakened). There is a second type of mixture addressed in halachah called lach b'lach, referring to ingredients mixed together wherein the chometz and Pesach-permissible ingredient are totally indistinguishable from one another forever. In this case, the chometz ingredient has become totally nullified (b'shishim, i.e. the chometz ingredient comprises 1.6% or less in the mixture) before Pesach, as it will never stand alone as a chometz item. It is for this reason that matzos are baked always before Pesach; just in case there is some wheat which has sprouted (rendering some of the flour chometz) it will become nullified when all the flour is mixed together as one unit in the baked matzah. Back to our case of sugar, once sugar (prechecked for chometz) is combined and boiled with water, even if there were a miniscule grain of chometz in the sugar, it would never again be distinct from the permissible ingredients. Any possible minute amount of chometz in such a mixture may be nullified l'chatchilah before Pesach. In his Shulchan Aruch, the Alter Rebbe says regarding real chometz in a mixture that has been fused into a single entity and totally nullified (lach b'lach), that if one wishes, they may be machmir not to rely on the nullification of chometz, even though it is lach b'lach, but not to be machmir with others on this. Bottom line, there is no formal Lubavitch custom regarding sugar on Pesach.

## IS PEELING ALL FRUITS AND VEGETABLES A CHABAD MINHAG?

There is no known halachic source for peeling fruits. Nonetheless, this is an accepted custom among chassidim and many others. It is no different than not using food that touched the floor (explained below). The minhag could be seen as more relevant nowadays when many fruit are sprayed. Whatever fruits and vegetables we cannot peel,

we do not use. Indeed, contemporary poskim state that even in the year of shmittah where one may not waste any part of the shmittah fruit, one may dispose of edible peels on Pesach.

### CAN THE RAV EXPLAIN THE CUSTOM OF SOME TO USE SEPARATE KNIVES FOR PEELING AND CUTTING AND TO KEEP THESE AWAY FROM OTHER KITCHEN UTENSILS?

This is similar to the minhag of having a separate pot for eggs (mentioned in Eshel Avrohom), since they are cooked in their peels. However, I don't know if this can be fully explained, as the peeling knife usually ends up touching the actual fruit anyway. Nonetheless, if one has a mesorah of this minhag, it shouldn't be disregarded, as there were Gedolei Yisroel who practiced it. It could be that the idea was to aid in establishing a clear distinction between the peels and the fruit.

### LETTUCE CANNOT BE PEELED, BUT SINCE WE DO EAT ROMAINE LETTUCE AT THE SEDER (WASHED, CHECKED AND DRIED), CAN WE ALSO EAT IT AT THE MEALS (ALSO WASHED AND CHECKED) IN SALADS? IF NOT, WHY NOT?

Technically, it is permissible to have a salad made from the checked Romaine lettuce as long as the outer leaves have been removed. This is a question of family minhag. (Parenthetically, it should be noted that a bigger issue than the fact that it can't be peeled is the real concern of bugs in the lettuce. If the lettuce is not checked properly it can be the cause of many serious Torah prohibitions both on Pesach and at other times.) The fact that we eat lettuce at the seder is not a contradiction to those following the minhag of not eating lettuce on Pesach; at the seder, it's a mitzvah of seder. Similarly, there were great tzadikim who avoided matzah as much as possible on Pesach (after all, the biggest concern for chometz exists with matzah!), though many poskim advised against this chumra. However, no one would consider avoiding eating matzah at the seder. It is worthwhile to note that people sometimes contradict themselves in a different way regarding the peeling custom.

They peel all fruits and vegetables in their homes, even for cooking, before Pesach, yet they drink wine and grape juice or other juices made of unpeeled fruit. (Yes, juices made of peeled fruit do exist.) The point is not to stop peeling fruit on Pesach: the point is to avoid being critical of others, because there is nothing wrong according to the strict halachah with peels on Pesach.

### WHAT IS THE REASON SOME PEOPLE ONLY EAT PEELABLE FRUITS AND VEGETABLES THAT WERE AVAILABLE IN RUSSIA IN THE 1930'S?

To label the custom this way is an old joke; the practice has nothing to do with life in Russia. The reason some limit themselves to potatoes, yams, beets, carrots, onions, lemons, apples, bananas, oranges and pears (did I leave anything out?) on Pesach is because certain people hold a very broad definition of, and fervent wish to avoid, kitniyos. Some definitions are quite extreme. There is a machlokes as to whether coffee and cocoa are kitniyos. The Pri Megadim mentions those who had a minhag not to eat potatoes and the Chayei Adam actually forbade potatoes, categorizing them as kitniyos. However, Klal Yisroel has long settled this issue in favor of potatoes. A modern-day machlokes over cottonseed exists, but most authorities rule that there is no question of kitniyos in cottonseed oil. Some people became so extreme that if a vegetable or fruit contains many seeds, they removed it from their Pesach shopping list. However, the halachic definition of kitniyos (in the Alter Rebbe's Shulchan Aruch) does not rule out any of the above foods. Nonetheless, there happens to be some truth to the joke. The Belzer Rebbe, Reb Aron, wouldn't eat cucumbers on Pesach because his ancestors didn't eat them. He explained that since even a minute amount of chometz is forbidden, we need extra siyata d'Shmaya. "Whereas for the potatoes my ancestors already davened, this needs new tefillos; thus, I'd rather go on the paved road." However, the Belzer Rebbe also didn't fly on airplanes for the same reason...

The Tzemach Tzedek said not to eat radishes on Pesach, without giving a reason. There is an ancient minhag not to eat garlic on Pesach; the Pri Megadim writes that he does not know the reason for it. In his Shulchan Aruch, the Alter Rebbe brings a case where garlic is used on Pesach, and

from the context we can perhaps infer that the Alter Rebbe had no problem with its use. Some have testified that in the city of Lubavitch garlic was used on Pesach. Nevertheless, there are many Lubavitchers who do not use garlic on Pesach.

IF FOOD IS DROPPED ON THE FLOOR, MAY IT BE WASHED AND USED? WHEN MY BEST FOUR PEELERS FALL ON THE FLOOR, DO I REALLY NEED TO WAIT UNTIL NEXT YEAR TO USE THEM AGAIN?

A common but not official Chabad minhag (practiced by many others as well) is not to use any food that touches the floor. The same applies to utensils as well. If necessary, one may wash and immediately use a utensil that fell on the floor. This does not present a halachic problem. However, common custom is to put away the utensils until the following year. While this custom is not mentioned outright in halachah, some narrow support can be found in respected Halachic sources, and it's very similar to the minhag of peeling vegetables and fruits.

WHAT IS THE *HALACHAH* IF I MARRY A MAN WITH FEWER *CHUMROS* THAN I WAS RAISED WITH? DO I HAVE TO KEEP MY *CHUMROS* FROM MY PARENTS' HOUSE, OR CAN I DROP THEM? WHAT IF I MARRY SOMEONE WITH MORE *CHUMROS*, AND HE DOESN'T WANT TO MOVE IN TO MY PARENTS' HOUSE FOR YOM TOV BECAUSE THAT WOULD MEAN DROPPING HIS *CHUMROS*?

Virtually all poskim agree that the woman follows her husband's chumros after the wedding, whether they are more lenient or more strict than the way she was raised. If the husband is less strict than the wife's family, the wife is permitted to keep the chumros from her parents' home if her husband does not mind. If there is any conflict, one should get advice from an experienced Rav or mashpia. Regarding chumros, the effect on sholom bayis must be taken into consideration. A family can fall apart chas v'sholom because of a couple's lack of respect and appreciation for each other, not because of religious

differences. However, it should be pointed out that this is being written for a women's magazine. Any man reading this should think carefully and consult with a mashpia or Rav before insisting that his wife add chumros that he was raised with. 1) Is it a real minhag with a sound basis? 2) Is it going to make his wife "call out to Hashem because of the work"? 3) Is he presenting it to her as a suggestion with room for her input, i.e. not "I insist," but rather, "This is really important for me, I hope it won't be too difficult for you"? 4) Is he sure that he is as strict and demanding on himself as he is on his wife? Some people have a family hiddur not to use dish soap on Pesach, only salt water mixed with lemon juice. A husband who wishes to incorporate this hiddur might consider offering to wash the dishes and pots himself.

#### DO I NEED TO BUY BRAND NEW SIDDIRIM EVERY YEAR FOR PESACH?

There is no need to buy new siddurim each year for Pesach, so long as last year's Pesach siddurim were stored away from the chometz. You may also use siddurim that were not stored away if they were never used by the table throughout the year and have been checked to ensure that they are totally clean from chometz. It should be noted however that the Rebbe once spoke (Sefer Hasichos 5748 I:343) about buying the children new siddurim for Yom Tov, to make them happy.

#### REGARDING BUYING FRUITS, VEGETABLES, OR MEAT ON CHOL HAMOED: IF THE ITEM IS PURCHASED FROM A LOCAL FRUM STORE WHOSE OWNER SOLD HIS *CHOMETZ* PROPERLY BEFORE PESACH, IS THERE ANY POTENTIAL PROBLEM IN BUYING THERE?

There is certainly no halachic problem in buying things that are needed for Yom Tov - for example, a bag of potatoes, or clothing an adult needs to wear on Yom Tov - if there is no chometz in the store. The Rebbe Rashab once needed to buy certain materials for medical purposes to use on Pesach, and he requested that they be purchased before Pesach from a store which contained no chometz. This was

his personal conduct. Some people will not buy these items in a store in which there is actual chometz, even if it has been sold properly. Nevertheless, according to halachah, it is permissible to buy items needed for Yom Tov on Chol Hamoed from a store owner who has sold his chometz properly. (According to the laws of Chol Hamoed, shopping for items not needed for Yom Tov is highly questionable altogether.)

#### IF CLOTHING HAS BEEN WASHED IN DETERGENT OR DRY CLEANED, DO POCKETS NEED TO BE CHECKED BEFORE PESACH?

There is no need to check the pockets of clothing which has been washed in soap or dry cleaned before Pesach (rendering all possible chometz inedible). This only applies to clothing which was not worn afterwards, so that there wasn't a chance to put fresh chometz into the pockets after cleaning.

#### IN WHAT CASES MAY I DO LAUNDRY DURING CHOL HAMOED? SOME DON'T AT ALL, BUT I CAN'T AFFORD TO BUY 8-9 YOM TOV OUTFITS FOR MY CHILDREN. THE CLOTHING THEY WEAR TO THE SEDORIM, AND ON CHOL HAMOED, GETS DIRTY?

The Torah mandates that we wash ourselves and our clothing before Yom Tov so that we should be clean and fresh for the holiday, and not in a state of "menuval," i.e. filthy and contemptible. Shulchan Aruch forbids doing laundry on Chol Hamoed, even if done by a non-Jew, in order that we should be extra particular to enter Yom Tov with fresh, clean clothing. The exceptions include clothing for small children who soil themselves very often: one may do any amount of laundry for them, as there is no limit to how many changes of clothing they will need in a day. For older children who soil themselves but not as frequently, one may only wash what they need to wear right now, not what might be needed in a few days. One must wash only what is immediately needed at the time it is needed. There is no reason to buy 8-9 outfits for each child in order to avoid doing laundry for them. For an adult, however, it



is preferable to buy new clothing on Chol Hamoed rather than to resort to washing dirty clothing.

IS IT IMPORTANT FOR GIRLS AND WOMEN TO WEAR YOM TOV CLOTHING, RATHER THAN ROBES, AT THE SEDORIM? DURING THE WEEK I ALWAYS WEAR AN APRON, AND ON SHABBOS A DARK ROBE, BECAUSE EVERY TIME I AM AROUND FOOD, MY CLOTHES GET DIRTY. AM I GIVING SUFFICIENT KAVOD TO YOM TOV?

As long as the robes are appropriate for Yom Tov and are totally tzniusdik, there is no problem for women and girls to wear robes to the sedarim and in the house. Tznius and Yom Tov suitability are high priorities for women's clothing at home. There is no halachah that one must wear outdoor clothing in the house on Shabbos and Yom Tov.

SHAMPOOS, MAKEUP, VITAMINS: IS IT REALLY PERMISSIBLE TO USE ONLY THOSE IN THE "LIST"? WHY WOULD THEY BE *CHOMETZDIK*, SINCE THEY'RE NOT EDIBLE AT ALL?

According to halachah, if chometz is nifsal mei'achilas kelev (unfit for canine consumption) it is not considered chometz. Such chometz is considered, in the words of the Gemara, "mere dust." If it is fit for canine consumption, even though it is inedible for a human, it is no different than yeast which is specifically forbidden by the Torah on Pesach, since it has the ability to ferment bread. The definition, however, of nifsal is not that straightforward. The fact that contemporary norms render something inedible doesn't mean that halachah would treat it the same. Some things are considered in halachah fit for human consumption, though nowadays people would be repulsed by the thought of eating them. Many products, such as perfume, contain pure denatured alcohol. Some opinions consider denatured alcohol suitable for consumption, since some alcoholics would drink this with slight additions. Poskim also address the fact that in today's day and age it can be restored to regular drinkable alcohol through the addition of certain chemicals. However, it should be noted that some products cannot be reconstituted as drinkable

alcohol, especially products using completely denatured alcohol (CDA). Examples include nail polish, hand lotion, shoe polish and paint. Another consideration is the minority view that the exemption of nifsal applies only to items that are normally consumed, not an item that has initially been produced as a non-food item. Alternatively, since dogs would not consume even conventional drinkable alcohol, we should not apply the regular exemption of nifsal to alcohol, according to this view. All of this applies primarily to medications, cosmetics or toiletries that are in liquid form such as perfume, hair spray and deodorants. Another issue with perfume specifically: Some poskim are of the view that although the product itself is nifsal, it can't be classified as such, since the fragrance added to the base product is fit for consumption and the primary purpose of perfume is to exude a fragrance. While the consensus of Acharonim seems to be lenient about some of these issues, the common custom has been to follow the more stringent views regarding Pesach. It should be pointed out, however, that at times the alcohol contained in many products is from corn or synthetic (not from grain, therefore not a problem for Pesach).

### WHAT ABOUT THOSE WHO ARE MACHMIR EVEN WITH CREAMS AND SOAP CONTAINING CHOMETZ?

The fact that anointing can be considered a form of drinking is the basis for being machmir. For a variety of reasons which are beyond the scope of this interview, mainstream halachah doesn't recognize this issue as a legitimate concern. (Even if the hand-cream might touch Pesachdike food, it would also not be a serious issue, since the intention isn't to eat the inedible cream. The halachah, mentioned in the Alter Rebbe's Shulchan Aruch as well, is that one may use on Pesach ink which contains chometzdik beer since the ink was rendered inedible before the z'man on Erev Pesach. One need not be concerned with the fact that one might accidentally place the quill of ink in the mouth, as even so nothing would be wrong with that, since there is no actual intention to eat the chometz.) Nonetheless, Yisroel kedoshim heim, and a common minhag exists to be extra scrupulous in these issues. All agree that it is recommended to use a fresh stick of lipstick

for Pesach, since it is often inadvertently ingested when eating [chometz] food during the year and can come in contact with real edible chometz. Indeed, this applies to any items that are normally placed in the mouth such as a toothbrush used throughout the year. It is common practice to be machmir with all items that are taken orally, such as vitamins, natural remedies, mouthwash and toothpaste.

### DOES THIS MEAN THAT MEDICINE SHOULDN'T BE TAKEN UNLESS IT HAS BEEN VERIFIED TO BE CHOMETZ-FREE?

It depends. If an ingested medicine contains chometz but doesn't have a good taste, whenever possible, one should rather use an alternative medication which is chometz-free. If a chometz-free medication is not available, a sick person may take the medication, provided it has no good taste. However, flavored medications, chewable pills, or pleasant-tasting cough syrups are generally considered edible food and should not be taken on Pesach, unless one's life is in danger or may be in danger, or it has been determined that the medicine is chometz free. (Examples of potential sakanah include: abnormal blood pressure, heart condition, depression, a woman in active labor or within seven days after birth, or even regular infections.) Any medication taken on a regular basis for chronic conditions should not be discontinued on Pesach without first consulting with the doctor. It should be noted that individuals who are in a state of potential sakanah should not switch medications without express approval from one's Rav and from one's doctor. As a general rule, one should not refrain from taking any required medication even if it does contain chometz, without first consulting one's physician and Rav.

### REGARDING A PESACH PRODUCT I USE, SUCH AS DISH SOAP OR TOOTHPASTE, MUST I BUY THE JEWISH BRAND IF IT DOESN'T DO A GOOD CLEANING JOB OR IS DISTASTEFUL, WHEREAS THE NON-JEWISH, BUT CERTIFIED FOR PESACH, BRAND WORKS WELL?

This issue is relevant year-round. It is a mitzvah to support a fellow Jew unless his product is extremely expensive or

not practical. When it comes to Pesach, is the Jewish brand better to buy on Pesach – is it more kosher? Being that both brands are certified for Pesach, unless you know specific differences, it is difficult to say one is more kosher than the other and you are permitted to use the non-Jewish brand, if it's more convenient and more practical.

## HOW IMPORTANT IS IT TO USE ONLY SCHMALTZ AND DO WITHOUT OIL?

According to the Alter Rebbe's Shulchan Aruch, on Pesach one is permitted to use oil. The issues here are chumra and minhag. First, many people don't want to use any processed food. Regarding processed food, some only use the bare minimum, and some consider oil to be in the category of bare minimum. Also, take into account that some foods are more processed than others (more about this later). The Alter Rebbe's Shulchan Aruch states that oil made of kitniyos is forbidden. There is a debate whether, since kitniyos oil was forbidden, all nonkitniyos oil should be forbidden as well so that people will avoid confusing the two. The Alter Rebbe's Shulchan Aruch states clearly, in parentheses, that this is not the case. In America before the nesius, our Rebbe was asked which oil Anash use for Pesach. The Rebbe wrote in a telegram in English (reprinted and translated in Hebrew in Igros Kodesh XXI:96), "Anash use Nutola [name of a company] fat." Some have a tradition not to use oil, but we cannot say it is forbidden.

## IS IT IMPORTANT TO AVOID MILK AND DAIRY PRODUCTS ON PESACH?

Some avoid dairy on Pesach because of the processed foods issue. Additionally, there is a halachic discussion regarding milk from cows that ate chometz on Pesach, especially if they were milked within 24 hours of the time they ate chometz. Today this issue is usually not relevant because the milk we receive is from cows milked before Pesach. Furthermore, at many cholov Yisroel dairies, workers stop feeding the cows with chometz for a period of time before Pesach. Nevertheless, some people continue to keep the old minhagim despite technological changes today. As we said earlier, it is written in sichos that the Rebbe Rashab drank milk on Pesach.

## WHY DO SOME PEOPLE AVOID EATING PROCESSED FOOD ON PESACH? IS THIS CONNECTED WITH NOT EATING OUTSIDE ONE'S OWN HOME?

The custom not to eat in others' homes on Pesach is a minhag mentioned in many sources, including the writings of the Sefardi ga'on, Rabbi Chaim Palaggi (who passed away over 150 years ago). Some link this with the korban Pesach where only "members" who were "subscribed" in advance were permitted to eat from the korban of each group. In fact, the Gemara mentions that everyone brought their own knife! The prevailing Chabad custom dating from the Alter Rebbe (described in Hayom Yom) is not to offer visitors food on Pesach, but to allow them to help themselves. The Frierdiker Rebbe explains that we do not put any pressure on the visitor because he might have hiddurim. He may be willing to eat at one home but not at another, and we don't want to offend anyone, host or guest. The Rebbe once wrote to someone that it is not recommended to travel away from home for Pesach because it is difficult to be mehader in someone else's home. Our Rebbe's bris took place on Chol Hamoed Pesach at the home of his grandfather, Rabbi Meir Shlomo Yanovsky, Rav of Nikolayev. A chossid, Reb Asher Grossman, didn't want to eat at the bris. The Rav told him, "You really deserve a serious telling off for refusing to eat at the home of the Rav, but I can't give it to you because you saved my life." When Rav Meir Shlomo was deathly ill with typhus, Reb Asher stood outside the door and read aloud one particularly inspiring chapter of Tanya (Iggeres Hakodesh Ch. 11) day after day, giving the Rav the spiritual strength to continue fighting for his life. Clearly, the Rebbe's grandfather felt this chossid was being unduly machmir under the circumstances. We can learn from it the importance of striking the proper personal balance in our conduct on Pesach. Pesach is a family holiday when people are home. Moreover, the mitzvah from the Torah for a father to teach his son about Pesach is achieved more successfully at home than away. The question of eating outside one's own home is compounded in the case of processed food (depending on the product and hechsher). Processed food has not only been made outside of our home; it has been processed in a commercial setting. When a sh'ailah arises on processed food, a serious financial loss

can sometimes occur for the company, and thus a Rav might have to be lenient according to halachah due to the monetary loss. Of course, this issue is equally relevant, or even more relevant, to those who participate in the Pesach getaways at hotels. Kashering a hotel is a complicated process and a very high level of vigilance and supervision is required if everything produced in the premises is to be totally acceptable. Some processed foods are so clean that one almost can't go wrong in buying them. In fact, sometimes the processed food has less chance of being chometzdik than the home-made version. Other foods, if processed, theoretically could involve serious potential sh'ailos of chometz mixtures, especially in a non-dedicated Pesach factory. One example is the use of unprocessed schmaltz on Pesach versus the commercially produced oils available on the market. Schmaltz can come from chickens that were surrounded by grain at the chicken farm. Those who use schmaltz should always ensure that it's grain-free. In fact, many families make sure to cook or fry the schmaltz before Pesach – and some do this with all their chicken bought for Pesach – so that any potential chometz would be nullified before Yom Tov (as we discussed earlier in relation to boiling sugar).

## IS GIVING PROCESSED FOODS TO CHILDREN PERMISSIBLE, OR A GOOD IDEA?

There is a difference in halachah between adults and children, and we do not necessarily inconvenience children with adult chumros. Of course, we do not give them gebrokts l'chatchilah. Still, it is good for their chinuch, and a practical lesson in iskafya and bittul, when they do not eat every type of treat they receive throughout the year. Then what do we give them? The answer to this varies according to the individual family and its culture. While we don't want to overindulge the children, we also don't want to deprive them to the point that they rebel in an opposite, undesirable direction. When coming to a decision about nosh for children, we adults might ask ourselves a question: Why do we need to eat all that garbage, anyhow?

## WOULD THE RAV LIKE TO SHARE ANY CLOSING THOUGHTS?

The Shulchan Aruch discusses the mitzvah mid'Oraisa of simchas Yom Tov, whereby a husband needs to make his wife and children happy on Yom Tov. He accomplishes this by buying clothing and jewelry for his wife, and treats for the children. The Rebbe suggested (on Purim 5747) that we buy new Haggados containing beautiful pictures for the children. This is a chassidische, ruchniusdik version of treats for children. We wish each other a kosheren, freilichen Pesach; we need to realize that it's important that our Pesach contains both aspects. It should be 100% kosher and it should bring us true simchah. If we work overly hard on one, it might come at the expense of the other. A proper balance between kosher and freilich is the key. B'gashmius, it's almost impossible to be protected from a mashehu chometz. The reason we are successful is because Hashem provides us with an extra measure of protection provided by the malachim (See Ohr LaShamayim Parashas Tzav). All the chumros we do are our keli to merit that special siyata d'Shmaya. May Hashem give us a true kosher and freilich Pesach, with the ability to wrap our lettuce and matzah with real lamb from the korban Pesach, with the coming of Moshiach, now mamash!

THANK YOU VERY MUCH, RABBI BRAUN!

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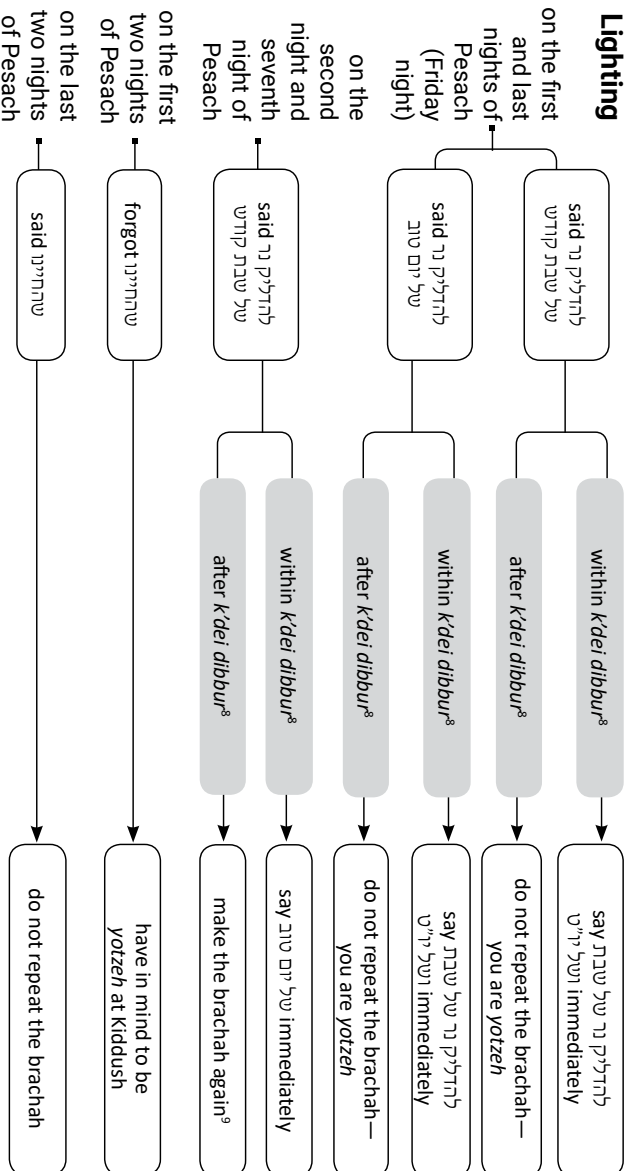
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# Candle

## Lighting



by daylight (and outside areas) the next day. All other spaces should be searched on the second night of Yom Tov (or on motzaei Yom Tov) using candlelight.

5. All other spaces should be searched on the second night of Yom Tov (or on motzaei Yom Tov) using candlelight.

6. If you find chametz on 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 motzaei Yom Tov, burn it.

7. If you find chametz, burn it immediately and completely.

8. the (short) amount of time that it would take to say the words: *Shalom alecha Mori V'Rabbi*.

9. For as long as the candles remain lit.

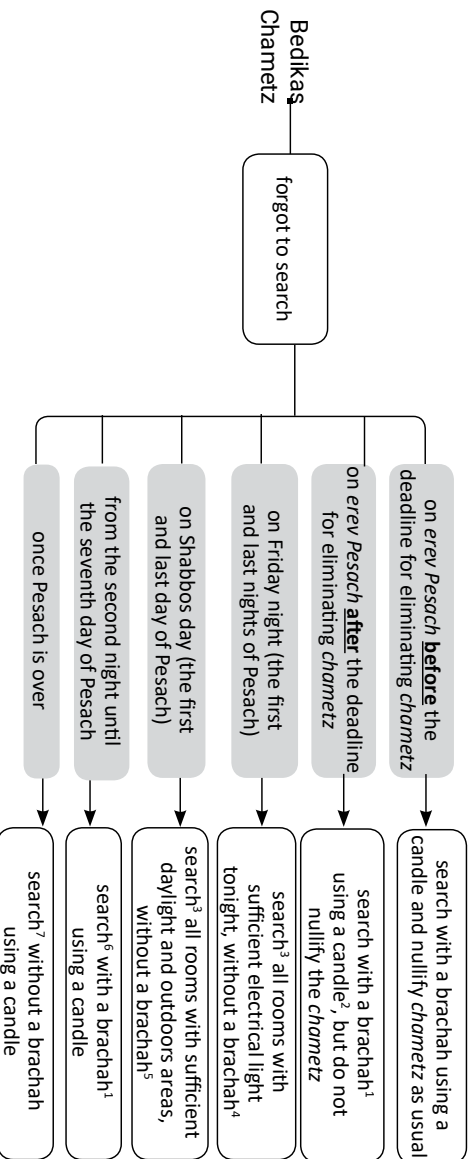


# “Oops! I made a mistake...” on Pesach 5782

What did I do?

When did I remember?

Now I should...



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.

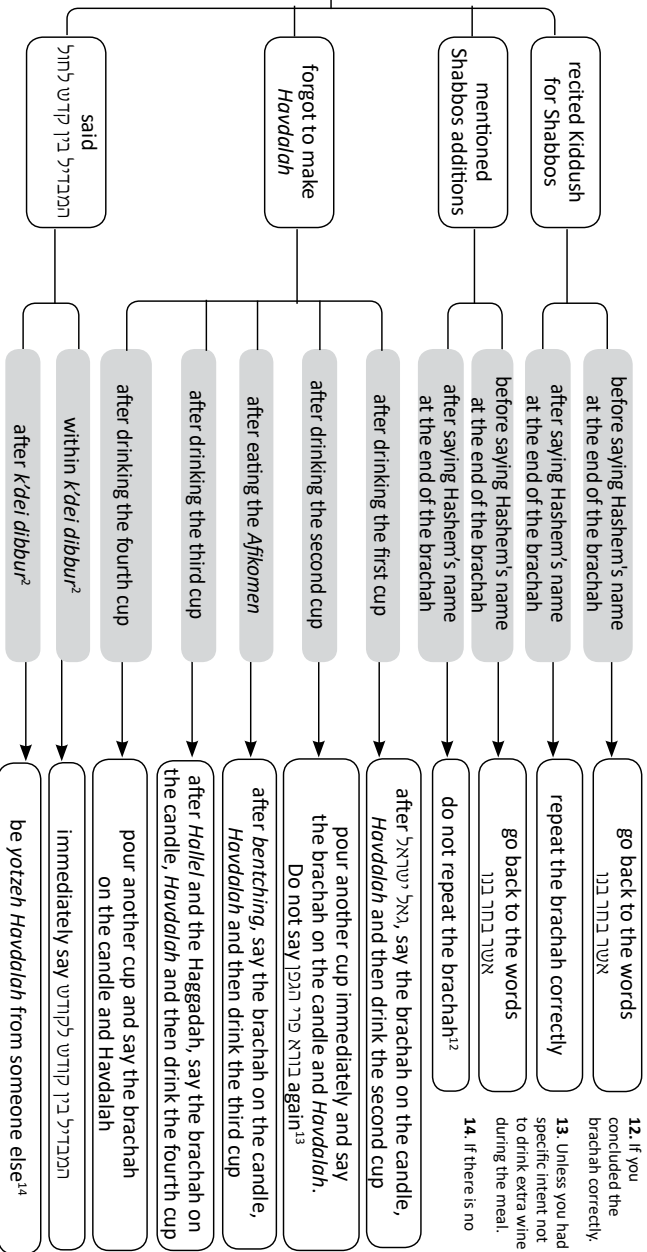
3. If you find chametz, cover it with an inverted bowl so it should be hidden from sight and not mistakenly consumed. (You may move it to a more concealed area only indirectly.) On motzoei Yom Tov, burn it.

4. Search places only lit

# Kiddush

on motzaei  
Shabbos

(the second  
night of  
Pesach)



What did I do?

When did I remember?

Now I should...

## Kiddush

on Friday  
night

(the first  
night of  
Pesach)

forgot to say  
ויכול  
on the first night

after beginning  
בורא פרי הגפן

say it on the second cup

10. After *Kdei dibbur*. But if it is still within *Kdei dibbur*, say *Yotzetz*.

after beginning  
בורא פרי הגפן

say it on another cup of  
wine during *Shulchan Orech*  
or on the third cup

11. But do not repeat the brachah of *Yotzetz*.

after beginning  
בורא פרי הגפן

say it on the fourth cup

11. But do not repeat the brachah of *Yotzetz*.

after beginning  
בורא פרי הגפן

Say it without drinking any wine

before saying Hashem's name  
at the end of the brachah

אשר בחר בנו  
go back to the words

after saying Hashem's name  
at the end of the brachah

מקדש השבת והזמנים  
conclude with the words *Yotzetz*

after concluding the brachah<sup>10</sup>

say *Kiddush* again correctly<sup>11</sup>

before saying Hashem's name  
at the end of the brachah

אשר בחר בנו  
go back to the words

after saying Hashem's name  
at the end of the brachah

מקדש השבת והזמנים  
conclude with the words *Yotzetz*

after concluding the brachah<sup>10</sup>

say *Kiddush* again correctly<sup>11</sup>

within *Kdei dibbur*<sup>8</sup>

מקדש השבת והזמנים  
immediately say

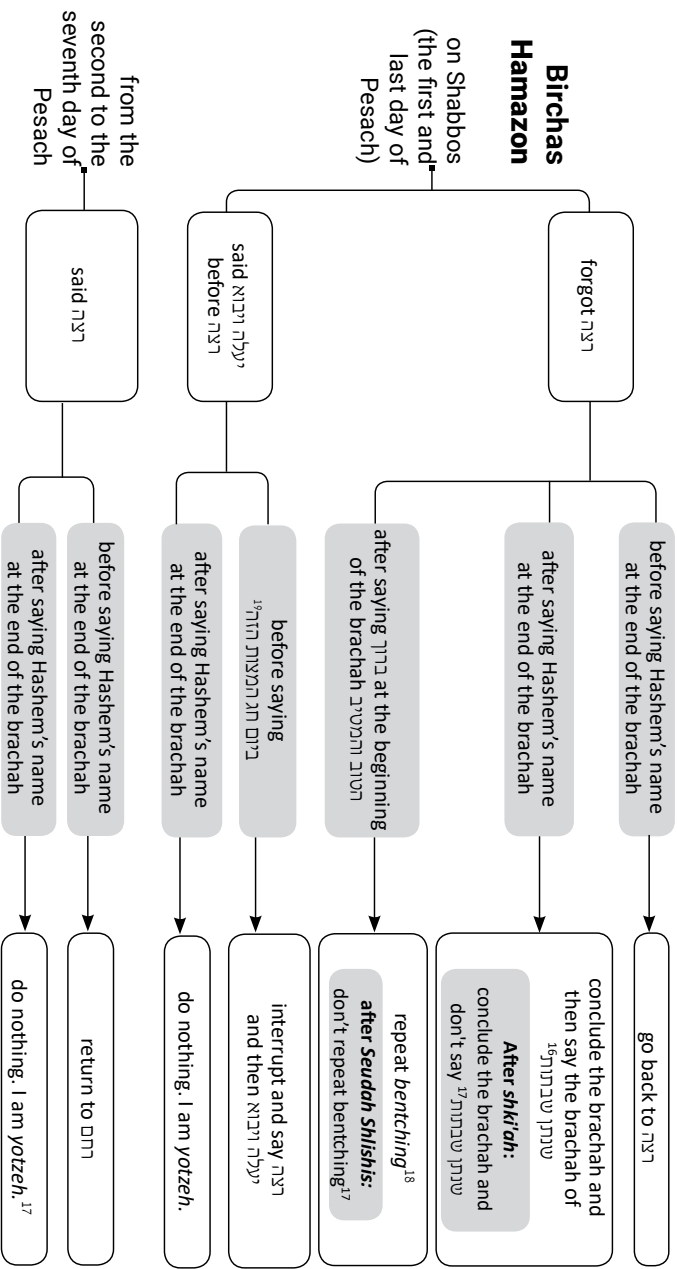
after *K'dei dibbur*<sup>8</sup>

say *Kiddush* again correctly<sup>11</sup>

mentioned both  
Shabbos and Yom  
Tov in the middle,  
but concluded with  
only one of them

# Birchas Hamazon

on Shabbos  
(the first and  
last day of  
Pesach)



16. As it says in the Siddur:

"ברוך אתה השם אלקינו מלך העולם שנתן שבכות לענוה לעמו ישראל באהבה לאות ולברית ברין אתה השם מקדש השבת

If you forgot also ya'aleh veyaveh, you say:

"ברוך אתה ה' אלקינו מלך העולם שנתן שבכות לענוה לעמו ישראל באהבה לאות ולברית ומעדים לשטן ולשתחה את ים תם המצות הזה בא"י מקדש השבת וישראל והתנים."

17. If you err and begin bentsching again, and realize your mistake, stop immediately, even in middle of a brachah.

18. And say ya'aleh veyavo again.

# Kiddush

## What did I do?

## When did I remember?

## Now I should...

on the first two nights of Pesach

forgot to make *Shehechyanu*<sup>15</sup>

any other day of Yom Tov

say it now

other Havdalah to listen to, you should repeat Havdalah correctly yourself. If you already drank the first cup, do it on the second etc., as outlined in the chart.

<sup>15</sup>. Even if you forgot only the second night's brachah.

on the seventh night of Pesach

recited *Kiddush* for Shabbos

before saying Hashem's name at the end of the brachah

go back to the words  
אשר בחר בנו

after saying Hashem's name at the end of the brachah

repeat the brachah correctly

mentioned Shabbos additions

before saying Hashem's name at the end of the brachah

go back to the words  
אשר בחר בנו

after saying Hashem's name at the end of the brachah

do not repeat the brachah<sup>12</sup>

on Friday night (the last night of Pesach)

forgot ויכולו

after beginning to say בורא פירי הגפן

say it now

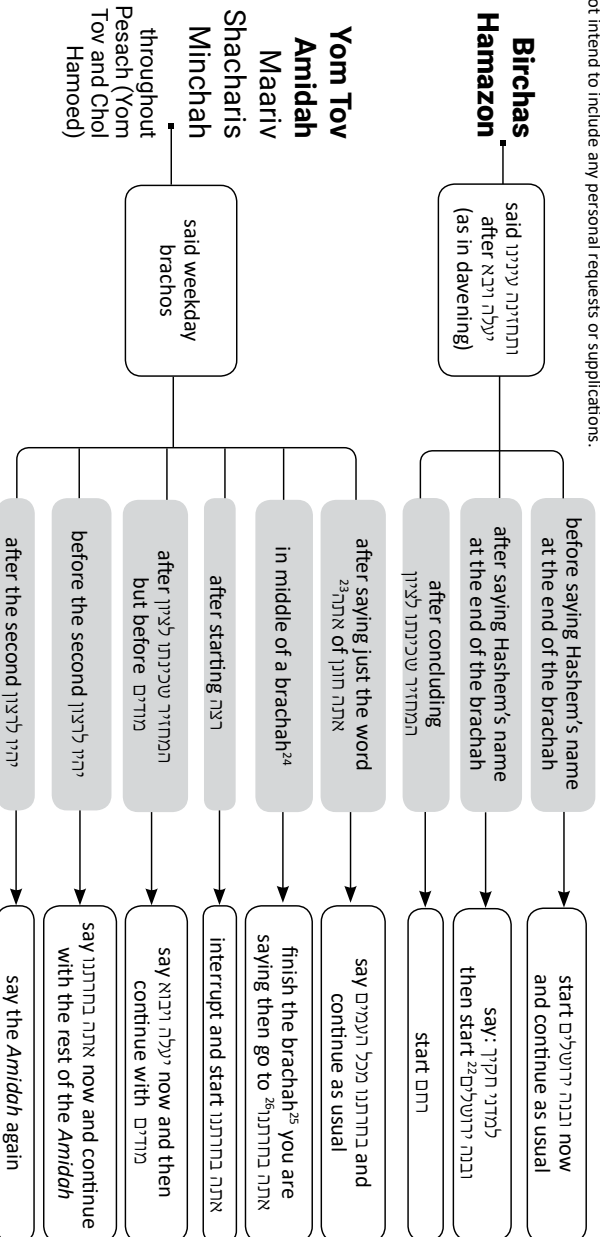
the last two nights of Pesach

said *Shehechyanu* by mistake

say בורא פירי הגפן again

**Concerning all halachos connected with the end of the Amidah, please note:**

- (A) When a *tefillah* must be repeated, you must first wait *K'del hiluch d'led amos* (the time it takes to walk six feet)
- (B) The timeframe of the end of the second *yehyu I'ratzon* assumes that you would continue taking steps back to conclude the *tefillah*, and do not intend to include any personal requests or supplications.



20. As it says in the Siddur:

בירך אתה ה' אלוקיך מלך העולם אשר נתן ימים טובים לעמו ישראל לששון ולשמחה את יום זה המצוות הזה בא"י מקדש ישראל והמונים.

21. As it says in the Siddur:

בירך אתה ה' אלוקיך מלך העולם אשר נתן ימים טובים לעמו ישראל לששון ולשמחה את יום זה המצוות הזה

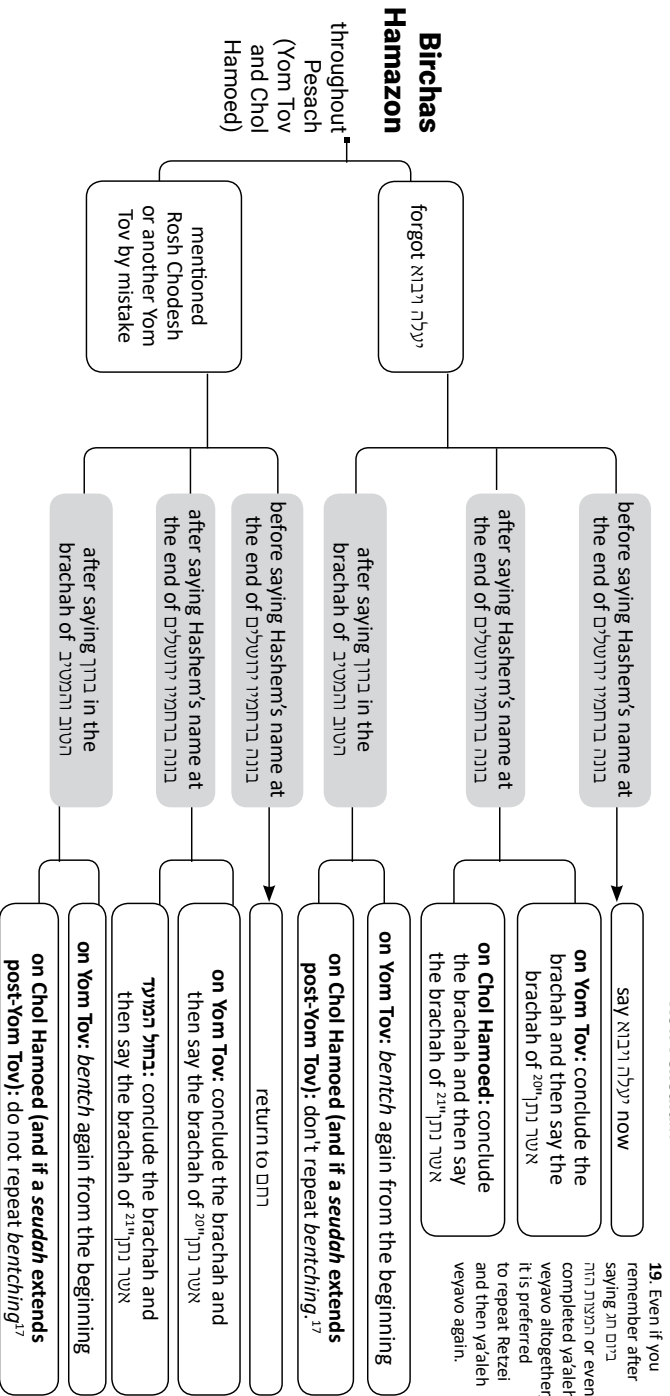
22. If you already said, בונה, ברחמיך ירושלים, you are yetzeih.

23. If you say just the first syllable of

What did I do?

When did I remember?

Now I should...



19. Even if you remember after saying חג בימים תהיו המוצות היום

completed ya'aleh veyavo altogether, it is preferred to repeat Retzei and then ya'aleh veyavo again.

on Yom Tov: conclude the brachah and then say the brachah of 2011

on Yom Tov: conclude the brachah and then say the brachah of 2111

on Chol Hamoed: conclude the brachah and then say the brachah of 2011

on Chol Hamoed: conclude the brachah and then say the brachah of 2111

on Yom Tov: bentsh again from the beginning

on Chol Hamoed (and if a seudah extends post-Yom Tov): don't repeat bentshing.17

return to רחם

on Yom Tov: conclude the brachah and then say the brachah of 2011

on Yom Tov: conclude the brachah and then say the brachah of 2111

on Yom Tov: bentsh again from the beginning

on Chol Hamoed (and if a seudah extends post-Yom Tov): do not repeat bentshing.17

## Yom Tov Amidah

Maariv

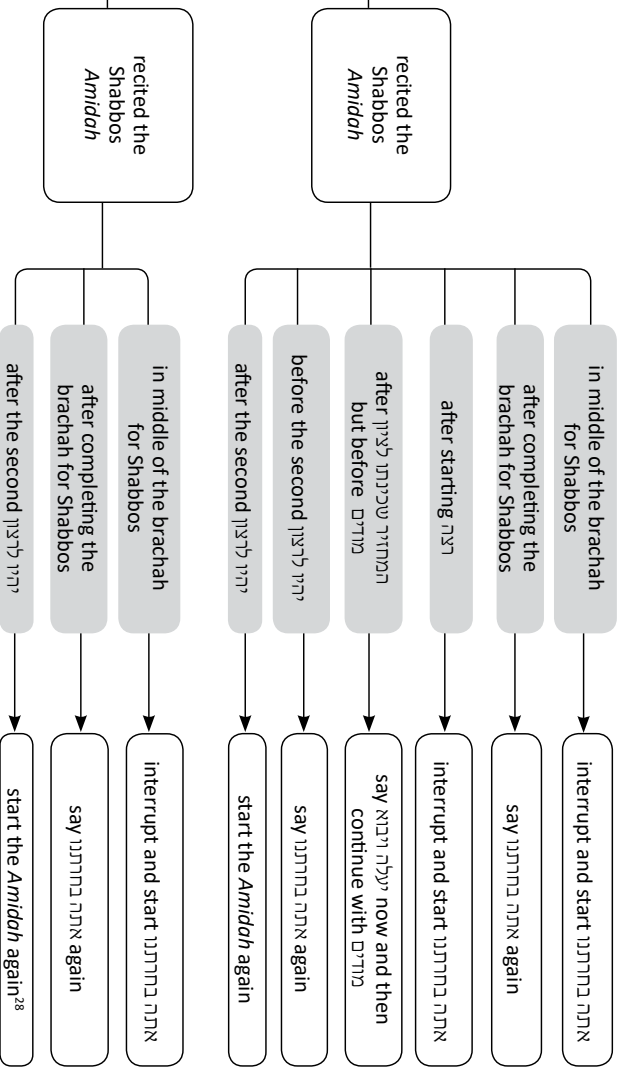
Shacharis

Minchah

on Shabbos

(the first and  
last days of  
Pesach)

on the second  
and seventh  
day of Pesach



then realized you made a mistake, you don't go back to the weekday brachah.

**27.** 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.

**28.** Even if you mentioned Yom Tov in *Yotzleh veyavo*, you are not *yotzeh*.



What did I do?

When did I remember?

Now I should...

**Yom Tov  
Amidah  
Maariv  
Shacharis  
Minchah**

on Shabbos  
(the first and  
last days of  
Pesach)

on the second  
and seventh  
day of Pesach

recited the  
weekday  
*Amidah*<sup>27</sup>

recited the  
weekday  
*Amidah*<sup>27</sup>

after already reciting  
Musaf (if for Shacharis)

after already reciting  
Musaf (if for Shacharis)

I'm yotzeh if I mentioned  
**Shabbos & Yom Tov** (in **עלה ויבוא**)

recite the Yom Tov *Amidah*  
if I did not mention Shabbos  
and Yom Tov at all

recite the Yom Tov *Amidah* with  
Shabbos additions if I'm not sure  
I mentioned Shabbos & Yom Tov

cannot daven Shacharis again

I'm yotzeh if I mentioned  
**Yom Tov** (in **ויבוא**)

recite the Yom Tov *Amidah* if I  
did not mention Yom Tov at all

recite the Yom Tov *Amidah* if I'm  
not sure I mentioned Yom Tov

cannot daven Shacharis again

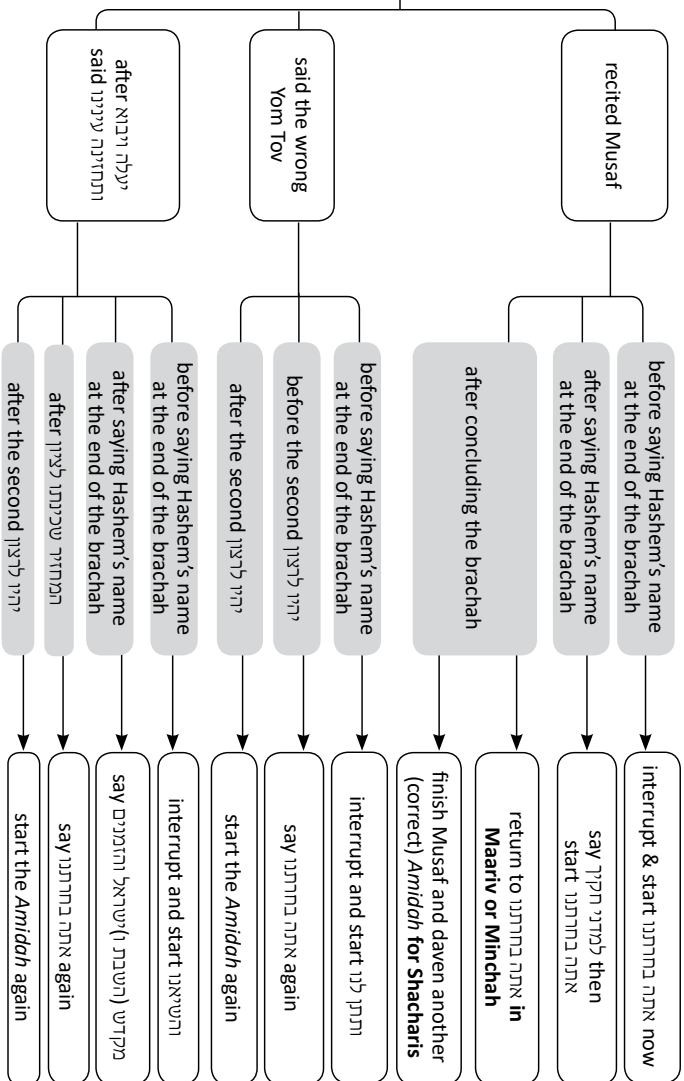
the word **חון**  
(*cho-* or *chon-*),  
don't complete the  
brachah. If you are  
unsure if you said  
the complete word,  
finish the brachah.

**24.** Regardless of  
whether it's in  
middle of the first  
brachah of the  
weekday davening  
(**אחר חון**) or a  
subsequent one.

**25.** On the second  
night of Pesach, if  
you are in middle  
of the brachah,  
say **אחרת חוננתני**,  
and then continue  
with **בחרתני** and  
**אחרת בחרתני**  
and **חוננתני**  
(saying *hmnvdl*  
a second time).

**26.** If you did not  
finish the weekday  
brachah and said  
**אחרת בחרתני**, but

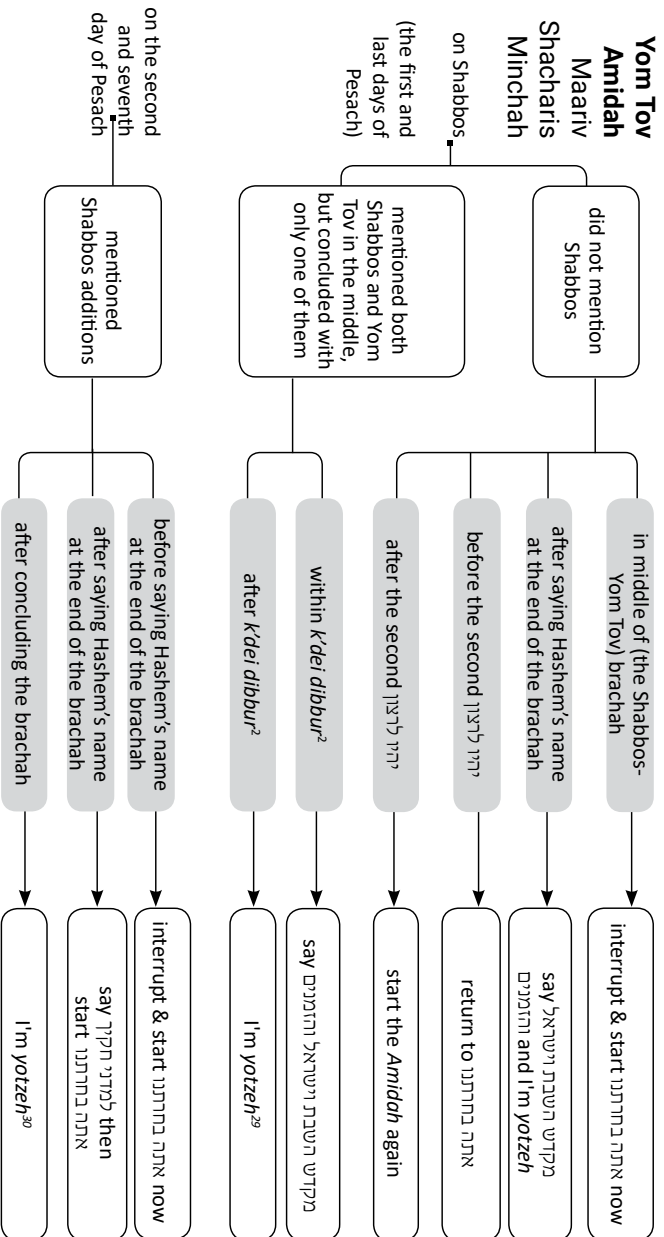
**Yom Tov  
Amidah  
Maariv  
Shacharis  
Minchah  
throughout  
Pesach**



What did I do?

When did I remember?

Now I should...



29. It is best to listen to the chazzan's repetition with the intent to be *yotze'h* through him.

30. If you concluded the correct way, it is best to listen to the chazzan's repetition with the intent to be *yotze'h* through him.

Chol  
Hamoed  
**Amidah**  
Maariv  
Shacharis  
Minchah

recited the Yom  
Tov *Amidah*

before the second יְהִי לְרַצּוֹן

return to חוֹנֵן אַתָּה

after the second יְהִי לְרַצּוֹן

start the *Amidah* again<sup>32</sup>

Musaf  
**Amidah**  
throughout  
Pesach

did not say the  
*pessukim* of Musaf

before saying Hashem's name  
at the end of the brachah

go to the beginning of the  
section and say it correctly

after saying Hashem's name  
at the end of the brachah

do not say it now or start over

said the *pessukim*  
for the wrong Yom  
Tov or the wrong  
day of Pesach

before saying Hashem's name  
at the end of the brachah

go to the beginning of the  
section and say it correctly

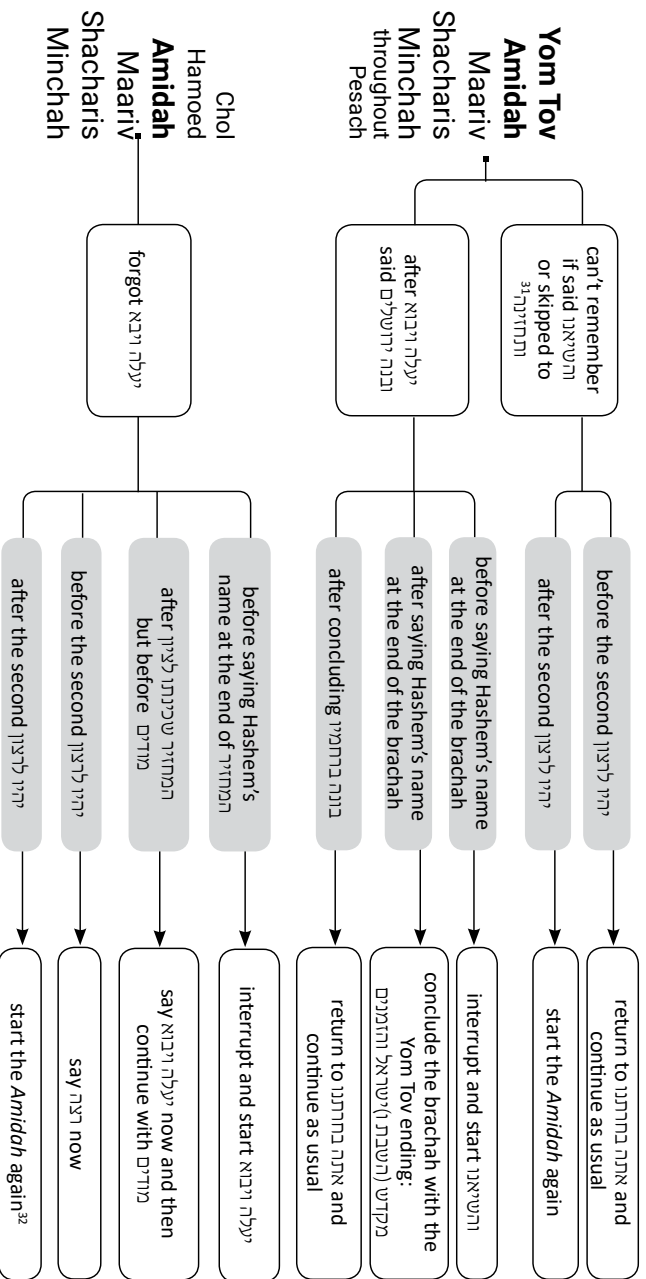
after saying Hashem's name  
at the end of the brachah

say אַתָּה בְּחַרְתָּנוּ  
again and  
continue as usual

What did I do?

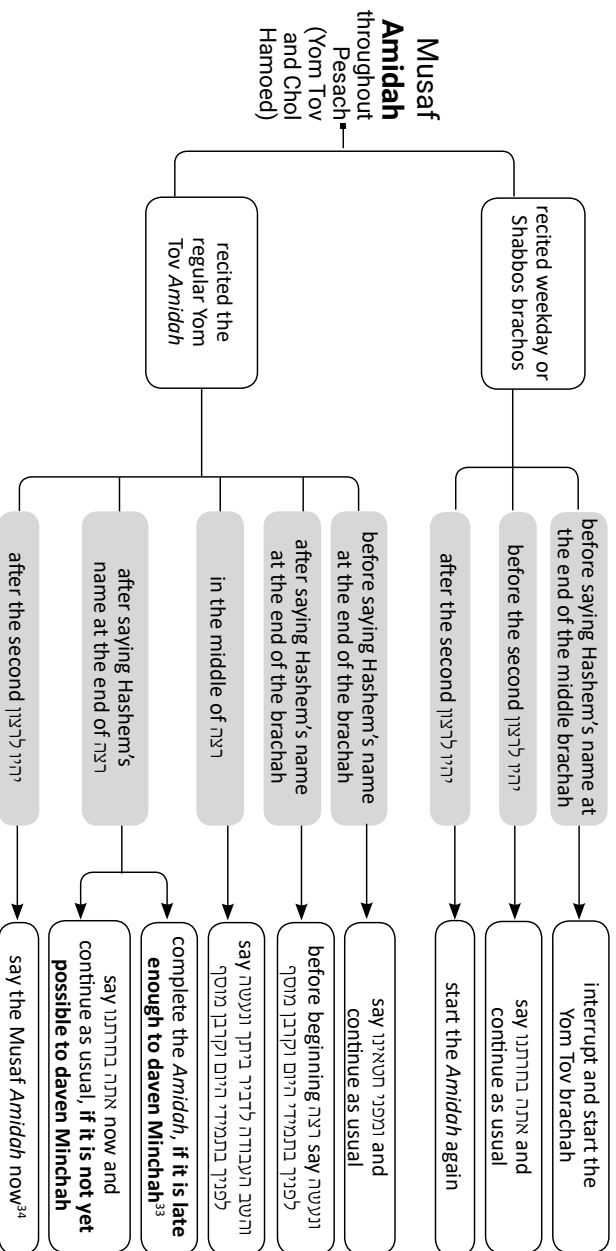
When did I remember?

Now I should...



31. If you are davening by heart.

32. On *motzai* Yom Tov, say ונתנוך הרתא a second time.



**33.** This *tefillah* will then be considered Minchah; then go back and daven Musaf

**34.** If it is already possible to daven Minchah, it will be considered as such.

What did I do?

When did I remember?

Now I should...

did not mention  
the Shabbos  
additions  
for Musaf

before saying Hashem's name  
at the end of the brachah

return to the beginning  
of the paragraph(s)

after saying Hashem's name  
at the end of the brachah

ואת מוספי יום חג המצות הזה  
השבת הזה ויום חג המצות הזה

אתה to return and למדתי חוקיך הזה  
ואת מוספי יום חג המצות הזה  
if I did not say בחרתנו

יהיו לרצון

ואת מוספי יום חג המצות הזה  
השבת הזה ויום חג המצות הזה

אתה בחרתנו to return  
ואת מוספי יום חג המצות הזה  
if I did not say השבת הזה

יהיו לרצון

start the *Amidah* again

ואת מוספי יום חג המצות הזה  
השבת הזה ויום חג המצות הזה

mentioned both  
Shabbos and Yom  
Tov in the middle,  
but concluded with  
only one of them

within *k'dei dibbur*<sup>8</sup>

מקדיש השבת וישראל והזמנים

after *k'dei dibbur*<sup>8</sup>

*i'm yotzeh*<sup>29</sup>

Musaf  
Amidah  
on Shabbos

(the first and  
last days of  
Pesach)

## Maariv

on the second night of Pesach (motzai Shabbos)

forgot to say ותורד ענינו

before saying Hashem's name at the end of the brachah

say ותורד ענינו now

**36.** You are, however, still prohibited from work permitted on Yom

Tov until you say: ברוך המבדיל בין קודש לקודש

don't say it again<sup>36</sup>

daven again if you ate by mistake before Havdalah at Kiddush

**37.** The same halachah applies if you are not sure if you said it over the next thirty days (until Maariv of the eve of 15 Iyar).

do not daven again even if you did *melachah* by mistake before Havdalah at Kiddush<sup>36</sup>

**38.** After the fact, if you corrected yourself immediately and already said Hashem's name at the end of the brachah, you do not repeat it.

## Amidah

Maariv  
Shacharis  
Musaf  
Minchah  
Neina

said תרוגב תרוגב ומוריד הגשמים<sup>37</sup>

within *K'dei dibbur*<sup>8</sup>

after *K'dei dibbur*<sup>8</sup>

return to the beginning of the brachah<sup>38</sup>

On a weekday, you can say another Amidah as a *tefillas nedavah* (a "bonus" prayer).

after concluding the brachah<sup>39</sup>

start the Amidah again

**39.** If you remember after you say Hashem's name at the end of the brachah (or any of the following brachos), say למדני תוקדין

after the second ירוני לרצון<sup>40</sup>

start the Amidah again<sup>40</sup>

and then go back to the beginning.

starting Musaf of the first day of Pesach through Shacharis of Shemini Atzeres

**40.** 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.



What did I do?

When did I remember?

Now I should...

35. It is best for him to complete the brachah and then say ... שים בדרך כבוד מלכותו and the congregation should not answer "Amen."

Musaf  
**Amidah**  
on Chol  
Hamoad

recited the regular Yom Tov *Amidah* instead of Musaf

before saying Hashem's name at the end of the brachah

say ומפני חטאינו and continue as usual

after saying Hashem's name at the end of the brachah

ונעשה רצה say before beginning לפניך בתמידי היום וקרוב מוסף

in the middle of רצה

ורשב העבודה לדברי ביתך ונעשה רצה לפניך בתמידי היום וקרוב מוסף

after saying Hashem's name at the end of רצה

return to בחרתו and continue as usual

after the second יהיו לרצון

say the Musaf *Amidah* now

within *k'dei dibbur*<sup>2</sup>

say למדני חוקיך and then ויכולו

after *k'dei dibbur*<sup>2</sup>

say after *Hallel*, קדיש תתקבל before

after he said Hashem's name

he says למדני חוקיך, then *Hallel*

after he said ואלקי אבותינו

מלך העולם אקב"ו" לקרוא את ההלל

after he said ואלקי אבותינו

מענין שבני<sup>35</sup> he finishes then starts *Hallel*

**Maariv**  
on the first  
night of  
Pesach  
(on Shabbos)

started *Hallel* ויכולו before

*chazzan* began מענין שבע