

Day-by-Day Halachic Guide

**Detailed instructions on the
laws and customs for the
Festival of Pesach 5776
Year of Hakhel**

150'th Anniversary
of the Tzemach Tzedek's Histalkus

**From Friday, Erev Shabbos HaGadol, Nisan 7
thru Sunday, Nisan 23, Isru Chag Pesach**

From the Badatz of Crown Heights

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The following points were distilled from a series
of public shiurim that were delivered by
Horav Yosef Yeshaya Braun,
member of the Badatz of Crown Heights

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The basic laws and customs presented below are derived from multiple sources. Due to a dearth of space and time they are presented without their references and halachic notes. Primary sources include: *Shulchan Aruch* and commentaries, *Haggadah Shel Pesach Im Likkutei Taamim U'minhagim*, *Sefer HaMinhagim Chabad*, *Lu'ach Colel Chabad*, *Sichos and Igros Kodesh*.

The intention of this summary is to inform you of some of the relevant laws, not to replace each person's obligation to review the Halachos comprehensively. **Please note:** Specific laws are mentioned only the first time that they become relevant, although they may apply to subsequent .dates as well

Hakhel: Once every seven years, on the second day of Sukkos immediately following the conclusion of a shmitah year, the entire nation – men, women, and children – would gather at the beis hamikdash and hear the king read aloud from the Torah. The incredible setting was compared to the receiving of the Torah on Mount Sinai and inspired all present with commitment, love, and awe of Hashem. This mitzvah is known as Hakhel, “assembly” of the Jewish nation.

The Rebbe calls attention to the concept of Hakhel to an extraordinary degree and with increasing intensity, to the point that his *sichos* and letters are filled with Hakhel-related directives. Hakhel is not limited to Sukkos. It remains a timely and urgent concept throughout a Hakhel year. We are expected to raise awareness of Hakhel at every possible opportunity and in every possible way, to draw associations between all our activities and the “call of the hour” – Hakhel. Leading by example, the Rebbe went to unusual lengths to draw such associations in his many *sichos*.

“All aspects of divine service performed in the course of the year must travel through the gateway – and are carried through with the spirit of – *hakhel*.” (*Sichas Shabbos Bereishis* 5748)

During Simchas Torah 5748, the Rebbe called for a Hakhel, assembly, of literature on Hakhel, meaning

that information from all relevant Torah sources on the concept of Hakhel should be published in a single volume. It was to include teachings from *nigleh* and especially from the inner dimensions of Torah, primarily as those teachings are explained in *Chassidus*. The goal of the volume would be identical to the goal of an actual Hakhel experience: to inspire the people to greater fear and awe of Hashem.

On Shabbos *Mishpatim* 5741, the Rebbe called for studying the “laws of Hakhel.” It is an obligation to study the laws of each festival every year thirty days in advance of the actual festival. We should similarly study the spiritual laws of Hakhel as they are recorded in the Torah teachings of *Mussar*, *Chassidus*, and *Kabbalah*.

This year is a Hakhel year. It is not the purpose of this publication, nor is it within its scope, to record all the relevant information on Hakhel, but we have made an effort to include snippets of relevant material wherever appropriate, culled from *sichos* that the Rebbe delivered at *farbrengens* in 770 – or, to borrow a phrase from the laws of Hakhel, that “the king would read ... at a wooden podium in the courtyard of the *beis hamikdash*.” This is no exchange for the need to study the topic from the original sources. The Rebbe’s *sichos* and letters on the matter are incredibly extensive.

For more on Hakhel, see Kovetz Hakhel published by *Vaad Lehafatzas Sichos* in 5755; *Kahal Gadol (Otzeros Mitzvas Hakhel)*, republished this year by *Mamash*; *Encyclopedia Talmudis*, entry “**Hakhel**”; *Hakhel (Kovetz leMitzvas Hakhel u’Birurei Hilchosehah)*, authored by Rabbi Eliyahu Dovid Rabinowitz-Teomim in Yerushalayim, published in 5706 and 5733; *Sefer Hakel (Mitzvas Hakhel – Asufas M’amarim)*, published by *Machon HaTorah ve’HaAretz* in 5761.



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:

“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 the 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.’” (*Likkutei Sichos*, vol. 18, p. 341 – *Emphasis in original.*)

“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.” (*From a Sichah addressed to N’shei u’B’nos Chabad – Sefer HaSichos 5750*, vol. 2, p. 485)



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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., the close of Shabbos).

Friday, Erev Shabbos HaGadol, Nisan 7

♦ The *nassi* is recited after Shacharis. Today's *nassi* is for the tribe of Efrayim and marks the seventh day of inaugural offerings. After the *nassi*, the *yehi ratzon* prayer is recited.

A law for the Era of Redemption: The inauguration of the Third *Beis Hamikdash* is scheduled to be completed on this day:

In describing the inauguration of the Third *Beis Hamikdash*, the prophet Yechezkel stated, “*And so shall you do on seven [days] in the month, because of mistaken and simple-minded men, and expiate the House*” (45:20; *Haftorah* for *Parshas HaChodesh*). According to Rashi's commentary, this verse informs us that in the Era of Redemption, the Jewish people will begin their seven-day inauguration of the *Beis Hamikdash* on *Rosh Chodesh Nisan*, completing the process on the **seventh** of *Nisan*. (See *Likkutei Sichos*, vol. 22, p. 198.)

(Radak's commentary on the verse notes that repeating the inauguration process for the altar and the *Beis Hamikdash* on the seventh of *Nisan* is an innovation exclusive to the Era of Redemption. According to *Menachos* (45b), the prophet Elyahu will clarify the details found in Yechezkel's description of the future inauguration. For additional discussion, see further in that *Gemara*.)

A law for the Era of Redemption: The seven days of ritual cleanliness for the sake of the *korban Pesach* begins on this day:

Rambam states that “all Jews are warned by the Torah to maintain a state of ritual purity during each festival [Pesach, Shavuos, and Sukkos], so that they are ready to enter the *Beis Hamikdash* and partake of the sacred offerings.” (See *Likkutei Sichos*, vol. 32, *Parshas Shemini*, at length.) This is especially critical before Pesach, because each Jew must offer and partake of the *korban Pesach* in the required state of ritual purity. (See *Likkutei Sichos*, vol. 36, p. 208.)

In order to accomplish this, all those who are ritually impure

from a form of impurity that involves a bodily discharge (a *zav*, *zavah*, and possibly a *niddah* according to the stringency of Rabbi Zeira) and who must count seven days of cleanliness from the source of impurity, immerse, and bring a *korban* on the eighth day, must begin counting seven clean days from the seventh of *Nisan* (after determining that they are fit on the previous day prior to sunset), in order to be ritually clean in time for the *korban* Pesach.

Shabbos Kodesh Parshas Metzora Shabbos Hagadol, Nisan 8

♦ This Shabbos is known as *HaGadol* (“Great”) to commemorate the great miracle that occurred on this Shabbos, immediately prior to the Exodus from Egypt. (The details of the miracle are recorded in *Tur* and in *Shulchan Aruch Admur HaZaken*, 430 (beg.), and are explained in many places in *Likkutei Sichos*.)

♦ The *nassi* is recited after Musaf and Tehilim. Today’s *nassi* is for the tribe of Menasheh and marks the eighth day of inaugural offerings. After the *nassi*, the *yehi ratzon* prayer is recited.

A law for the Era of Redemption: Nowadays, all people are considered ritually impure from having had contact with a corpse. One who contracted this form of impurity must begin his purification process today, in order to count seven days free of impurity and to enable him to offer his *korban* Pesach in the required state of purity. (See *Rambam* and *Ra’avad*, *Hilchos Korban Pesach*, 6:2, as to the date for beginning the seven day count for those who contracted impurity from contact with a corpse.)

Some authorities permit the nation to offer their sacrifices in a state of impurity when all or the majority of the nation is impure. In the case of the *korban* Pesach, however, even these authorities concur that ideally, every possible effort must be made to ensure that the offering is brought in a state of ritual purity.

♦ The *Haftorah* for Shabbos *Hagadol* is not read. It is read only when erev Pesach coincides with Shabbos, which is not the case this year. The *haftorah* for *Parshas Metzora* is read. (The Rebbe notes in *Hanhagos* for Nisan 2, 5698 (Paris), when erev Pesach coincided with erev Shabbos, that “individually, one reads both *haftoros*.” This refers to the practice of *shnayim mikra*.)

- ♦ *Av harachamim* is not recited today, nor on any Shabbos during the month of *Nisan*.
- ♦ In 770, Minchah is held earlier than usual today.
- ♦ The Torah reading for Minchah is from Parshas Acharei.
- ♦ *Tzidkasecha* is not recited today, nor on any Shabbos during the month of *Nisan*.
- ♦ Minchah is followed by the individual reading of the *Haggadah*, from *avadim hayinu* until *lechapeir al kol avonoseinu* (the end of the paragraph that follows *dayeinu*). This reflects the fact that it was on the Shabbos prior to the Exodus that the redemption and the miracles began.
- ♦ In recent generations, it has become customary for the Rov of a community to lecture on the laws of Pesach on Shabbos *HaGadol*. The main goal of this address is “to teach the people the ways of Hashem and to advise them in the practical laws of Pesach,” (as explained in *Likkutei Sichos*, vol. 3, p. 953 ff.).
- ♦ In 770, the Shabbos *HaGadol* address will be delivered by the Rabbanim of the Badatz at **7:10pm**.

Motzoei Shabbos 9 nissan

♦ There is a well-known dispute among the halachic authorities regarding the recital of *vihy no'am* and *ve-atah kadosh* at the conclusion of Shabbos *HaGadol* when Pesach will occur on the following Shabbos, as it does this year. Usually, these prayers are omitted when a festival occurs during the following week, but in this case, the halachic dilemma is fueled by the fact that the following six weekdays include *erev* Pesach. No apparent consensus can be derived from the conduct of the Chabad Rebbeim on this matter. In practice, it would seem that these prayers are indeed recited.

Reminder: *Kiddush levanah* is recited after Ma'ariv.

- ♦ *Havdalah* is recited. Since we do not use cloves during Pesach, it is important to remember to place the cloves, after using them for *Havdalah*, in an area designated to be sold to a non-Jew during Pesach.
- ♦ “One should always set his table and arrange it fully on *motzoei* Shabbos [for a *Melave Malkah*], as if he were setting it for a complete *se'udah*. Even if he will only eat a *kezayis*, either because that is all he has [or for other reasons] ... he

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should nevertheless prepare and set his table as if he were sitting down to a full meal, in order to escort the departing Shabbos with honor, similar to the honor with which he welcomes it.” (Alter Rebbe.)

Sunday, Nisan 9

Reminder: One who has not recited the blessing over blossoming fruit trees from the start of the month until now should do so as soon as possible. The basic laws of this blessing are summarized below:

One who goes outdoors during the month of *Nisan* (this law is applicable only during the month of *Nisan*) and observes trees in bloom should recite the blessing:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֹא חָסַר בְּעוֹלָמוֹ כְּלוּם וּבְרָא
בו בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לִיהֲנוֹת בָּהֶם בְּיַי אָדָם

“Blessed are You, L-rd our G-d, King of the universe, who has made nothing lacking in His world, and created in it goodly creatures and goodly trees to give mankind pleasure.”

This blessing is recited only once a year, the first time one observes blossoming trees during *Nisan*. If he observed such trees but failed to recite the blessing, he should recite it the next time he sees such trees, but he should omit the words, *Atah Hashem Elokeinu Melech ho'olom* (“L-rd our G-d, King of the universe”). Rather, he should simply state, “*Baruch Shelo* etc.” (“Blessed is the One Who has made....”)

This blessing is not recited for a tree that does not produce fruit. The tree should be in blossom, prior to the production of fruit. Some are extra scrupulous to recite the blessing over two such trees simultaneously. This blessing is recited by men and women alike. Some authorities maintain that the blessing should not be recited for a tree that is *orlah* (within the first three years of its planting) or a tree that has been grafted. The majority of authorities permit reciting this blessing during Shabbos and *yom tov*. If one delayed until the blossoms have fallen and given way to fruit, he should recite the blessing without mentioning Hashem’s name, in the method described above.

- ♦ The *nassi* is recited after Shacharis. Today’s *nassi* is for the tribe of Binyamin and marks the ninth day of inaugural offerings. After the *nassi*, the *yehi ratzon* prayer is recited.
- ♦ **Reminder:** One who has not yet purchased shmurah matzah

for Pesach should do so now. A limited quantity of shmurah matzah produced under the supervision of the Badatz is available for purchase. Call 718.953.0015 for details.

♦ **Reminder:** *Mechiras chametz* will take place at the Badatz office (see times listed on the back cover of this publication). It is advisable to arrive as early as possible and not push off till the last day. The laws of selling the *chametz* were detailed in last year's Badatz Pesach publication.

♦ It is forbidden to say in reference to the meat of any kosher animal (domestic or otherwise) or fowl, "This meat is for Pesach." This would appear as though he is designating it for the *korban* Pesach. Rather, one should be careful to say, "This meat is for *yom tov*," or something similar. Nor should one person tell another, "Please take this money and buy meat for Pesach." Instead, he should take care to say, "Please buy me meat for *yom tov*."

Regarding fish or other foods that are not considered meat, one may say, "This is for Pesach." Some, however, are stringent to avoid saying, "This is for Pesach," regarding any item except for the wheat that will be used for the *matzos* and require guarding from contact with water from the moment of its harvest. In this particular case, one who overhears someone declaring that this wheat is "for Pesach" will correctly assume that he intends to guard it from becoming leavened, so as to use it for the Pesach *matzos*. It is best to be cautious and to try following this stringent opinion.

It should be noted that it is only forbidden to declare specific meat *le-Pesach* – "for Pesach," but there is nothing wrong with employing a different phrase with the same meaning, such as "*al Pesach*" – "over Pesach," as per the literal translation of the common Yiddish phrase, *oif Pesach*. (Many explain the common custom to be lenient, since the English translations doesn't represent the same connotations.)

♦ One who must take medication during Pesach should not simply decide on his own to be stringent and avoid taking it throughout Pesach. Rather, he should consult a Rav to see whether he is permitted to avoid taking these particular medicines.

♦ One who has questions regarding Pesach (such as the above, concerning medicines) that require the deliberation

of a Rav at the Badatz should not delay approaching the Badatz until the last minute. It is essential to contact a Rav as early as possible.

It is permissible to begin – although not complete – the *mitzvah* of *bedikas chametz* earlier than the night of the fourteenth of Nisan. Regardless of the date of the search, it must be conducted during night hours and a candle must be used. In such a case, a blessing is not recited, and care must be taken to avoid introducing any *chametz* into the searched area following the conclusion of the search until after Pesach. One room must be left unsearched, so that a search can be conducted in that room on the night of the fourteenth, with a blessing.

Here is a practical example of such a scenario: One intends to enter his office during Pesach. In that case, the office cannot be included in the sale of *chametz*. It must be cleaned and searched instead, but he does not need to wait until the night of the fourteenth; he can search it earlier, as explained above. He must be extremely careful not to introduce *chametz* to the office following his search.

If one cleans a room from *chametz* with the intention of storing his Pesach items there, it is wise to wait until the night after he has cleaned it to conduct a search for *chametz* by either candlelight or the use of an electric flashlight, and not to rely on the search that he will conduct on the night of the fourteenth. He can then introduce his Pesach items.

Monday, Nisan 10

♦ The *nassi* is recited after Shacharis. Today's *nassi* is for the tribe of Dan and marks the tenth day of inaugural offerings. After the *nassi*, the *yehi ratzon* prayer is recited.

A law for the Era of Redemption: It is a *mitzvah* to examine the animal designated for the *korban* Pesach today, four days prior to its slaughter, to ensure that it contains no disqualifying blemishes or wounds. (If one neglected to examine the animal today, the *korban* is still valid.)

A law for the Era of Redemption: As mentioned earlier, one who is ritually impure with the degree of impurity that is associated with contact with a corpse (this applies to everyone, everywhere, nowadays) must undergo a seven-day purification process to regain ritual purity. Part of this process involves being sprinkled with the ashes of the *parah adumah*

(red heifer) on the third and seventh day. In order to offer the *korban Pesach* on erev Pesach, one must be ritually pure. Thus the last opportunity to begin the seven-day count was last Shabbos. Those who began the count on Shabbos will be sprinkled with the ashes for the first time today – the third day of their count.

A law for the Era of Redemption: “In the Future Era, Yom Kippur will be observed on the tenth of *Nisan* [instead of the tenth of *Tishrei*].” – *Ahavas Yonason (Parshas HaChodesh)*; see the reasoning in the original source.

- ♦ “Miriam [the prophetess, sister of Moshe *Rabbeinu*] passed away on the tenth of *Nisan*. This date was therefore established as a fast day when it occurs during the week, as stated in [*Shulchan Aruch, Orach Chayim*] 580.” (Alter Rebbe’s *Shulchan Aruch*.) Common custom, however, is not to fast on this day (see, however, *Magen Avraham*, 492:106).
- ♦ The central *farbrengen* in honor of *Yud Alef Nisan* will be held in 770 at **8:30pm**.

“We should utilize this day to increase in all matters of Torah and *mitzvos*,” the Rebbe instructed, “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 gladden. Needless to say, this must be done within the well-known limitations – one should not exceed four cups of spirit, using small shot glasses, and even then, only if his 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.” (*Sichas Yud Alef Nisan* 5748.)

“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 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.”

Hakhel: During a year of Hakhel, there is special emphasis on gatherings and public events in honor of the anniversary of the Rambam’s birth. See *Sichas Shabbos Parshas Tzav 5748* (Sefer *HaSichos 5748*, vol. 1, p. 366).

Tuesday, Nisan 11 – the Rebbe’s Birthday

- ♦ The Rebbe was born on *Nisan* 11, 5662 [1902], during the day of *erev* Shabbos *HaGadol*. The publication *Hatomim* records that the Rebbe Rashab delivered a *ma’amor* on that day, *erev* Shabbos, after Minchah.
- ♦ In honor of the Rebbe’s 114th birthday, Chapter 115 of *Tehillim* is recited daily after Shacharis, together with the daily portion of *Tehillim*.
- ♦ The Rebbe encouraged the study of the year’s chapter of *Tehillim*, not only with its classic commentaries, but also with the explanations of Chassidus. In *Sichas Yud Gimmel Nisan 5751*, for example, the Rebbe pointedly stated, “No doubt, many have already studied the explanations of this chapter’s verses as they are expounded in *penimi’us ha-Torah*. 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 Nisan – Sh’nas Ha-Kuf Tes Vov*.
- ♦ The *nassi* is recited after Shacharis. Today’s *nassi* is for the tribe of Asher and marks the eleventh day of inaugural offerings. After the *nassi*, the *yehi ratzon* prayer is recited.

Recommended reading material: The Rebbe discusses the coincidence of Pesach and Shabbos in the following sources:

Michtavim Klali'im:

The following of the Rebbe's Public Letters address the coincidence of Pesach with Shabbos: *Erev Rosh Chodesh Nisan* 5745; its sequel on *Yud Alef Nisan* 5745; and *Yud Alef Nisan* 5748 (also addressing the year of Hakhel). For more, see *Sichas Yom Va-Erev Shabbos Kodesh Erev Pesach* 5751 (*Sefer HaSichos* 5751, vol. 1, pp. 427 ff.) – at length; *Sichas Acharon Shel Pesach* 5751 (*ibid.*, pp. 436 ff.) The following of the Rebbe's Public Letters address the theme of Pesach within a Hakhel year: *Yud Alef Nisan* 5727; *Rosh Chodesh Nisan* 5741; *Rosh Chodesh Nisan* 5748; and *Yud Alef Nisan* 5748.

An anthology on the coincidence of Pesach with Shabbos appears in *Likkutei Sichos*, vol. 7, p. 48 ff.

- ♦ The entry for the year 5714 in *Shalshelas HaYachas* (in the Introduction to *HaYom Yom*) reads: “[The Rebbe] encouraged [that the *chassidim*] bring merit to the public by providing *shemurah matzah* for Pesach.”
- ♦ The Rebbe established the practice whereby everyone, but especially those in positions of authority such as a Rav, communal leader, or activist, should send round hand baked *matzos* (they must be *shemurah matzah*) for Pesach – or at a minimum, enough for the *sedarim*—to their acquaintances who would not otherwise obtain such on their own initiative, and that organizers of large public *sedarim* in hotels and the like should make similar arrangements. (*Sefer HaMinhagim Chabad.*)
- ♦ In 5751, the Rebbe announced, “Public *sedarim* will be held in many locations. Out of these, many locations will be holding just one *seder* due to lack of funds and other concerns. It is urgent and extremely appropriate to put every effort into holding two *sedarim*. At least, the existing budget should be spread over both nights. No doubt, that remedy will prove unnecessary because Hashem will certainly bless and supply the organizers with all that is necessary and even more than that.” (*Sefer HaSichos* 5751, vol. 1, p. 411.)

Reminder: Those who need to perform *hagalas keilim* (*koshering* their kitchen utensils for Pesach use via immersion in scalding water) and have not yet done so should remember to do so. Some are extra scrupulous to perform the procedure at least three days prior to Pesach.

- ♦ “The laws of *hagalas keilim* are complex and not

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everyone is fluent in them. It is therefore appropriate and correct – despite common practice to the contrary – for a *ba'al* Torah who is expert in the laws of *hagalah* to perform the procedure.” (Alter Rebbe.) For details on arranging *hagalah* for your utensils according to the highest standards, please call 917.975.7850.

A law for the Era of Redemption: One 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 according to the view that the four days period for examination includes the actual day of offering.

Wednesday, Nisan 12

♦ The *nassi* is recited after Shacharis. Today’s *nassi* is for the tribe of Naftali and marks the twelfth day of inaugural offerings. After the *nassi*, the *yehi ratzon* prayer is recited.

Reminder! The computer keyboard must be cleaned thoroughly from *chametz*.

Reminder: One is obligated to take a haircut before Pesach to avoid entering the festival disheveled.

Thursday, Nisan 13

♦ Today is the *yahrtzeit* of the Tzemach Tzedek. He passed away in 5626 [1866] and was interred in the town of Lubavitch. 150 years

♦ After Shacharis, the section of *zos chanukas ha-mizbe'ach* is read. It concludes with *kein asa es ha-menorah*. No *yehi ratzon* is recited.

♦ Denture wearers and youth wearing braces to straighten their teeth should not eat or drink any warm or sharp *chametz* substance within a 24 hours period prior to the deadline for eating *chametz* on *erev* Pesach. They must stop eating warm or sharp *chametz* today at **10:36am**. Some refrain from eating or drinking *chametz* for a full twenty-four hours before they perform *haga'alah* on the dentures.

Reminder: In 5747, the Rebbe issued the following directive: “It is extremely worthwhile and highly appropriate for each Jewish child to receive his own *Haggadah Shel Pesach* before the start of the festival. It would be best to give them an illustrated *Haggadah* that depicts the various *mitzvos*

and events that are discussed in the *Haggadah*, making the *Haggadah*'s contents far more accessible to children. On the inside cover, one should inscribe the words *lashem ha'aretz u'melo'ah* ("To Hashem is the Earth and its contents," often abbreviated as "לה", acknowledging that everything belongs to Hashem), followed by the child's name." (*Sichas Shabbos Parshas Vayikra* 5747.)

♦ In 5748 Shnas Hakhel, the Rebbe added: "It would be best to purchase a new *Siddur* or the like for a child before *yom tov*. The importance of such gifts can be derived from the law that one should purchase edible treats for a child in honor of *yom tov*, which are merely non-obligatory items." (*Sichas Shabbos Parshas Vayikra* 5748.)

Reminder: One who has not yet contributed to funds that provide *matzos* and other Pesach needs to those who cannot afford them should do so now. Women are also accustomed to personally be *mehader* in this important *mitzvah*:

♦ In *Sichos Kodesh*, the Rebbe explains, "Women have a special connection with the *mitzvah* of *tzedakah*. In our society, husbands are accustomed to entrust considerable sums to their wives' discretion and therefore even significant funds are considered within the halachic definition of a minor sum, which a *tzedakah* collector was permitted to accept from a woman in former times [when society placed the majority of a family's funds under the husband's sole jurisdiction]. In the USA, it is prevalent for the distribution of funds for *tzedakah* and for many other matters to be the woman's prerogative to a far greater extent than that of their husbands."

♦ The sale of *chametz* will take place at the offices of the Badatz today, from 10:30am until 8:00pm. This will resume after *bedikas chametz*, from 11:15pm until 1:00am. **One who intends to travel to another location for Pesach must inform the Rav before selling his *chametz*.**

♦ 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.

Bedikas Chametz Night, Eve of Nisan 14, Erev Pesach

♦ One who intends to travel on *erev* Pesach in order to spend Pesach in a different location should not sell his entire

property to a non-Jew as *chametz*. Rather, he must leave at least one room that will not be included in the sale, in order to be able to perform *bedikas chametz* tonight (the fourteenth of *Nisan*) in at least part of his home.

- ♦ One who travels *before* tonight (the fourteenth of *Nisan*) need not leave a room unsold. Instead, he is obligated to perform *bedikas chametz* tonight wherever he may be.

- ♦ One who is hosted by others should place some of his own *chametz* in the room at which he is staying and conduct a search for *chametz* tonight. (Technically, a guest can fulfill his obligation to search for *chametz* tonight via the search conducted by his host. In that case, the host acts as his guest's *shaliach* for *bedikas chametz*.) If he does not own any *chametz*, he is not obligated to search at all. If he wishes to be *machmir*, however, he will make a point of bringing some *chametz* of his own in order to conduct a search. Some suggest that a guest should purchase the room in which he is staying from his host (using a purchase method that is halachically valid), but to nevertheless listen to, and rely upon, his host's recital of the blessing over the search.

- ♦ From approximately half an hour prior to nightfall (*tzeis ha-kochavim*), it is prohibited to sit down to a meal or to study, to perform work, or to enter a bathhouse (activities that may easily go over time, causing him to neglect conducting the search).

- ♦ *Bedikas chametz* is conducted after Ma'ariv. Various options are presented in *Shulchan Aruch*, but the accepted practice is to conduct the search immediately after Ma'ariv. (See also *Likkutei Sichos*, vol. 17, p. 434.) For this reason, Ma'ariv must be recited in its due time and not delayed. As the Alter Rebbe explains, "Since Chazal established a time [for *bedikas chametz*], one 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" (*Shulchan Aruch Admur HaZaken, Kuntras Acharon*).

- ♦ Some are careful to wash their hands (*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.

♦ It has become the prevalent custom 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 that will 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 *bi'ur chametz* according to Biblical law.

In addition, some authorities have stated that each individual piece should not exceed a *kezayis* in size. If a piece is lost, at least the Biblical law of *bal yeira'eh* (not owning a visible *kezayis* of *chametz*) will not have been broken, and if it is found and accidentally eaten during Pesach, at least the penalty of *kareis* will not be incurred because the *chametz* will lack the required minimum size for this penalty.

♦ Before one conducts his search, he recites the blessing, *Baruch ... al bi'ur chametz*.

♦ The head of a household should gather his family members around him while recited the blessing, 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* to give them the merit of participating in this *mitzvah*.

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

♦ To perform *bedikas chametz* in the best possible manner, one should not rely on a search conducted by anyone other than a person who is halachically considered a free man who is obligated in *mitzvos*, i.e., a male thirteen years of age or older, unless there is no alternative. He should not talk from

the moment he recites the blessing until the conclusion of the search. He should take care to begin searching in the immediate vicinity of the location in which he recited the blessing before moving on to other rooms.

- ◆ After reciting the blessing, one should not speak before beginning his search, even to address a matter that pertains to the actual search.

- ◆ The search must be conducted by candlelight, because candlelight is ideal for searching and probing all sorts of corners, cracks, and crevices. One should not use a torch (made of multiple wicks or a thick stem), but rather, a small single flame. In the first instance, one should be careful to avoid searching with anything but a beeswax candle.

- ◆ Where there is a concern of danger (causing a fire, etc.), an electric flashlight should be used instead. In such a case, a blessing should be recited. One may recite a beracha even if using a flashlight.

- ◆ 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 while burning.

- ◆ Using candlelight, one must search every nook and cranny, even cracks in the floor.

- ◆ One is obligated to painstakingly search 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 that one is certain that he never ate *chametz* there, needs to be thoroughly searched for *chametz* tonight, by candlelight.

- ◆ In a home with young children, even holes and cracks that are lower than three *tefachim* from the floor must be searched. One must assume that a child may have stowed a piece of *chametz* there.

- ◆ One must remember to search his car or vehicle (using a flashlight).

- ◆ One must also search his place of work, such as an office – unless he will not 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**.

- ◆ It is appropriate to refrain from talking throughout the

search to address matters **not** related to the actual search.

♦ After the search has ended, it is appropriate to count the pieces of *chametz* to ensure that all ten pieces were found. (Alternatively, 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 after the search one realizes that a piece is missing, he must search the entire house again without a *berachah*. If he does not find the piece, then left with no choice, he may rely on the verbal declaration recited after the search, whereby he relinquishes ownership of any unfound *chametz* still in his possession.

♦ Once the search is concluded, the remainders of the candle (if they exist) are placed together with the feather and the small paper bag containing the ten pieces of wrapped *chametz* into the palm 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.

♦ Great care must be taken to secure the *chametz* that was found and that is kept to be eaten or burned the next morning. It should not be left where it may be moved from one place to another, raising the likelihood of falling crumbs. It must be safeguarded from young children as well as from rodents. This is not merely sound advice and common sense. *Chazal* actually established an obligation to be extra careful with the *chametz*, and one who is negligent will have committed a transgression.

♦ Just as one must be careful with *chametz* that was found during the search, so must he be careful with all other *chametz* that still exists in the home. It is forbidden to leave it open and available to young children who may carry it from one place to another.

♦ 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 shut, secured, and labeled.

♦ After the search, one recites *kol chamira*, relinquishing ownership over *chametz*.

♦ The main declaration occurs not via speech, but in one's mind and heart, whereby he firmly resolves that all *chametz* found in his property is utterly worthless to him

– as if it were mere dust. After reaching this decision, he no longer thinks about the *chametz*, and it is considered entirely *hefker*, ownerless and free for anyone to take. He is thereafter freed from the prohibitions against owning *chametz* during Pesach. Nevertheless, *Chazal* also require him to verbally express his 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 *Nisan*, after the search, serves only to nullify any *chametz* the existence of which is not known. By contrast, the *chametz* which one purposely retained in order to eat tonight or tomorrow morning (until the fifth halachic hour of the day) is not included in the declaration; if he declares it ownerless and nullified, his declaration is worthless and the *chametz* must be disposed of in its proper time.

Reminder: One who was unable to recite *kiddush levanah* until now may do so all night tonight.

Friday, Nisan 14, 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.

♦ 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 can 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 *yeti's 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* in 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* in 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 *Seder* plate (*ka'arah*) as *karpas* and *beitzah*.

♦ On the morning of *erev* Pesach, it is customary to pray Shacharis at an early *minyan*, in order to finish eating the *chametz* meal before the fourth (halachic) hour of the day.

♦ *Mizmor le-sodah*, usually recited after *baruch she'amar* during Shacharis, is not recited today. It is also not recited during *chol ha-mo'ed*.

♦ 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 firstborns to fast the entire *erev* Pesach. This applies to every kind of firstborn, not only "true" firstborns, including one 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.

♦ It is customary for a father to fast on behalf of his minor son until he has grown old enough to fast for himself. If the father is himself a firstborn who is required to fast, the child's mother fasts instead on behalf of her minor firstborn son. If this causes pain, and certainly if she is pregnant or nursing, the mother does not need to fast. In that case, the father's fast will be considered on his own behalf as well as on behalf of his son. (See *Shulchan Aruch Admur HaZaken*, 470:6, regarding the case of a mother who no longer has a husband, or if she observed this fast in previous years.)

♦ 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 *se'udas 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 volume (*masechta*) of Mishnah or Talmud, after which they are permitted to eat and drink as they wish during the day. Nevertheless, a firstborn who is stringent to maintain his fast will be blessed.

It is customary to be lenient in this, so that even a *siyum* over a tractate of Mishnah or the minor tractates of Talmud are considered a *se'udas mitzvah*. See *Hisvaaduyos* 5744, vol. 2, p. 1050.

The deadline for eating *chametz* is 10:36am. No *chametz* may be eaten at this time or afterwards.

♦ *Chazal* prohibited the eating of *chametz* from two (halachic) hours before midday (the entire fifth and sixth halachic hour). However, *Chazal* only prohibited the eating of *chametz* during the **first** of those two hours (the fifth hour). It is therefore permitted to derive other forms of benefit from *chametz* at that time. For this reason, it is still permitted to sell *chametz* to a non-Jew at this time.

♦ One should clean his mouth and teeth well to remove any remnants of *chametz* before the deadline for eating *chametz*.

♦ Dentures must be cleaned extremely well to remove even the minutest trace of visible *chametz*. They should then be *kashered* for Pesach by having boiling water poured over them, using a secondary vessel. If one is certain that they will not be damaged by pouring directly from the source of boiling water, he should do so. Denture wearers or youth with braces that are fixed onto their teeth 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.

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 stop eating *chametz*. These locations should be shut, 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*ed, 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 the pockets and gloves of their own clothing, and that of their children, to remove any possible *chametz*. One who never places *chametz* into these locations need not check them today (nor did he have to check them 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 his private yard, he must destroy the *chametz* before the deadline for burning *chametz*. He can pour bleach or another corrosive substance 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.

♦ **All remaining *chametz* must be destroyed by 11:45am.**

This means that the *chametz* must be placed in the fire earlier, with sufficient time for reciting the text for *bittul 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.

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

♦ It is prohibited to derive benefit from *chametz* that belongs to someone else, even *chametz* owned by a non-Jew. For example, one cannot 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 one's property. This way, he first destroys his remaining *chametz*, fulfilling the *mitzvah* of *bi'ur chametz*, and only then renders any overlooked *chametz* ownerless and worthless. (If he reverses the order, first relinquishing ownership and only then removing and burning the *chametz*, he will not have fulfilled the *mitzvah* of *bi'ur chametz*, because he will be

destroying *chametz* that he no longer owns.)

♦ *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.

♦ One 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...*)

♦ 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 ownership and worthless. If they are subsequently discovered during Pesach, one will not have transgressed the prohibitions against *chametz*.

♦ Today's *kol chamira* is slightly different from last night's. The Aramaic version is printed in the *Siddur*, but one must recite it in a language he 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.

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

♦ **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*.

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 *teshuvah* that the Arizal stated that one should observe all of the *chumros*, extra-precautionary stringencies, during Pesach. It is noteworthy that in the year 5692, the Rebbe Rayatz stated that his father, the Rebbe Rashab, had said that one should not make a custom of observing *hiddurim* during Pesach. The reason for this is to avoid being considered having formally accepting these stringencies upon oneself with the force of a vow. Presumably, this means that one should do them without establishing it as a custom.

One 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 suggest that one is called a *rashah* only for decrying the efforts involving 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 overwhelm that we hear nowadays refer to the truly significant extent of the extra stringencies and precautions that have accumulated over the generations.

♦ 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. (*Sefer HaSichos* 5703, p. 74. See *Sefer HaSichos* 5696, p. 129.)

♦ The Rebbe customarily distributed *shemurah matzos* after Minchah on *erev* Pesach while dressed in the silk *kapotah* that he reserved for Shabbos and *yom tov*, and while wearing his *gartel*. (*Sefer HaMinhagim Chabad*, p. 38.)

Ban on working: During the era of the *Beis Hamikdash*, *Chazal* instituted a prohibition against any Jewish person performing work from midday on *erev* Pesach (12:54pm, this year)—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 discontinuation of the *korban* Pesach. One who performs work during these hours is treated as one who transgresses the laws of *Chazal*. Nor will he ever see any blessing from the work he performed. To work for payment or for free, for oneself or for others, or even for the needs of *yom tov*, are all equally forbidden.

♦ All activities that may be performed during *chol ha-mo'ed*—such as a matter that will be lost if left unattended, or something that is necessary for the days of *chol ha-mo'ed* 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, one may repair something that has been slightly damaged and is needed at present. Similarly, one may sew and repair clothing that has been slightly torn or damaged and is needed for *yom tov*. Work of this kind may be performed in a professional manner for oneself, 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 ha-mo'ed*.

♦ One is permitted to write (jot down notes) as part of his Torah studies, because he has 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 halachic midday (12:54pm). It is also prohibited to give oneself a haircut at this point. However, one may receive a haircut from a non-Jew.

- ♦ Every form of work may be performed on one's behalf by a non-Jew, even matters that are not necessary for *yom tov*.

- ♦ Some authorities consider it forbidden to trim one's nails after midday, while others are lenient. Given a choice, one should be stringent and take care of cutting his nails before midday. If he forgot or was otherwise unable to do so, he 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. Before midday, however, one should follow local custom, whether it prohibits work in the manner described above, or permits it.

- ♦ One should not let blood on *erev* Pesach. *Chazal* applied this prohibition to the day preceding each of the three festivals so that one will not come to let blood on *erev* Shavuos, which entails a risk of actual harm.

- ♦ What if one discovers *chametz* anywhere on his 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 sunset (*shekiah*) must be destroyed completely as soon as it is discovered. The same is true of *chametz* discovered during *chol ha-mo'ed*. If it is discovered during *yom tov* or Shabbos *chol ha-mo'ed*, 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, one recites the blessing ... *al bi'ur chametz* – 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, *be-chol makom she-hu*, “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.

One 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 he intends to pay the non-Jew for the destroyed *chametz*, should he demand it, and one is technically permitted to

take an item in advance from a non-Jew with the intention of paying for it subsequently. When doing so, one must have in mind that he does not intend to acquire the *chametz*. For this reason, it is best to avoid touching it directly; he should move it with a stick or some similar method.

Seder preparations:

♦ One should set his table while it is still day, so that he can begin the *Seder* as soon as it grows dark. On the afternoon of *erev* Pesach, therefore, he should 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), the items placed on the *Seder* plate (*ka'arah*). He should 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 *koreich*; grate the horseradish; prepare the *charoses*; and so on.

♦ This year it is even more critical to prepare everything needed for the *Seder* during the day, 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*.)

♦ Although the items for the *Seder* plate must be *prepared* in advance, nevertheless, it is the Chabad custom to *arrange* them on the *Seder* plate only at night, immediately prior to *kadeish* (the recital of *kiddush* at the start of the *Seder*).

♦ One may not eat roasted meat at the *Seder* because it resembles the *korban* Pesach. Meat that is cooked in its own juices, meaning that it is placed in a pot 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 *maris 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. Even meat that is first cooked in water and then roasted is prohibited for the same reason.

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

♦ “When one sits down to eat and drink [during a festival],”

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

♦ One must be glad and in a joyful frame of mind the entire eight days of the festival. He must see to it that his wife, children, and all who are dependent upon or accompany him are similarly joyful. This joy is a Biblical obligation. How is this accomplished? A husband purchases clothing and jewelry for his wife, according to his means. (For men and children, see entries below for the first day of Pesach.)

♦ One should purify himself in a *mikveh* today, as is the case on the day preceding each of the festivals.

♦ From the tenth halachic hour of the day (**4:18pm**), it is forbidden to eat *matzah ashirah* – *matzah* formed from flour and fruit juice or any other liquid but water – to ensure that one is able to eat the required *kezayis* of *matzah* at the *Seder* tonight with the proper appetite. In these countries, however, it is customary to refrain from eating *matzah ashirah* altogether once the time for eating chametz (the start of fifth halachic hour of the day) has passed. The concept of not removing one’s appetite nevertheless remains, and one should only eat small amounts of any food from the beginning of the tenth hour (**4:18pm**), taking care not to fill himself up. He should also avoid drinking any significant quantity of wine at this point. (Regarding wine, see *Sichas Shabbos HaGadol* 5741.)

♦ 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* Pesach until it is needed to light the *yom tov* candles on the second night of Pesach. A gas flame is sufficient for this purpose.

♦ One who is accustomed to setting timers in his home each *erev* Shabbos should bear in mind that they will continue to run as set for the two full days of *yom tov*.

Eruv Chatzeiros

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. It is customary to use a single, whole *matzah*. The text of the blessing and its directions are found in the *Siddur* and some *Haggados*.

For the detailed laws, see *Shulchan Aruch Admur HaZaken* 366ff.

You must establish an *eiruv chatzeiros* if you intend to carry during Shabbos in a joint courtyard or joint alleyway that opens to more than one home. It is customary to renew this *eiruv* each *erev* Pesach, with the intention that it will remain in effect throughout the year until a new *eiruv* is established.

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 his share in the property for the sake of establishing the *eiruv*.

Naturally, the area must be enclosed with a fence that is halachically acceptable.

The blessing reciting 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.

בְּדִין יְהִי שָׂרָא לְנָא לְאַפּוּקִי וּלְעִיּוּלִי וּלְטָלוּלִי מִבֵּית לְבֵית וּמִחֲצַר לְחֲצַר
וּמִבֵּית לְחֲצַר וּמִחֲצַר לְבֵית וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בְּשַׁבָּת זֶה וּבֵין בְּשַׁאֲר
שַׁבָּתוֹת הַשָּׁנָה לָנוּ וּלְכָל הַדְּרָיִם בְּשִׁכּוּנָה הַזֹּאת

One who does not understand Aramaic should recite it in a language with which he is familiar.

[*Translation:* 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. 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. [Actually, in the instructions printed in the *siddur* for *eiruv tavshlin*, 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.]

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. There is a limit of eighteen *grogros* (six *beitzim*) to the *eruv*, even if more than eighteen homeowners are participating.

When translating these measurements into actual *matzah*, one must bear in mind that hand baked *matzos* are not at all uniform in size and thickness. One cannot simply attach a random measure – say, “half a *matzah*” – to the required quantities. Regarding the hand baked *matzos* produced under the supervision of the Badatz this year, if one were to give an average estimate (not a precise measure), he could say that for eighteen homeowners one needs about one and half *matzos*. In general, *matzos* that are larger or thicker 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 his own behalf and on behalf of all other participants (as described) by raising it at least one *tefach* (between 8 and

9 centimeters or 3 to 3.5 inches). In the first instance, the one receiving the *eiruv* must be an adult. One should not use their own adult son or daughter for this purpose, if he or she still lives in his home and is supported by him. He should intend to acquire the shares on behalf of all other participants—including anyone who may need to join the *eiruv* at a later time. He is their *shaliach* even if they did not designate him as such, because one may act as a *shaliach* to acquire something beneficial for another person even without his awareness. It is considered as if each participant is present and has personally raised it in turn.

♦ 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* immediately following Minchah. This recital is to be completed prior to sunset (7:42pm).

♦ *Hodu* and *Pasach Eliyahu* are recited as on an ordinary *erev* Shabbos.

♦ Chazal did not obligate a person to recite *Seder Korban Pesach* in the precise moment at which the *korban* Pesach would have been offered in actuality. It is sufficient that he recite it during the hours in which offering the *korban* Pesach is permissible. For that reason, if one happened to neglect reciting *Seder Korban Pesach* within that time frame, he can recite it any time before nightfall. (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.)

Seder Korban Pesach: Our prayers take the place of the offerings in the *Beis Hamikdash*. The Minchah service replaces the daily afternoon sacrifice (*korban tamid shel bein ha-aryaim*). When the *Beis Hamikdash* stood, the *korban* Pesach was offered after the afternoon *tamid*. Therefore, the *Seder Korban Pesach* (Order of Offering the Pesach Sacrifice) is recited directly after the Minchah service. 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 u'Minhagim*.

♦ In a number of *sichos*, the Rebbe Rayatz 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 Rebbe Rayatz personally perpetuated this practice. In *Sichas Shabbos Mevarchim Nisan 5748* Shnas Hakhel, the Rebbe calls for preparing to actual 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* so that it would be equally available to Jews of every caliber.

The Rebbe Rayatz offered 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....” (*Likkutei Dibburim*, vol. 1, p. 134. See the continuation of this brief expert, at great length.)

♦ “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 this precise statement of the Alter Rebbe at length in *Likkutei Sichos*, vol. 32, pp. 36-43. See there, p. 41 – “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.”

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

A law for 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.

One may suspend the *korban* Pesach 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.

A law for the Era of Redemption: The text of *Seder Korban Pesach* describes the division of the people who arrived at the *Beis Hamikdash* to offer the *korban* Pesach into three groups. In *Igros Kodesh* (vol. 22, p. 443), the Rebbe states that this may not be the case in the era of redemption.

A law for the Era of Redemption: On *erev* Pesach, the stones of the Altar are whitened with a coat of lime. During the offering of the *korban* Pesach today, the flute is played before the Altar.

One may suspend the *korban* Pesach 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.

Hakhel: For the association between Hakhel and the *korban*

Pesach that is considered a public offering because it is offered as part of the festival, see *Sichas Leil Beis DeChag HaPesach 5727*; *Sichas Shabbos Parshas Toldos 5748* (*Sefer HaSichos*, vol. 1, p. 103, fn. 71 – as well as in the *hanachah* of the *farbrenge*). Along similar lines, see *Michtav Klali LeChag Ha Pesach 5748* (*Likkutei Sichos*, vol. 32, p. 214, in footnote; *Sefer HaSichos 5748*, vol. 2, p. 695, in footnote).

A law for the Era of Redemption: Regarding the inauguration of the third *Beis Hamikdash*, the prophet Yechezkel states, “*The Nassi (leader) will offer a bull as a sin-offering on that day for himself and for all the people of Israel*” (45:22 – from the *Haftorah* of *Parshas Hachodesh*). Rashi on the verse states that Chananiah ben Chizkiah explained why a bull must be offered on the fourteenth day of Nisan. However, “due to our sins, this explanation has been lost to us. I suggest that he is dealing specifically with the fourteenth of Nisan 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 Nisan 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.”

Reminder: Plan ahead for tonight. One who intends to spend the *Seder* night or other *yom tov* meals on the first day of *Pesach* in a location other than his present home or location must remember to transfer all that he requires for the *Seder* or those meals (such as the *matzah*, wine, a *haggadah*, etc.) today – on *erev Shabbos*. Unless there is an *eiruv* he will not be permitted to carry these items on the first day of *Pesach* because this year it is also *Shabbos*.

A word of caution: Fire and safety organizations recommend that if you leave a burner lit over *yom tov*, make sure that a nearby window is open at least 4 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.

It is recommended for those who use *Neronim* candles with glass holders to place a bit of water or oil into the glasses on *erev yom tov* so that the disks that hold the wicks will not stick to the bottom of the glasses. This is important for candle lighting on the second night of *yom tov* (as explained below).

If you use liquid wax candles that are placed in small glass holders before being lit (Neronim), it is recommended that you first place a small quantity of water or oil in the bottom of the glass holders **on erev Yom Tov** (it is permitted to do so, though it is forbidden to place on **erev Yom Tov** a larger quantity of water, which may cause the candle to extinguish earlier than its time on Yom Tov) so that the metal disks that hold the vertical wicks will not stick to the base of the glass, creating a problem for the second night of Yom Tov. (For more details, see below, the entries for the second night of the second night of Yom Tov).

♦ One should give *tzedakah* in advance for the two days of Pesach.

Candle lighting is at **7:24pm** (in New York), which is 18 minutes before sunset.

Two blessings are recited: ...*le-hadlik neir shel Shabbos veshel Yom Tov* and*shehechyanu*.

If a man lights the candles he omits *shehechyanu* because he will recite it during *kiddush* later tonight.

If the time for candle lighting has passed, one may not light them using a pre-existing flame as on an ordinary Pesach, because tonight is also Shabbos.

Friday night, Shabbos Kodesh, the First Night of Pesach

Hakhel: The Rebbe explains that all events during a Hakhel year must be associated with the theme of Hakhel, “and especially the festivals, the spiritual influences of which continue for the rest of the year. For example, the festival of Sukkos gives rise to the event of Hakhel which continues to influence the remainder of the year. Certainly, on the the festival of Pesach – the “Rosh Hashanah of festivals” as explained in Gemara *Rosh Hashanah*, we must associate the events of Pesach with the theme of Hakhel.” See *Sichas Leil Beis DeChag HaPesach 5727*.

♦ Ma’ariv begins with *mizmor le-David*. In *lecha dodi*, the text is altered from *berinah w’tzahalah* to read: **be-simchah w’tzahalah**. *Kegavna* is recited.

♦ The *amidah* for festivals is recited, together with the additional phrases for Shabbos. After the *amidah*, *va-yechulu* is recited, but not *magen avos*, etc.

♦ Here is what to do if you accidentally recited the ordinary weekday *amidah*:

If you realize your error while reciting one of the weekday blessings (*atah chonein* or any subsequent blessing), complete the blessing you have already begun and then continue with the Yom Tov blessings (*atah vechartanu*, etc.).

If you completed the entire *amidah* without making any mention of Yom Tov (such as *ya'aleh ve-yavo*; this year - Shabbos must be mentioned also), you must repeat the Yom Tov *amidah* from its start. If you did mention the Yom Tov (and this year - Shabbos also), even if you did not recite any complete blessing devoted to Yom Tov (and Shabbos), you do not need to repeat or recite anything further.

If you realized your error after the blessing *hamachazir shechinaso letziyon* but before *modim*, then simply recite *ya'aleh veyavo* and continue with *modim*, etc.

If you already began *modim*, as long as you have not recited the second *yihyu leratzon* at the conclusion of the *amidah*, you should return to *atah vechartanu*, towards the start of the *amidah*.

If you concluded the *amidah*, having recited the second *yihyu leratzon* and not having intended to recite any further supplications, repeat the entire *amidah* (because you neglected to mention Yom Tov altogether, as mentioned above).

♦ Here is what to do if you recited the Shabbos *amidah* by mistake: If you are in the middle of the section devoted to the Shabbos *amidah* (i.e., *atah kidashta*, etc., in Ma'ariv; *yismach mosheh*, etc., in Shacharis; *tikanta shabbos*, etc., in Musaf; *ata echad*, etc., in Minchah), you should immediately interrupt and begin the Yom Tov section (*ata vechartanu*).

If you realized your error further into the *amidah*, as long as you have not recited the second *yihyu leratzon* at the conclusion of the *amidah*, you should return to *atah vechartanu*, towards the start of the *amidah*.

If you concluded the *amidah*, having recited the second *yihyu leratzon* and not having intended to recite any further supplications, repeat the entire *amidah*.

♦ One who began reciting *hallel* for Pesach directly after the *amidah*, forgetting about *va-yechulu* for Shabbos should continue reciting *hallel* and once he has finished, he should

recite *va-yechulu*.

♦ On the first two nights of Pesach, it is customary to recite the entire *hallel* (*hallel shalem*) together with the *minyan*, directly after the *amidah*, with the blessings at its beginning and end.

♦ *Hallel* is followed by *kaddish tiskabeil*, *mizmor le-David*, *chatzi kaddish*, *barchu*, *aleinu*, and *kaddish yasom*.

♦ Each person wishes his fellow, “Good Shabbos, good *yom tov!*”

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

♦ *Kiddush* is **not recited earlier than** true nightfall, which is at **8:27 p.m.** (in New York).

♦ One who forgot or was unable to prepare the detailed items needed for the *Seder* earlier today may do so now – in a manner permitted during *yom tov* (and Shabbos). Before he begins, he must realize that he is allowed to prepare only what is needed for tonight’s *Seder*. He cannot prepare enough for tomorrow night’s *Seder* as well, because it is forbidden to prepare food during the first day of *yom tov* for the sake of the second day of *yom tov*. It is also forbidden to prepare on Shabbos for *yom tov*.

♦ *Zero’a* – 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, he may take cooked meat or other cooked food in its stead.

♦ On the second night of Pesach, which falls out on Motzaei Shabbos this year: If one forgot to roast the *zero’a* on *erev* Pesach, but has a cooked one available, he may use it instead. If he specifically wants it roasted, he may roast it now, on *yom tov*. One whose custom is to cook it, but he forgot to do so earlier, may likewise cook it now.

♦ There are two things to be careful about: **1.** To cook or roast **only** the quantity needed for tonight. **2.** To make certain to **eat** the meat sometime on the second day of *yom tov*. Cooking or roasting is permitted on *yom tov* **only** if the food will actually be eaten on *yom tov*. If he cooked it, he may choose to eat it tonight or tomorrow, in the daytime. However, if he roasted it, he must **not** eat it tonight because it is prohibited to eat roasted meat at the *Seder* (due to the similarity with the *korban* Pesach), and he has no choice but to eat it tomorrow morning or afternoon.

♦ Were it not for the fact that he forgot to prepare the *zero'a* in advance, he would otherwise follow the general Chabad custom to remove almost all of the meat from the bone before placing it on the *Seder* plate, and to avoid eating the meat of the *zero'a* altogether in order to avoid all resemblance to the *korban* Pesach. It is only because he cooked or roasted it on *yom tov* that he is forced to act differently in this case.

♦ *Maror*: In his *Shulchan Aruch*, the Alter Rebbe states that it is forbidden to finely grate the horseradish during *yom tov*, even it is done with a *shinuy* (in an uncommon manner), because its way of grating is that a lot is grated at once. (This stands in contrast with the ruling of *Chayei Adam* and other authorities who permit grating and grinding with a *shinuy*.) since Pesach falls on Shabbos this year, the problem of grating on Shabbos is even more serious. Rather, one who forgot to grate the *marror* before *yom tov* should either use lettuce leaves only (they must be examined carefully for insects) or chop the horseradish into small pieces with a knife.

♦ Romaine lettuce: Checking the lettuce for bugs may involve a number of severe prohibitions, especially on Shabbos, including killing a living creature, handling *muktzah*, sorting, squeezing, etc. It is therefore essential to check the lettuce and dry them on *erev* Shabbos. One who forgot to do so should not soak the leaves in water. He should cut off the pieces of lettuce that are fit to be eaten. Or he could take only the stalks or spine and examine them for visible bugs.

♦ *Charoses*: This should be prepared before Shabbos. The wine should also be added before Shabbos. One who forgot to do so now faces issues of grinding, kneading, and the like. To avoid these prohibitions, he should cut the fruit with a knife into slightly larger chunks. To mix the wine, he

should first pour some wine into a bowl and only then add the *charoses*, making certain that the mixture remains soft and liquidy. (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 cannot be done during Shabbos.) He should mix the *charoses* with the wine using a finger or utensil, moving back and forth until it has mixed. (*Shulchan Aruch Admur HaZaken* 473:32).

♦ One who prepared the *charoses* on *erev* Shabbos with wine so that it remains very soft (see *Ketzos HaShulchan* 130:111) may add more wine during the *Seder*.

♦ On a regular Pesach that does not coincide with Shabbos, it is permissible to prepare the salt water on the night of the *Seder* without employing a deliberate change in method (*shinuy*). This is the opinion of the Alter Rebbe (unlike the opinion of *Chayei Adam* and others who insist that one uses a *shinuy* to prepare salt water on *yom tov*.) This year, however, due to Shabbos a *shinuy* must be used. One must prepare only a very small quantity, just enough for his needs for *karpas* and to dip the egg at the start of the meal. It is forbidden to prepare very strong salt water on Shabbos, so he must take care to add no more than two thirds salt in the mixture. (*Shulchan Aruch Admur HaZaken* 473:19 and 321:3).

♦ *Matzos*: It is appropriate to examine the *matzos* before Shabbos to ensure that they do not have problematic folds or swollen areas. One who forgot to do this may remove these problematic areas on Shabbos without concern of *boreir* (selecting). (*Shulchan Aruch Admur HaZaken* 500:18.) He should put them aside so that he could burn them after *yom tov*.

♦ A *matzah* that was carried from one domain to another during the *Seder* night which falls on Shabbos may nevertheless be eaten and one may use it to fulfill his obligation to eat *matzah* tonight. (*Shulchan Aruch Admur HaZaken* 454:12. For an explanation as to why *Chazal* did not annul the *mitzvah* to eat *matzah* when Pesach coincides with Shabbos in order to prevent a person from inadvertently carrying it through the public domain – a measure which *Chazal* took regarding sounding the *shofar* on Rosh Hashanah that coincides with Shabbos – see *Likkutei Sichos*, vol. 7, *Sichas Chag HaPesach*.)

♦ It is the custom of the Chabad Rabbeim, passed down from one generation to another, to begin the *Seder* immediately after Ma'ariv 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 midnight. On the second night of Pesach, by contrast, the custom is to prolong the *Seder* until a very late hour; the Rebbe then explains the *Haggadah* and other Torah subjects and inspires his audience to divine service, at great length.

♦ “Before one does anything related to the *Seder* on these nights,” the Rebbe Rayatz quoted his father, the Rebbe Rashab as saying, referring to the two *Seder* nights, “he must first take a look inside his *Siddur*” [to clarify the precise instructions and order]. (*Sichas Leil Beis de-Chag ha-Pesach* 5704. See also the same occasion in 5711.)

For the above reason, and 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 u’Minhagim*) 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 peri ha-adamah* on the *karpas*, one should also intend to include the *marror* that will be eaten later, during *koreich* (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 zu* (“This is the *matzah*”) and *marror zu* (“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, while the hands rest upon the *marror* and the *chazeres* (the *marror* used for *koreich*).

♦ 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 *ve-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. The *marror* is then dipped into that *charoses*.

♦ The *marror* of *koreich* is not dipped directly into the *charoses*. Rather, dry *charoses* is taken from the *Seder* plate (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 *koreich*.

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

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

Mitzvos Performed During the Seder:

♦ There are two Biblical commandments: 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. This 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 *zero'a* 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 an apple (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 one had satisfied his appetite with other food. Alternatively, it is a remembrance of the *matzah* that used to be eaten along with the *korban Pesach*.

Quantities and Measurements During the *Seder*:

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 one's obligation, and to compensate for spilled drops of wine 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 one's cup or hand, but more precisely, to what is actually swallowed.

- ♦ The cup used for wine, for each of the four cups during the *Seder*, must hold at least a *revi'is* of wine. One should drink the entire contents of the cup, and in one shot. If this is difficult, a majority of the cup is sufficient. If one paused briefly a number of times while drinking the wine, he is considered – after the fact – as having fulfilled his 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.

- ♦ One should be extra concerned regarding the first two cups. If he drank it in stages, taking more time than it usually takes to drink a *revi'is*, he should take the opinion of those authorities who disqualify this conduct into consideration and drink new cups of wine, correctly, but without repeating the blessings. If he drank any of the final two cups in this manner, he should not drink new cups in their stead, because (due to the context in which they are drunk during the *Seder*) he may appear to be increasing the total number of cups prescribed by *Chazal*. Rather, he may rely on the authorities who do not consider the cups

invalidated by this drinking method. Nevertheless, if he took 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), he has not fulfilled his obligation according to all opinions.

- ♦ For the final cup it is necessary to drink an entire *revi'is*.
- ♦ Less than a *kezayis* should be eaten for *karpas*. If mini onions are used for *karpas*, one should avoid eating an entire miniature onion even if it is less than a *kezayis*.
- ♦ Two *kezeisim* must be eaten for *motzei matzah*. This applies to one who has a *Seder* plate with three *matzos* in front of him. Everyone else, i.e., those who are not using a *kezayis* from the actual *Seder* plate, may eat one *kezayis*. One who has a *Seder* plate but nevertheless ate only one *kezayis* has – after the fact – fulfilled his obligation.
- ♦ One *kezayis* must be eaten for *marror*.
- ♦ For *koreich*, 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. One who finds eating this quantity difficult may eat just one *kezayis*, provided that he has 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, one should be 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 *koreich* and the *afikoman*, are Rabbinical obligations, and one 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.
- ♦ When translating these measurements into actual pieces of *matzah*, one must bear in mind that hand baked *matzos* are not at all uniform in size and thickness. One cannot

simply attach a random measure – say, “half a *matzah*” – to the required quantities. Regarding the hand baked *matzos* produced under the supervision of the Badatz this year, if one were to give an average estimate (not a precise measure) he could say that the larger definition of a *kezayis* mentioned above would roughly equal a quarter of a *matzah*, while the smaller definition of a *kezayis* would roughly equal one sixth of a *matzah*. In general, *matzos* that are larger or thicker 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 time frame – that is, within three minutes.

♦ When translated into modern measures, the required quantity of a *revi'is* of wine equals approximately 3 oz. (Divergent views on its precise quantity range from 2.6 oz. to 3.4 oz.) Calculating with a round *kos*, the measure of a *revi'is* equals a volume of 2 average *godelim* (thumb-widths) in length and the same in width, plus a height of 3.6 *godelim*. This parallels the volume of an average egg and a half (*beitzah u'machatzah*).

Leaning to the Left:

♦ Four activities require reclining to the left: 1. Drinking each of the four cups. 2. Eating *matzah* for *motzei matzah*. 3. Eating the *matzah* and *marror* for *koreich*. 4. Eating the *afikoman*.

♦ One who forgot to recline while drinking the *second* cup of wine must drink it again correctly. If he forgot to recline for any of the other three cups, he does *not* drink them again. However, with regard to repeating the first cup, if at the start of the *Seder* he resolved that he might drink extra wine between the first and second cup, he should indeed go ahead and drink it again correctly.

♦ If one forgot to recline while eating *matzah* for *motzei matzah*, it is best to be stringent and to eat more *matzah*, correctly. If he forgot to recline during *koreich* or *afikoman*, he does not need to repeat the step.

♦ It is a *mitzvah* to distribute nuts or similar treats to one's

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. 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.

The Seder Nights:

- ♦ Regarding one's overall spiritual intention during the *Seder*, the Rebbe Rayatz related: "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!'" (*Haggadah Shel Pesach Im Likkutei Ta'amim u'Minhagim*, excerpted from *Sichas Chag Ha-Pesach* 5702).
- ♦ Usually, one may not 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, one may indeed read the *haggadah* by the light of the candles during the *Seder*. (*Shulchan Aruch Admur HaZaken* 275:10.)
- ♦ The following prayers for Shabbos are recited quietly tonight: *shalom aleichem*, *eishes chayil*, *mizmor le-Dovid*, and *da hi se'udasa*.
- ♦ *Kiddush* is recited in the following order (this applies only to the first night of Pesach, because it coincides with Shabbos): *askinu*, *yom ha-shishi*, *borei peri ha-gafen*, *mekadesh ha-shabbos yisrael ve-haz'manim*, and *shehechyanu*.
- ♦ Women - or men - who recited *Shehechyanu* earlier, after lighting the *yom tov* candles, should not repeat the blessing now.
- ♦ One who unthinkingly began reciting *al netilas yadayim* after washing his hands at *urchatz* (before eating the *karpas*), and has recited *baruch atah Hashem*, but has not concluded the blessing, should conclude with the words *lamdeini chukecha* and continue with the *Seder* as usual.
- ♦ However, if he already concluded the blessing with *al netilas yadayim*, he should follow the order described below.

Note that this advice is based on a transcript of *Sichas Acharon Shel Pesach* 5719 that was **not** edited by the Rebbe:

♦ Since he accidentally recited *al netilas yadayim*, he must act upon the blessing so that he will not have pronounced Hashem's name in vain. 1. He should immediately perform *yachatz* (breaking the middle *matzah*) and *motzei matzah* (reciting the blessings and eating the *matzah*). 2. He then performs *Karpas* without reciting the blessing *Borei peri hadamah*, because it is the kind of vegetable that is commonly eaten as part of a meal – and he has already begun his meal. If he wishes to recite the blessing, he may recite it over a kind of vegetable that does not fit the above category, and he should then have in mind to include the *marror* and *koreich*. He should then use the standard vegetable regularly used for *karpas*. 3. He then recites the entire *maggid* as usual, and drinks the second cup of wine with a blessing as usual conclusion. 4. He then washes his hands *without* reciting a blessing, and eats the *marror* and *koreich* and continues the *Seder* as usual until its conclusion.

♦ The above would apply, it seems, only if he originally washed his hands with the mistaken intention to wash and eat bread (*matzah* in this case). However, if he had *correctly* intended to wash his hands in order to eat something dipped in liquid (*karpas* in this case), but he then accidentally recited the blessing *al netilas yadayim* out of the force of habit, he should first recite *baruch shem kevod malchuso le'olam va'ed* (for the blessing recited inadvertently in vain). Then, he must re-wash his hands with the intention to eat *matzah* – without reciting a blessing (because he has already done that) and then continue with *yachatz* as described above.

Hakhel: The Haggadah's introductory paragraph of *hei lachma anya* is associated with Hakhel. See *Sichas Leil Beis DeChag HaPesach* 5727.

“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 Rebbe [Rayatz]’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, joyous 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 Rebbe [Rayatz] 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*.

- ♦ For *shulchan oreich*, one must be careful (as on every Shabbos and *yom tov*) when peeling the eggs. The egg shells are considered *muktzah*. The eggs must therefore be peeled directly over a garbage can or the like.
- ♦ When rinsing one’s fingertips during a meal or before reciting *birchas hamazon*, he should not pass his wet fingers over his 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.)
- ♦ The *afikoman* must be eaten before **12:53am**.
- ♦ 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 (vol. 1, p. 391, fn. 78), the Rebbe explains that the pouring of Eliyahu’s Cup “is associated with the second part of the *Seder* that is connected to the future redemption. For that reason, the cup is generally poured [by the Chabad Rebbeim] after *birchas hamazon*; it was poured before *birchas hamazon* only on specific, well-known occasions.” To that note, 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.”

♦ In *birchas ha-mazon*, *retzei* is recited for Shabbos and only then *ya’aleh ve-yavo* for *yom tov*.

♦ One who forgot (*retzei* or) *ya’aleh ve-yavo* but realized his error before pronouncing Hashem’s name at the conclusion of the blessing *bonei Yerushalayim* should simply return to (*retzei* or) *ya’aleh ve-yavo*. If he already pronounced Hashem’s name, he should finish that blessing and then recite the text printed in the *Siddur* for this purpose – *baruch ... asher nassan shabosos limnuchah le-amoy Yisrael b-ahavaa l-os ve-li-bris ve-yomim tovim le-sasson u’le-simchah, ess yom chag ha-Matzoss ha-zeh; baruch ... mekadeish haShabbos ve-Yisrael ve-ha-zemanim*.

However, if he already began the next blessing after *bonei Yerushalayim* – even if he merely recited the word *baruch* of that blessing – he must repeat the entire *birchas ha-mazon* from the beginning.

♦ Both the *ha-rachaman* for Shabbos and the *ha-rachaman* for *yom tov* are recited.

♦ One who vomited his meal before reciting *birchas ha-mazon* should not proceed with *birchas ha-mazon*.

♦ The halachic authorities are divided in their opinions regarding one who vomited the *matzah*, *marror*, or the four cups of wine. In practice, he does not need to drink another four cups of wine nor eat *marror*. He must eat just one *kezayis* of *matzah*.

♦ *Shefoch chamas’cha* is recited at the front doorway but without holding candles (since the first night of Pesach falls out on Shabbos this year).

♦ One is 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. He should continue the discussion until he is overtaken by sleep.

♦ It is customary to recite just the first part of *Shema* (until *u’vishe’arecha*) and *hamapil*, but not the remaining sections of *kri’as shema she-al ha-mitah* 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 Day, Nisan 15 the First Day of Pesach

♦ Latest time for reciting the morning *Shema* throughout Pesach: 9:22am.

♦ During Shacharis, the *amidah* for *shalosh regalim* is recited, with special additions for Shabbos, followed by the complete *hallel*. Two *sifrei Torah* are used. As it is Shabbos, the *yud gimmel midos* (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 follow the mnemonic *Mashach tura, Kadeish be-kaspa, Psal ba-midbara, Shlach buchra*. In English: Draw the Ox, Sanctify with Money, Hew in the Wilderness, Send the Firstborn. These refers 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). The details of this order are explained in *Shulchan Aruch Admor HaZaken*, 490:8.

♦ This year, seven men are called to the first *sefer torah* (*mishchu u'kechu*), followed by *maftir* in the second *sefer torah* (*u'vachodesh harishon*), the *haftorah*, and *yekum purkan* (for Shabbos).

♦ During Musaf, the *amidah* for *shalosh regalim* is recited with special additions for Shabbos. The Musaf service of the first day of Pesach marks the transition to the phrase *morid ha-tal* towards the start of the *amidah*. 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 customary for the *gabbai* to loudly announce the switch **before** the congregation begins reciting their silent *amidah*, thereby allowing them to include this phrase before hearing it from the *chazzan*.

♦ For Musaf on a festival, one must recite the sections *atah vechartanu* and *u-mipnei chatoseinu*. It is necessary

to mention Shabbos before the festival: In *va-titen lanu*, one recites *yom ha-Shabbos ha-zeh ve-ess yom chag ha-matzos ha-zeh*. And again, *musfei yom ha-Shabbos ha-zeh ve-yom chag ha-matzos ha-zeh*. Musaf includes verses regarding the Shabbos offerings and then Pesach offerings. These sections are then followed by *yismachu malchusecha*, as is recited every Shabbos. Towards the end of the main blessing, one recites *Shabbos u-mo'adei kodshecha*. The blessing concludes with *mekadeish ha-Shabbos ve-Yisrael ve-ha-zemanim*.

♦ One who has not yet recited the *amidah* of Shacharis and hears the *gabbai* announcing *morid ha-tal* for the benefit of the congregation must likewise recite this phrase in his private Shacharis *amidah* – provided he will not be praying with another *minyán*.

♦ One who recited *mashiv ha-ru'ach* instead of *morid ha-tal* must return to the start of that blessing, because strong rains are considered a sign of misfortune in the summer months.

♦ *Lu'ach Colel Chabad* reports that one must return even if he corrected himself immediately. Other authorities, however, disagree with this view. Therefore, if he corrected himself instantly and then continued with the rest of that blessing – having already pronounced Hashem's name – he should not return. If this occurs during a weekday, he has the option of repeating the entire *amidah* once he has concluded the present *amidah* – as a *tefillas nedavah*, a voluntary prayer.

♦ If one realized his error only after having concluded that blessing, he must return to the start of the entire *amidah*.

♦ If he realized his error after pronouncing Hashem's name at the conclusion of that blessing, but before going further (i.e., before reciting the words *mechayeh ha-meisim*), then as stated in *Lu'ach Colel Chabad*, he should end his unfinished blessing with the words *lamdeini chukecha*, and return to the beginning of that blessing.

♦ Similarly, if he realized his error after pronouncing Hashem's name at the conclusion of any of the *amidah's* subsequent blessings, he should say *lamdeini chukecha*, and return to the beginning of the entire *amidah*.

♦ During Musaf, verses specific to the first days of Pesach are inserted (*u'vachodesh ha-rishon*, etc.), as well the verses

for Shabbos, plus mentions of Shabbos throughout the middle *beracha*.

♦ One who forgot to recite the verses describing the Musaf offering, or if he recited verses that rightfully belong to another occasion, but he has not yet pronounced Hashem's name at the conclusion of the blessing, should go back and repeat the blessing (from the point of the mentioning of the verses onwards). If he realized only after pronouncing Hashem's name, he should not repeat the blessing. This is true throughout all of Pesach.

A law for the Era of Redemption: Altogether, thirteen sacrifices are offered today in the *Beis Hamikdash* (in addition to the Shabbos sacrifices). (These are listed in the Musaf prayer, which itself takes the place of the additional festival offerings.) Today, the first day of Pesach, the flute is sounded in front of the Altar.

♦ The *chazzan* recites *tefillas tal* during his repetition of Musaf. *Birchas kohanim* is recited.

♦ The Rebbe Rayatz instructed that *ve-lakachta soles* be recited on a Shabbos that coincides with *yom tov* (or *chol hamo'ed*).

♦ One must remember to recite *sheish zechiros*.

♦ *Kiddush: Lu'ach Colel Chabad* states that *mizmor le-Dovid* until *vayekadesheihu* is recited in an undertone.

♦ *Eileh mo'adei* is recited followed by *savri maranan* and *borei peri ha-gafen*.

♦ Benching - same as last night.

♦ One who realizes today, at any time, that he forgot to recite *shehechyanu* last night should recite it immediately.

♦ 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 ha-mo'ed*. It is possible to discharge this obligation with the cup of wine that he uses for *kiddush*. The Rebbe Rayatz would drink a *revi'is* of wine at **every meal** during Pesach. Children are given nuts and similar treats so that they also experience joy during the festival.

♦ Although the obligation to rejoice during the festival is a Biblical command, one should certainly not get himself drunk. As Rambam states regarding the joy of the festivals, "One should not enlarge upon the obligation to drink wine."

♦ One is obligated to derive physical pleasure from the festival. This is accomplished by drinking wine in the middle of each meal, if he can afford it, and by consuming plenty of meat, wine, and confections, according to his ability.

The following law will become relevant with the Redemption: On Shabbos that coincides with Yom Tov, all groups of *kohanim*, not only those assigned to that day's service in the Beis Hamikdash, divide the bread of the *lechem ha-panim* equally.

The following law will become relevant with the Redemption: During all the days of Pesach, the meat of the *shelamim* (peace-offering) is eaten in fulfillment of the Torah's obligation to rejoice in the festival. In *Likkutei Sichos* (vol. 33, p. 62 ff.), the Rebbe explains 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. (See the Rebbe's discussion at length.)

♦ 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 in good appetite.

♦ During Minchah, we read the Torah this year, since Pesach falls on Shabbos (Parshas Acharei). The *amidah* for *shalosh regalim* is recited with additions for Shabbos. One must take care to recite the phrase *morid ha-tal*. We do not recite *tzidkoscha*.

♦ One should avoid sitting down to a meal after the tenth halachic hour of the day (**4:19pm**), so that he will be able to eat the meal of the second night of *yom tov* in good appetite.

♦ It is forbidden to prepare anything for the second day of Pesach until **8:28pm** after reciting *baruch hamavdil* (see below) or *va-todi'einu* during Maariv, as per below.

Motzei Shabbos, 16th Nissan Second Night of Pesach

♦ Before lighting the candles or performing any other activity preparation for the second night or day of Pesach, one must first recite Ma'ariv and include *va-todi'einu* (a form of *havdalah*) or he must at least proclaim, *baruch ha-*

mavdil bein kodesh le-kodesh.

- ♦ The *yom tov* candles are lit only **after 8:28pm**. The fire must be taken from a pre-existing flame.
- ♦ Two blessings are recited after lighting the candles: 1. *le-hadlik ner shel yom tov*. 2. *shehechyanu*.
- ♦ Some are careful to avoid using the *yom tov* candle to light a flame that is not specifically for *yom tov* or to light the gas.
- ♦ Do not warm the base of a candle and stick it to its holder. This is prohibited as a precaution, so that you will not come to directly smoothen 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 *mechateich* (cutting to shape or size). However, you may firmly press a candle into its position in the holder, even if this will cause its base to erode somewhat to fit the holder – this action is not considered *mechateich*.

Technically, you may clean out a used candle holder on Yom Tov without fear of violating the prohibition of 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 used wax, charred wicks, or spent metal disks. These items are considered *muktzah* and 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 unless 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, take the holder over to the garbage (since the glass holder isn’t *muktzah* (or 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. One may however remove it with a *shinui*, using an item which isn't the normal way to remove it. The preferred solution is to think ahead (as mentioned earlier) 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 empty its contents directly into the garbage.

♦ Ma'ariv is the same as last night's (with the exception of Shabbos additions which were only recited yesterday), but we begin counting the *omer* tonight immediately after Hallel. Remember to add *morid hatal* in the Amidah.

♦ Ma'ariv is recited as follows: *shir ha-ma'alos*, *amidah* for *shalosh regalim* – including *va-todi'einu*.

♦ One who forgot to recite *ve-todi'einu* does not repeat anything. Nevertheless, he cannot perform any activity that is forbidden on Shabbos and permitted on *yom tov* for the sake of food preparation. He must first recite *hamavdil bein kodesh le-kodesh*. If he inadvertently ate before reciting *hamavdil*, he must then repeat the entire *amidah* with *va-todi'einu*.

♦ The *amidah* is followed with the complete *hallel* and then the counting of the *omer*. Today is day one of the *omer*, corresponding to *chessed she-be'chessed* (kindness within kindness) and the other meditations referred to in the *Siddur*.

♦ The uniqueness of this year's calendar is that the counting of the *omer* begins "on the day after Shabbos" in the literal sense, and that the counted weeks are completely in line with regular weeks. (See *Likkutei Sichos*, vo. 12, pp. 96 ff.; vol. 22, p. 145; vol. 38, pp. 7ff; *Sefer HaSichos* 5751, vol. 1, pp. 447 ff. and pp. 437 ff.)

A law for the Era 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. For more details, see Rambam's *Hilchos Temidim u'Musafim*, chapter 7.

♦ Tonight's *Seder* is identical to last night's in all its details, with the exception that no effort is made to eat the *afikoman* before halachic midnight. The *Seder* is therefore continued

late into the night. One may eat tonight during Shulchan Orech items that form part of the charoses.

♦ 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* (festive-offering). When the second night of Pesach coincides with *motzei* Shabbos – as is the case tonight – the *chagigah* is not offered. Nevertheless, both the neckbone and the egg are placed on the *seder* plate. The reason for this is explained in *Shulchan Aruch Admor HaZaken*, 473:23.

♦ Regarding the length of the second *Seder*, the Rebbe stated as follows:

“The Rebbe [Rayatz] related that his father, the Rebbe [Rashab] was accustomed to begin the second *Seder* at the ninth hour and to conclude it many hours after midnight. [There is a principle that] ‘one is obligated to repeat a statement using the identical words used by his teacher’ ... [in this spirit,] all students who are attached to and associated with the Rebbe need to conduct themselves according to the Rebbe’s order of conduct. In this case, regarding the second *Seder*, they should begin at the ninth hour and conclude many hours after midnight. During the first *Seder*, the Rebbe [Rashab] would make a point of eating the *afikoman* before midnight, but during the second *Seder* he was not particular about this and he would eat the *afikoman* after midnight. This was also the conduct of the Rebbe [Rayatz]. Now, seeing that this was the conduct of the Rebbe [Rayatz] 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 for 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.” (*Sichas Leil Beis de-Chag ha-Pesach* 5711.)

♦ On *motzei* Shabbos, which is also *motzei yom tov* of the first day of Pesach, *havdalah* must be recited. The order is

yaknahaz – (1) *Borei peri ha-gafen*; (2) *Kiddush*; (3) *Borei mei'orei ha-esh*; (4) *Havdalah*; and (5) *Shehechianu*.

♦ If one forgot to recite *Havdalah*, there are different Halachos, depending on when he remembered about it. For details, refer to Alter Rebbe Shulchan Aruch 573: 7.

♦ Flames are not brought together or draw towards each other for *havdalah* tonight, nor does one gaze at his fingernails in the candlelight. While reciting the blessing over fire, we merely gaze towards the flames as they are on each candle separately.

♦ The blessing over spices is not recited. The Rebbe discusses this at length in *Likkutei Sichos*, vol. 31, pp. 191 ff.

♦ *Havdalah* concludes with *bein kodesh le-kodesh*. One who inadvertently said *bein kodesh le-chol* should preferably listen to someone else recite *Havdalah*. If there is no one to hear from, he should repeat *Havdalah* himself. This was discussed at length during *Kinus Torah* on *chol ha-mo'ed* Pesach 5774, and was published by the Badatz in *B'asra D'rav*, Issue 3.

♦ In the *hagadah*, while reciting the blessing that ends *ga'al Yisrael*, we substitute the regular nusach and say instead *min ha-pesachim u'min ha-zevachim* not the other way round.

♦ One who forgot *ya'aleh ve-yavo* but realized his error before pronouncing Hashem's name at the conclusion of the blessing *bonei Yerushalayim* should simply return to *ya'aleh ve-yavo*. If he already pronounced Hashem's name, he should finish that blessing and then recite the text printed in the *Siddur* for this purpose – *baruch ... asher nassan yomim tovim le-amoy Yisrael le-sasson u'le-simchah, ess yom chag ha-Matzos ha-zeh; baruch ... mekadeish Yisrael ve-ha-zemanim*.

However, if he already began the next blessing after *bonei Yerushalayim* – even if he merely recited the word *baruch* of that blessing – he must repeat the entire *birchas ha-mazon* from the beginning.

♦ In a footnote to *Sefer HaSichos* 5750, vol. 2, p. 664, the Rebbe notes 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 (apart for 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, *kri’as shema she-al ha-mitah* is recited as on an ordinary *yom tov*.

Sunday, Nisan 16 the Second Day of Pesach

♦ Shacharis is the same as yesterday’s, with the exception that *mashiv ha-ru’ach* is replaced with *morid ha-tal*.

♦ Two *sifrei Torah* are used. The *yud gimmel midos* (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 loud (but without the Shabbos additions).

♦ It is best to do something during today’s meal to commemorate the second meal that was arranged by Queen Esther, which coincided with the second day of Pesach, and which resulted in Haman’s hanging that same day. This practice is explained at length in *Likkutei Sichos*, vol. 3, p. 1016. It is told that during the Rebbe’s festival meal of Pesach 5729, he clarified that one is not meant 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!”

A law for the Era of Redemption: The *korban omer* is offered today.

For details, see *Rambam, Hilchos Temidin U’Musafin*. 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 ha-lechem* (two loaves) offered on Shavuos. The reason for this omission was discussed at length in the *Kinnus Torah* that was held on Isru Chag Shavuos 5774.

♦ One who forgets to count the *omer* tonight should count it during the day without a blessing.

♦ It is customary to study tractate *Sotah* each day of the

omer. Tonight, the title page is studied – meaning that “one reads and studies the tractate’s name from within its title page and he resolves and announces that tomorrow he will begin studying this tractate, one *daf* a day.” (See the following *sichos* in *Sichos Kodesh: Erev Chag HaShavuot* 5743, *Shabbos Parshas Bamidbar* 5745, *Shabbos Parshas Kedoshim* 5746.)

♦ Minchah is as regular Yom Tov, (similar to yesterday’s, but without the Shabbos additions).

♦ **Yom Tov ends at 8:29pm.**

♦ During Ma’ariv, the following are included in the *amidah*: 1. *morid ha-tal*, 2. *atah chonuntanu*, 3. *ve-sein berachah* (which we begin reciting from tonight), and 4. *ya’aleh ve-yavo*. The *amidah* is followed by *kaddish shalem*, *sefiras ha-omer*, and *aleinu*.

♦ One who accidentally recited *ve-sein tal u’matar* must return to the start of that blessing (*bareich aleinu*), regardless of when he realized his error. Even if he has continued to recite a number of further blessings, he must return to the start of *bareich aleinu* and repeat all the subsequent blessings as well.

♦ *Lu’ach Colel Chabad* reports that this is the case even if he instantly corrected himself. Other authorities disagree. Therefore, if he instantly corrected himself and also pronounced Hashem’s name at the conclusion of the blessing, he should not return. Otherwise, he should return.

♦ According to *Lu’ach Colel Chabad*, if he realizes his error after pronouncing Hashem’s name in any of the *amidah*’s blessings, but has not yet concluded that particular blessing, he should replace the ending with the words *lamdeini chukecha*, before returning to *bareich aleinu*.

If he completed the *amidah* before realizing his error, he must repeat the entire *amidah*.

♦ The following laws apply to one who forgot to recite *ya’aleh ve-yavo* in davening during *chol ha-mo’ed*: One who forgot to recite *ya’aleh ve-yavo* and has not yet pronounced Hashem’s name in the following blessing (*ha-machazir*) should immediately recite *ya’aleh ve-yavo* and repeat *ve-sechezenah*.

If he already recited that blessing, but has not yet begun *modim*, he should immediately recite *ya’aleh ve-yavo* and

continue with *modim*.

If he already began *modim*, then as long as he has not yet recited the second *iyu le-ratzon*, he should return to *retzei*.

If he already recited the second *iyu le-ratzon* and did not plan to recite any further supplications at that point, he must repeat the entire *amidah*.

♦ *Havdalah* follows its regular order, with the omission of the blessings over the spices and fire. The ordinary concluding phrase is used – *hamavdil bein kodesh le-chol*, and not *hamavdil bein kodesh le-kodesh*. One who accidentally recited *hamavdil bein kodesh le-kodesh* should hear *Havdalah* from someone else. If that is not possible, he should repeat the entire *Havdalah*.

♦ Tonight, and throughout *chol ha-mo'ed*, *ya'aleh ve-yavo* is inserted in *birchas hamazon*. The laws pertaining to its omission are described in the *Siddur*. The *harachaman* for *yom tov* is not recited.

♦ Towards the end of *birchas ha-mazon*, we pronounce *migdol yeshu'os malko* (and not *magdil*).

Monday, Nisan 17 the First Day of Chol HaMo'ed

♦ Tefillin are not worn during *chol ha-mo'ed*.

♦ *Mizmor le-sodah* is omitted throughout Pesach, including *chol ha-mo'ed*.

♦ *Ya'aleh ve-yavo* is inserted into the Shacharis *amidah*. The *amidah* is followed by half-*hallel*, *kaddish tiskabeil*, *shir shel yom*, *kaddish yasom*, and the reading of the Torah (2 *sifrei* Torah, 4 *aliyos*).

♦ If one forgot to recite *ya'aleh ve-yavo* in Shacharis during *chol ha-mo'ed*: If he realized the error after he already recited Musaf, he should not repeat the *amidah* of Shacharis.

♦ Musaf includes additional verses that are recited each day of *chol ha-mo'ed* Pesach (*ve-hikravtem* and *u'minchasam*).

♦ One who realizes during *chol ha-mo'ed* that he forgot to recite *shehechyanu* on both the first and second nights of Pesach should recite it immediately. One who forgot to recite *shehechyanu* on the first two nights of Pesach, should recite the blessing as soon as he realizes his omission. He may do so any time before the conclusions of the entire

festival – until the end of *Acharon Shel Pesach*.

♦ As mentioned earlier, men do not fulfill their obligation to rejoice during Pesach unless they drink (a *revi'is* of) wine **each day**. The Rebbe Rayatz 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.

♦ Regarding one who “disrespects the festivals” (by performing work or eating and drinking as if it were an ordinary weekday), *Chazal* stated that “even if he has Torah and good deeds to his credit, he has no share in, etc., and it is as if he worshipped, etc.”

♦ Common examples of activities forbidden during *chol ha-mo'ed* include conducting business affairs, sewing clothes, laundering clothes (except for the clothes of young children that are soiled relentlessly), writing (unless it is needed for *chol ha-mo'ed* itself; it is customary to slightly modify one's usual way of writing), printing, nail cutting, and haircutting.

♦ “Many people transgress the laws of *chol ha-mo'ed*. The fact that certain activities are permitted on *chol ha-mo'ed* that are forbidden on an actual day of *yom tov* has inspired people to permit themselves all other activities as well. No one even attempts to find out what is permitted and what is forbidden ... One who is concerned with the welfare of his soul will consult a *sefer* or a Rav to learn what should and should not be done in order to avoid transgressing.” (*Pele Yo'eitz, Chol Ha-Mo'ed*.)

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

♦ “[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 Ma'ariv 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.” (Maamar of the Tzemach Tzedek.)

♦ The Talmud Yerushalmi explains that “the entire prohibition against performing work was instituted only so that they will eat, drink, rejoice, and exert themselves in the study of Torah.”

Tuesday, Nisan 18

the Second Day of Chol HaMo'ed

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

- ♦ The *tefillos* are the same as yesterday's.
- ♦ The detailed laws pertaining to *chadash* ("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 Nisan) are recorded in *Shulchan Aruch Admor HaZaken*, 489.

Wednesday, Nisan 19

the Third Day of Chol HaMo'ed

- ♦ A *kinnus* Torah will be held in 770 today, at approximately **7:30pm**. The Rabbanim, the members of the Badatz, will participate in the *kinnus*, which will continue after Ma'ariv, at approximately **8:30pm**.

Thursday, Nisan 20

Erev Shevi'i Shel Pesach

- ♦ One should not sit down to a meal after the tenth halachic hour of the day, so as not to ruin his appetite for tonight's *yom tov* meal. 4:21pm

Eruv Tavshilin

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 a good idea to schedule a personal electronic reminder via cell phone, email, etc.

Prepare an *eiruv tavshilin*, as described below. For more details, see *Shulchan Aruch Admur HaZaken*, 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. (All authorities concur to this law, as stated by *Magen Avraham* and *Admur HaZaken*.) Without an *eiruv tavshilin*, you cannot 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*. (We discussed this at length in -----*B'asra D'rav*, issue 2.)

How do I establish an *eiruv*? On *erev* Yom Tov, take: (1) a *matzah* (the size of *kebeitza*, the volume of an average size egg), that was prepared for Shabbos, and (2) a presentable (*choshuv*) prepared food such as fish or fowl (the size of *kezayis*, the volume of approximately half of an average size egg), and hand them both to a second person who will acquire the food on behalf of the entire community.

Preferably, the second person should not be a member of your own household. Even a non-family member who eats his 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 for this purpose, even if he still eats his 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 doing so, announce, "I hereby grant a share in this *eiruv* to whoever wishes to participate and depend on it."

אני מְזַכֵּה לְכָל־מי שְׂרוֹצֶה לְזָכוֹת וְלִסְמוֹךְ עַל עֲרוּב זֶה

The second person acquires the food by raising it at least one handbreadth (between 8 and 9 centimeters or 3 to 3.5 inches). He then returns it to you, and you recite the following:

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

בְּרוּךְ אַתָּה אֱ-דָנִי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוֹת עֲרוּב

(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 recite in the original Aramaic:

בְּדִין יְהִי שְׂרָא לָנָא לְאַפּוּי וּלְבִשּׁוּלִי וּלְאַטְמוּנִי וּלְאַדְלוּקִי שְׂרָגָא וּלְתַקְנָא וּלְמַעְבַּד כָּל־צְרָכְנָא מִיּוֹמָא טְבָא לְשַׁבְּתָא לָנָא וּלְכָל־יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת

♦ One should immerse in a *mikveh* today, to purify himself before the onset of *yom tov*.

♦ This year, one must remember to bring the *matzah* and wine needed for *se'udas moshiach* to *shul* in advance, before Shabbos, either today or tomorrow (if they made an Eruv Tavshilin).

“We saw great revelations by our Rebbeim on *Shevi'i Shel Pesach*,” the Rebbe Rayatz once revealed. “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*.” (*Sefer HaSichos* 5703, p. 85. See the continuation of that description, at great length.) “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.” (*Ibid.*, p. 87)

♦ 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 gas flame may be used for this purpose.

♦ One should check his pockets before sunset, especially if he wore his Shabbos and *yom tov* clothing during the day.

♦ *Tzedakah* should be given in advance for the two days of *yom tov*.

♦ Candle lighting is at **7:31pm**, which leaves 18 minutes until sunset. Only the blessing for *yom tov* (*le-hadlik ner shel yom tov*) is recited, but **not** *shehechyanu*.

Thursday Night, Nisan 21 the Eve of Shevi'i Shel Pesach

The Rebbe Rayatz 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 (*Yeshayah* 52:10)], ‘*Hashem has revealed His holy arm!*’ Well, *Shevi'i Shel Pesach* is one of these times, where everyone can ‘take.’ We must treat each second as precious!”

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

Hakhel: The *achdus* (unity) that prevails on *Shevi'i Shel Pesach* is superior to that of the other days of Pesach and the rest of the year of Hakhel. See *Sichas Acharon Shel Pesach* 5727.

♦ Ma'ariv begins with *shir ha-ma'alos*. The *amidah* for *shalosh regalim* is recited. It is not followed by *hallel* as on the first two nights of Pesach. It is followed by *sefiras ha-omer*.

♦ One 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 se'udasa* for *shalosh regalim*, followed by *savri moranan*, *borei peri ha-gafen*, and *mekadesh Yisrael ve'ha-zemanim*. 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. (*Sichas Acharon Shel Pesach* 5743. For the significance of this blessing's absence, see *Sichas Acharon Shel Pesach* 5723 and *Likkutei Sichos*, vol. 37, p. 19, fn. 43.)

♦ *Ya'aleh ve-yavo* is included in *birchas hamazon*, as well as the *harachaman* for *yom tov*.

♦ One who forgot (*retzei* or) *ya'aleh ve-yavo* but realized his error before pronouncing Hashem's name at the conclusion of the blessing *bonei Yerushalayim* should simply return to (*retzei* or) *ya'aleh ve-yavo*. If he already pronounced Hashem's name, he should finish that blessing and then recite the text printed in the *Siddur* for this purpose – *baruch ... asher nassan shabosos limnuchah le-amoy Yisrael b-ahavaa l-os ve-li-bris ve-yomim tovim le-sasson u'le-simchah, ess yom chag ha-Matzoss ha-zeh; baruch ... mekadeish haShabbos ve-Yisrael ve-ha-zemanim*.

However, if he already began the next blessing after *bonei Yerushalayim* – even if he merely recited the word *baruch* of that blessing – he must repeat the entire *birchas ha-mazon* from the beginning.

♦ One should avoid sitting down to a meal after the tenth

halachic hour of the day (**4:21pm**), so that he will be able to eat the meal of the second night of *yom tov* in good appetite.

♦ In the town of Lubavitch, it was customary to remain awake the entire night of *Shevi'i Shel Pesach*. The Rebbe Rayatz confirmed, “In Lubavitch, there were nights on which we did not recite *keri'as shema she-al ha-mitah* [the prayer before retiring] – *Shevi'i Shel Pesach*...” (*Sefer HaSichos* 5702, p. 100.) One 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 Rebbe Rayatz testified 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*.” (*Ibid.*)

Although it is meritorious to remain awake throughout the night, nevertheless, one 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 dosing off during the *shema* and *amidah* the next morning, he has lost far more than he has gained.

The laws pertaining to one who remained awake the entire night were detailed at length in the Shavuos edition of *From the Desk of the Badatz*.

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

Monday, Nisan 21, Shevi'i Shel Pesach

One must be very careful to recite *shema* within its proper time in the morning. If, G-d forbid, he failed to do so, he has undone all the good he accomplished by staying awake the previous night.

♦ The earliest time for the morning Shema is at **5:03 am**. Although not ideal, if one recited the Shema after the break of dawn, **4:25am**, they have fulfilled their obligation.

Shema must be recited this morning before **9:22 am** (in New York).

♦ The *amidah* for *shalosh regalim* is recited during Shacharis, followed by half *hallel*. When the ark is opened, the *yud gimmel midos* (Thirteen Divine Attributes – *Hashem, Hashem, Keil Rachum*, etc.), followed by *Ribbono Shel Olam*, are recited before removing the *sifrei* Torah from the ark.

♦ The congregation stands for the reading of the *shirah* (*az yashir* – the Song of the Sea).

♦ The *Haftorah*, “*Va-yidaber David ess ha-shirah ha-zos*” (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,*” etc.).

♦ The Musaf *amidah* for *shalosh regalim* is recited, including the verses that describe the offerings of the final days of Pesach (*ve-hikravtem*).

♦ The *kohanim* recite *birchas kohanim* during the *chazzan*’s repetition.

♦ One must remember to recite *sheish zechiros*.

A law for the Era of Redemption: *Shalmei simchah* [offerings to express the joy of the festivals] 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 is accomplished through eating.” (The Alter Rebbe in *Likkutei Torah* [second *ma’amar* entitled *Sheishes Yamim*].)

[In the original *ma’amar*, 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 u’Teshuvos Divrei Nechemya, Even Ha’ezer* (*Likkut*). This is explained at length in *Sichas Acharon Shel Pesach 5724*.]

♦ Kiddush includes *askinu se’udasa, eileh mo’adei, and borei peri ha-gafen*.

♦ As mentioned earlier, men do not fulfill their obligation to rejoice without drinking (a *revi’is* of) wine each day of Pesach. They may fulfill their obligation with the cup of wine used for *kiddush*. The Rebbe Rayatz would pointedly

drink a cup of wine with each meal during Pesach. Children are given nuts or edible treats to inspire joy.

♦ Although this rejoicing is a Biblical obligation, one should certainly not get drunk (as Rambam warns – “one should not grow addicted to the wine”). To fulfill the *mitzvah* of deriving pleasure from the festival, one who can afford should drink a *revi'is* of wine in the middle of each meal and serve an increased measure of meat, wine, and delicacies.

♦ *Pasach Eliyahu* is recited before Minchah, but not *Hodu*.

♦ The *amidah* for *shalosh regalim* is recited.

♦ *Tahaluchah*: “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 *penimi’us ha-Torah*.” (*Sefer HaSichos* 5751.)

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

♦ One should not sit down to a meal from the tenth halachic hour of the day onward (4:21 PM), to avoid ruining his appetite for the second night’s festive meal.

♦ 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 his pockets close to the onset of Shabbos to avoid carrying on Shabbos. This is critical when *yom tov* precedes Shabbos and item may have been carried during *yom tov*.

- ♦ It is reported that the Chabad Rebbeim were accustomed to eating *kneidelach* even when the last day of Pesach coincided with Shabbos.
- ♦ All the above depends on having made an *eiruv tavshilin*.
- ♦ **Candle lighting is at 7:32pm** (in New York), which is 18 minutes before sunset.
- ♦ The candles must be lit using a pre-existing flame.
- ♦ The blessing of *lehadlik neir shel Shabbos vshel yom tov* is recited. *Shehechyanu* is **not** recited.

Friday Night, Nisan 22 the Eve of Acharon Shel Pesach

- ♦ Ma'ariv begins with *mizmor le-Dovid*. The phrase *besimchah u've-tzehalah* is recited in *lecha dodi*.
- ♦ The *amidah* for *shalosh regalim* is recited with the additions for Shabbos, and it is followed with *va-yechulu, magein avos, kaddish tiskabeil, mizmor le-Dovid, chatzi kaddish, barechu, sefiras ha-mer* (for the seventh day – one week), *aleinu*, and *kaddish yasom*.
- ♦ A revelation of the light of Moshiach shines forth during *Acharon Shel Pesach*.

Hakhel: There is a special quality to this entire year of Hakhel in that it is *motzei shevi'is*, the year immediately following a *shemita*-year and therefore an especially auspicious time for the coming of Moshiach. See *Sichas Acharon Shel Pesach 5748*.

- ♦ *Shalom Aleichem, eishes chayil, mizmor le-Dovid, do hi se'udasa* are all recited in an undertone.
- ♦ The order of *kiddush* is as follows:
 - ♦ *Askinu, yom ha-shishi, borei peri ha-gafen, mekadash ha-shabbos yisrael ve-haz'manim*. *Shehechyanu* is not recited.
 - ♦ *Havdalah* is **not** recited from proceeding from *yom tov* to Shabbos, because the sanctity of Shabbos is greater.
 - ♦ 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 *se'udas 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*.

♦ It is Chabad custom to eat *sheruyah* – *matzah* that has come in contact with liquid – during each meal on *Acharon Shel Pesach*, by night and by day. Is it customary to be extra scrupulous to wet the *matzah*. “We saw how the Rebbeim were careful to wet their *matzah* with each and every food [that was served].” (*Likkutei Sichos*, vol. 22, p. 31. See there at length for the explanation of this practice.)

Hakhel: Since we are accustomed to deliberately wet our *matzah* on this final day of Pesach, a unique unity prevails today between those who are otherwise scrupulous to avoid getting their *matzah* wet and those who are lenient throughout Pesach. This unity is associated with Hakhel, as explained in *Sichas Acharon Shel Pesach 5747*.

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

In *birchas ha-mazon*, *retzei* is recited for Shabbos, followed with *ya’aleh ve-yavo* for *yom tov*. The laws for omissions appear in the *Siddur*.

Both the *ha-rachaman* for Shabbos as well as the *ha-rachaman* for *yom tov* are recited.

Shabbos Kodesh, Nisan 23 Acharon Shel Pesach

♦ 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*.

♦ 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 ta’aseir*), followed by *maftir* in the second *sefer torah* (*ve-hikravtem*), the *haftorah*, and *yekum purkan* (for Shabbos).

♦ The *Haftorah* “*Od ha-yom be-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 the Moshiach. Similarly, the light of Moshiach shines forth

on *Acharon Shel Pesach*.

♦ *Yizkor* is recited, followed by *av harachamim*. *Av harachamim* may be recited even by those who do not recite *yizkor*. *Musaf* is identical to yesterday's with additions for Shabbos.

♦ Regarding *av ha-rachamim*, which is recited this year despite Yom Tov coinciding with Shabbos, the Rebbe noted that it is up to each individual who is not reciting *yizkor* to decide whether he desires to recite *av ha-rachamim* 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.

♦ The Rebbe Rayatz instructed that *ve-lakachta soles* be recited on a Shabbos that coincides with *yom tov*.

♦ *Kiddush*: It is stated in *Lu'ach HaYom Yom* and also in *Sefer Ha-Minhagim Chabad* (p. 43), 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. For the Rebbe's explanation, see *Rad Se'udas Leil Shevi'i Shel Pesach* 5729.

Lu'ach Colel Chabad states that *mizmor le-Dovid* until *vayekadesheihu* is recited in an undertone.

Eileh mo'adei is recited followed by *savri maranan* and *borei peri ha-gafen*.

♦ *Minchah* is identical to yesterday's, with additions for Shabbos, which include reading the Torah, Parashas *Acharei*, in the beginning of *Mincha*.

It is not customary to read *Pirkei Avos* (outside the Land of Israel) until the first Shabbos after Pesach.

♦ The Ba'al Shem Tov would eat three festive meals on *Acharon Shel Pesach*. He would refer to the final meal as "Moshiach's *se'udah*" (Moshiach's meal).

♦ The Rebbe Rayatz related that of the Ba'al 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 "*Se'udas Moshiach*" because

the light of Moshiach is revealed on *Acharon Shel Pesach*.

♦ The entry for *Acharon Shel Pesach* in *Lu'ach 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 *se’udas Moshiach!*’”

♦ The Rebbe added, “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].” (*Likkutei Sichos*, vol. 4, p. 1299.) For the significance of this practice’s introduction specifically in the year 5666, see *Likkutei Sichos*, vol. 7, p. 277.

♦ For the *se’udas Moshiach*, it is customary to wash the hands before sunset and eat at least a *kebeizah* of *matzah*, drink four cups of wine, and sing the *niggunim* of the Chabad Rebbeim.

♦ 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 *se’udas Moshiach* should specifically belong to the Yeshivah administration. Not to drink the four cups one after the other, and if it was done in this manner, one has not fulfilled the intention of these four cups; they should be separated by at least a *niggun*. On another occasion, the Rebbe stated that these cups could be taken with or without gaps in between. Elsewhere the Rebbe directed that because “song is sung only over wine” [referring to the *Levi'im* chanting *Tehillim* in the *Beis Hamikdash* during the pouring of wine libations], therefore the drinking of the four cups must be accompanied with song – and it should certainly be a joyful song. The cups should be completely filled. After the four cups, one may add a fifth 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.

“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 *se'udas* 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 *se'udas* Moshiach on *Acharon Shel Pesach* are associated with future redemption. The fact that *se'udas* 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*!' (Ve-hecherim 5749 – *Sefer HaMa'amarim Melukat*, vol. 3, pp. 128-129.)

“While reciting the above *ma'amor*, 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.’” (*Ibid.*, fn. 20.)

“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 Rebbe [Rayatz]. Moshiach will be revealed and he will lead us upright to our Land!” (*Likkutei Sichos*, vol. 7, p. 274.)

“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 Rebbe [Rayatz], 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*!” (*Hanachah* of *Sichas Acharon Shel Pesach* 5713.)

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

“The Rebbe [Rayatz] 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 Rebbe [Rayatz] 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 himself that Moshiach, regarding whom it is stated, ‘*He shall be exalted and lifted up, and he shall be very high*’ [Yeshayah 52:13], higher even than Adam *ha-rishon*, 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*. Then 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.

♦ One whose meal extends into the night after *Acharon Shel Pesach*, beyond *tzeis ha-kochavim*, is permitted to eat *chametz* during his meal – despite the fact that he has not yet prayed Ma’ariv, nor has he recited any form of *havdalah*. This is allowed because the prohibition against eating *chametz* during Pesach is not dependant on whether he recites *havdalah*. This concept is explained in *Likkutei Sichos*, vol. 22, p. 36 (based on *Sichas Acharon Shel Pesach* 5727 and other talks).

♦ Nevertheless, in the *hanachah* of that same *sichah*, the Rebbe is quoted as saying, “However, I did not want to mention this earlier, because I would thereby invite this [conduct at the present *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 *se’udah* of Shlomo, [and we may do so even] before reciting *birchas hamazon* – with joy and gladness of heart!”

♦ ***Yom tov* ends at 8:36pm.**

♦ 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.

♦ During Ma’ariv, one must remember to recite *morid hatal*, *ata chonuntanu*, and *ve-sein berachah*. The *amidah* is followed with *chatzi kaddish*, *vihi noam*, *v’ata kadosh*, *kaddish shalem*, the counting of the *omer* (for the eighth day), and *aleinu*.

♦ 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 *vyiten lecha*.

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

Sunday, Nisan 23, Isru Chag Pesach

A law for the Era 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.

Reminder: One who has not yet recited the blessing on blooming trees this month, should remember to do so before the end of the month. The blessing is:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֹא חָסַר בְּעוֹלָמוֹ כְּלוּם וּבָרָא בּו
בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לְיִהְיֹת בָּהֶם בְּגִי אֲדָם

♦ 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 his having kept *chametz* during Pesach, thereby transgressing the Torah's prohibitions against owning and seeing *chametz* in one'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 his *chametz*, or even where he was 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.

♦ The day following a festival is referred to as *Isru Chag*. This name is derived from the verse, *Isru chag ba-avosim ad karnos ha-mizbe'ach* ("Bind the festival [offering] with cords until [you bring it to] the horns of the altar" – *Tehillim* 118). 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, i.e., to celebrate in honor of the festival that has just ended. This celebration, *Chazal* explain, takes the form of feasting, as alluded 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 one 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 oneself from fasting in honor of *Isru Chag* brings blessing.

♦ It is customary in these countries to omit the following throughout the month of Nisan: *tachanun*, *ve-hu rachum* (usually recited on Mondays and Thursdays), *lamnatze'ach*

and *tefillah le-David* (as per *minhag Sefarad*), *av harachamim* after reading the Torah on Shabbos morning, and *tzidkasecha* in Shabbos Minchah. *Tziduk ha-din* is not recited over a passing, nor are eulogies delivered. Fasting is also avoided during *Nisan*, even private fasts, and even on *erev* Rosh Chodesh *Iyar*. One does not fast on the anniversary of his parent's passing.

♦ It is customary to refrain from holding weddings, hearing music, and taking haircuts between Pesach and Shavuos. This is a period of mourning for the twenty-four thousand students of Rabbi Akiva who perished at this time of the year. It is permissible to arrange engagements, including engagement parties, provided they do not include dancing. Needless to say, it is forbidden to hold events that include dancing and merriment for lesser reasons. Friends may hold joyful gatherings, provided they do not involve dancing and extreme joy.

As recorded in the *hanachah* to *Sichas Shabbos Parshas Acharei* 5711, the Rebbe stated that “the Rebbe [Rayatz] was accustomed to bless people with, *ah gezunten zummer* (“Have a healthy summer”) at this time of year. In earlier years, he used to precede this blessing with a statement – that ‘in Poland, they are accustomed to give a blessing for a healthy summer.’ In later years, he no longer offered an introduction or excuse. Rather, he would issue a straightforward blessing – ‘Have a healthy summer!’ We should add that he did not intend merely material blessing, but also spiritual blessing. [To explain:] It is common practice – among Jews as well – to devote the summer months to the health of the body. Now, seeing that as Rambam states as *halachah*, “maintaining a whole and healthy body is included in the ways in which we serve Hashem,” it is clear that taking care of the body's health during the summer months must be accomplished in a manner that also advances one's spiritual affairs. Have a healthy summer, physically and spiritually!”

We wish our readers and the entire Crown Heights community, among the entire community of Anash worldwide, and all our fellow Jews, a kosher and happy Pesach, a healthy summer, and above all, the immediate revelation of the true and complete Redemption!

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PESACH Q & A's

Mara D'Asra and Chaver HaBadatz of Crown Heights
Rabbi Yosef Y. Braun

Interview by Mrs. Chana Shloush of the N'shei Chabad
Newsletter (Nissan 5774)

WHAT IS CHABAD'S GENERAL
APPROACH TO PESACH
CHUMROS AND HIDDURIM?

Let's distinguish between the two words themselves: chumra and hiddur. While the terms are used interchangeably, nonetheless for the purpose of our discussion it would be worthwhile to establish a distinction. Chumra means stringency, with connotations that it is challenging, difficult, strict, and narrow. Hiddur, in contrast, means the beautification of a mitzvah. There is an old vort about the three different approaches to mitzvos. One can view them as 613 different segulos, i.e. "what's in it for me," or, worse, as 613 problems to contend with. The third – and ideal – way is to think of the mitzvos as 613 opportunities to connect with Hashem. Of course, this is the authentic Torah approach and is particularly highlighted in Chassidus. The added stringency or beautification then enhances our connection. Still, when taking on a chumra or hiddur, it is important to understand the historical background and halachic discussions involved. A sefer entitled Sh'ailos Uteshuvos Min Hashamayim, written in the early 13th century, by Rabbi Jacob of Marvège (which incorporates responses he received from Shamayim

to various halachic questions), discusses this subject. The author (actually, the Author with a capital A) writes that since avoiding chometz on Pesach was one of the very first mitzvos the Jews accepted from Hashem, therefore, our ancestors embraced it with ahavah, chibah v're'us: love, affection, and warmth. Because of that tremendous initial enthusiasm, they were quite machmir, and the special care and attention paid to Pesach has only grown over the generations. In fact, some tzadikim have said that when the mitzvah of Pesach was given, there was uncertainty as to the parameters, since it was before mattan Torah, but due to their love for the mitzvah, the Yidden formulated their own chumros. There are several practical reasons for stringency as well. Chazal have taken a different attitude toward chometz on Pesach than toward any other mitzvah, since the Torah itself is extremely stringent regarding chometz. The Torah tells us that not only may we not eat chometz; we must go so far as to declare it ownerless or, alternatively, search for it and destroy it. Chazal went a step further and added that we must always perform the mitzvah of bedikah. Strictly speaking, from the Torah perspective, one may

declare the chometz ownerless in a process called bittul – and that would have been sufficient. Chazal have insisted that we search for the physical chometz on the night before Erev Pesach in order to burn it on Erev Pesach. After the bedikah, we destroy it in our thought (bittul), and we verbalize that it has been destroyed and declared ownerless. Furthermore, Chazal say we are not permitted even a mashehu of chometz in a mixture, unlike other mitzvos where a tiny amount of the forbidden might be allowed in a mixture, in some cases, as determined by a Rav. One of the reasons for all these extra safeguards regarding chometz is due to the fact that chometz is permitted year-round, unlike traife, which is always forbidden. The extra care we take regarding Pesach serves as a margin of safety as we separate ourselves from what is otherwise allowed. In later times, more Rabbinic prohibitions were added. Kitniyos (beans, legumes, rice, etc.) is an example of food which is not chometz but which Ashkenazi poskim have forbidden on Pesach. Of course, all of Ashkenaz Jewry has accepted the prohibition of kitniyos on Pesach, and even some Sefardim have taken upon themselves this issur. Even in times of severe famine, the Tzemach Tzedek (among other Poskim) treated kitniyos almost as serious a prohibition as actual chometz (except for the infirm or for children). It's important to always keep our focus on the fact that the Jewish people's

becoming increasingly machmir through the ages stemmed from our love for this mitzvah. In addition to all the above, we have the spiritual dimension. It is quoted in the name of the Arizal that one who is careful about a speck of chometz on Pesach is protected from sin year-round. Because chometz represents the yetzer hara and the ego, we need to work full force against it (as per Responsa from the Radbaz). There are only three other things which the Torah forbids b'mashehu, even a minute amount: anger, arrogance and avodah zarah. Chometz is symbolic of all of the above. However, here is a crucial caveat: If being machmir on Pesach enhances our ego (engendering a "holier than thou" attitude toward others who are less machmir) or leads to anger in the household, we are defeating the purpose and allowing our chumros to become a stumbling block. In being machmir on Pesach, people sometimes violate an explicit din in Shulchan Aruch (Alter Rebbe 469:5) because they say, "How difficult this Pesach is for me!" Such an expression sounds like the words of the rasha in the Haggadah, "What is this work to you?" The reality, however, is that people do feel this way and therefore they express it. The Alter Rebbe was melamed zechus on such people by pointing out that the rasha in the Haggadah was referring to the avodah of the korban Pesach exclusively, whereas today's Jews are complaining about all the extra chumros. Nevertheless, if we fall

into the trap of complaining, we are defeating the purpose.

DOES THAT MEAN WE SHOULD BE LESS EXACTING ON OURSELVES?

Not necessarily. Another perspective on Pesach chumros, from the Shulchan Aruch (Alter Rebbe 442:30), is that Yisroel kedoshim heim – the Jews are holy: they scrape their chairs and walls. Even though the tasks are not necessary according to the letter of the law, the Rishonim tell us – and Shulchan Aruch quotes this – that the Jews are considered a holy nation for performing them. The Shulchan Aruch adds (O.C. 442:6): Yesh lahem al mah she'yismochu – they have a basis to rely upon. This turn of phrase is generally reserved for discussing a leniency, since normally we would not be halachically lenient, unless there was a real halachic basis. Why is this expression used here when discussing a chumra? The Maadanei Shmuel brings the following explanation from Reb Yaakov Yosef of Ostra (and a similar thought is also found in Mishna Berurah on this halachah): Here we learn an important perspective that our chumros must also have a basis, a real source backing it up. The chumros should not be a chassidus shel shtus – a foolish piety... An individual cannot simply add his own made-up stringencies to the list. All chumros must stem from an actual halachic source, or at least from a specific community minhag or family mesorah.

HOW IMPORTANT IS THE

DISTINCTION BETWEEN HALACHAH AND CHUMRA?

It is important to distinguish, because there are clear differences. This is one of the many reasons offered (see Derech Pikudecha Mitzvah 12) as to why we all eat matzah shruyah on Acharon Shel Pesach: if other Torah-true Jews are eating it throughout the Yom Tov, it surely is halachically permissible after all. In order that we don't create any notion that others are eating something which might be chometz, chas v'sholom, we go out of our way on the last day of Pesach to drop this particular chumra. (Of course, other reasons are offered why we eat shruyah specifically on Acharon Shel Pesach and why we don't take this approach with other chumros.) Reb Michel Zlotchover's son, Reb Binyomin Zev, was exceedingly machmir on Pesach and of course always ate matzah shmurah. At one occasion, he noticed his followers humiliating a Yid for eating matzah that was only guarded from the time of grinding. He stood up and said: "You think that so many Yidden who aren't machmir on shmurah are eating chometz on Pesach? Chas v'sholom. Certainly, these matzos are very kosher." He then asked for some only-from-time-ofgrinding matzah and ate it in the presence of all the chassidim. Relying on Hashem and maintaining proper humility and respect for others on Pesach are the themes of this eye-opening story which the Rebbe told at a farbrengen on Shabbos Parshas Ha'azinu 5722. (While

the story is not printed in the transcript of the sichos, and some have doubted the veracity of the story as it appears in other sources differently, my father-in-law, Rabbi Berel Lipskier, zol gezunt zein, testifies that he heard it personally from the Rebbe): A certain chossid of the Tzemach Tzedek was extremely careful in his Pesach preparations, doing everything himself including baking his own matzos. He wouldn't use the regular water in his house obtained by the water carrier, preferring to draw water from a covered well behind his home. He didn't want to eat in the Tzemech Tzedek's house, so he only visited the Tzemach Tzedek on the last day of Pesach. At that time the Tzemach Tzedek told the chossid, "I want you to know that you had chometz the entire Yom Tov. Check the well behind your house." The man ran to the well and discovered a loaf of bread floating on the surface. Distraught, he ran back to the Tzemach Tzedek and said, "I have three questions: Why did I receive such a serious punishment when I was so careful to avoid chometz? Why did the Rebbe not warn me? What is my tikkun?" The Rebbe replied, "I didn't see you all Pesach so I couldn't warn you. What occurred is not a punishment, but a direct result of your own actions – you relied only upon yourself and forgot about siyata d'Shmaya." The Rebbe then gave the man a tikkun.

SO, IF ONE WISHES TO
OBSERVE EXTRA CHUMROS FOR

PESACH, WHAT IS THE PROPER
APPROACH?

Simchas Yom Tov, celebrating Pesach with joy, is a mitzvah from the Torah for men, women and children. Hiddurim, on the other hand, are just that – hiddurim, not obligations. If Pesach puts someone in a Tishah B'Av mood, hiddurim are out of place (see Chassidim Mesaprim I:637). People need to approach a Rav or mashpia with any questions. They may learn that some of their so-called "hiddurim" have no basis whatsoever in halachah or minhag. The Rebbe quotes (in his account of Pesach 5692 with the Frierdiker Rebbe) in the name of the Rebbe Rashab that one should not take on extra chumros on Pesach, so that one will not be making a neder. On a different occasion, the Rebbe Rashab said after selling his chometz, "I'm very scared of chumros." This is difficult to understand; the Alter Rebbe brings from the Arizal that one should "follow all chumros regarding chometz." Indeed, the Rebbe Rashab himself observed many extra chumros beyond the norm on Pesach. One lesson we can learn from the Rebbe Rashab's strong language is the importance of taking on our Pesach hiddurim "bli neder." Not all hiddurim are suitable for all people. A person has to be makir es mekomo: to know whether a practice is suitable to take on or whether it is beyond their level. Discuss this with a mashpia or Rav. And when one decides to keep a particular hiddur, one should do so with both simchah and humility, recalling that many

people of the highest spiritual caliber did not keep such hiddurim. The great chossid Reb Noteh of Malastirchina never ate shmurah matzah in his life. (Keep in mind, in earlier times all matzah was hand-made, but most was guarded from contact with water only from the wheat-grinding stage, not from the time of harvest. Today all hand-made matzah is shmurah matzah, guarded from harvest.) Reb Noteh would say, "I don't know when I should begin [observing this hiddur]." Of course, nowadays we all insist on eating only shmurah. (This stringency became the norm in the time of the Rebbe Maharash.) Whether or not we keep a particular minhag or hiddur, it's vital to emphasize the importance of not undermining, chas v'sholom, any minhag Yisroel practiced by others.

WHAT SHOULD BE DONE IF A PERSON REALIZES THEIR PESACH HIDDUR IS BEYOND WHAT THEY ARE CAPABLE OF DOING?

There is always the option of doing hataras nedarim when one realizes a certain practice cannot be kept any longer. Consult a Rav who is a moreh hora'ah b'poel (an experienced Rav) if necessary.

CAN THE RAV DISCUSS HALACHAH AND HIDDUR IN CLEANING FOR PESACH?

When cleaning, some people overdo Pesach hiddurim in an inappropriate way. People often confuse Pesach cleaning with spring cleaning, saying, "I might as well..." However, if one runs into a time management

problem, one can develop a negative attitude toward Pesach altogether. It is important to separate Pesach cleaning from spring cleaning, as was famously said, "Dirt is not chometz, and children are not the korban Pesach." If one wants to do spring cleaning, one may do so as long as one realizes it is extra work and has nothing to do with Pesach. As mentioned, if one wants to perform extra hiddurim, one should appreciate that this is a hiddur, done out of a love for the mitzvah and not complain about the difficulty. And really, why not wash curtains and windows before Shavuos? Or in honor of Rosh Hashanah? Pesach cleaning today is often much harder than it was centuries ago. We have larger houses and far more possessions. In addition, we do not have many maids and servants – plus a grandmother and extended family living with us – as did our ancestors with small homes. It is critical to keep in mind the halachah, "A place into which one doesn't bring chometz does not require bedikah." We have a halachic definition of such a spot: In the middle of a meal, you would not get up from the table and take things from that place. Of course, in a house with young children, many additional areas must be checked because children don't necessarily follow such rules. But one need only check places where children can reach, not the high shelves they cannot access or places like the boiler room or meter room, where they will not go.

In addition, according to the Tzemach Tzedek, a place that is being sold does not require bedikah or cleaning beforehand. Remember: One need not dispose of a piece of chometz smaller than a k'zayis which is slightly soiled. If the chometz is larger than a k'zayis, then only in a case where it's entirely soiled, e.g., it is soaked in bleach, is it okay to leave it. Of course, as mentioned, Yisroel kedoshim heim—the Jews are holy and go beyond the letter of the law, if they can.

AFTER ALL MY CLEANING,
BEDIKAS CHOMETZ FEELS
LIKE A WASTE OF TIME. ANY
SUGGESTIONS?

The purpose of all our cleaning is in order to make a proper bedikah. Traditionally, people swept their earthen floors on the 13th of Nissan in order to prepare properly for the bedikah at night. People certainly didn't start cleaning for Pesach in Adar Rishon. My grandfather z"l used to say, "In Rozhvodov [Galicia] they took a broom, and it became Pesach." We do the bedikah after sweeping because the broom might not reach into all the nooks and crannies where chometz could be lodged. Today, however, many people have confused the priorities: "sweeping" (cleaning) has become the overriding issue, while the bedikah, over which we make an actual brachah, is sometimes not treated so seriously and may be given minimal time and attention. As we know, the Alter Rebbe had only one room, but he

spent all night doing bedikas chometz there. Our Rebbe has said that we always do bedikas chometz after Maariv because our custom is to do a very long bedikah and thus one might come to forget to daven Maariv. On the emotional level, we can understand people's feelings about bedikas chometz. The kitchen is particularly difficult: it is usually already Pesachdik on the night of bedikas chometz and people don't even want to walk into it with chometz, or with the bedikas chometz paper bag. Also, there are very few actual cracks and crevices in the home today. A proposal which the Rebbe Rashab suggested to Rabbi Yaakov Landau of B'nei Brak is worthwhile for us to adopt. Before we make a room Pesachdik, the husband can do bedikas chometz in that room with a candle (or flashlight), any night before Pesach, so long that it is within 30 days of Pesach. This bedikah should be done without a blessing. In this way, the mitzvah, broken into smaller segments, is done carefully and properly. It also becomes extrameaningful for the woman, who usually cleans the home in preparation for the bedikah: it accentuates all her hard work in preparing each room, and not only the husband's carrying out the final bedikah, thus fostering sholom bayis. Of course, some areas must be left for the night of Erev Pesach bedikah, to be done with the blessing.

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 maror. 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 SIDDURIM 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.)

AM I ALLOWED TO SMELL

CHOMETZ ON PESACH?

It is forbidden to smell chometz on Pesach even if it belongs to a gentile (unless one has no choice and it's unintentional). The Alter Rebbe brings this halachah clearly in his Shulchan Aruch. In the case of smelling perfume, there are other considerations and factors permitting one to be lenient.

DO COUNTERS NEED TO BE BOTH KASHERED AND COVERED?

According to basic halachah, if one covers, one does not need to kasher, and if one kashers, one does not need to cover. Why do people both kasher and cover, despite the fact that both are not required? This is all part of the spirit of undertaking extra chumros. One reason is due to a concern (which was common in the wooden counters that were prevalent in days of old) that the area wasn't sufficiently cleaned and a minute amount of real chometz might have remained somewhere on the counter. Also, some counters are made of materials which not all agree can be kashered. The halachah is that areas that became chometzdik through fire cannot become Pesachdik by kashering with water alone. These areas might need a higher level of kashering, such as blowtorching, but then, blowtorching might destroy the surface. In such a case (which isn't very common with kitchen surfaces), after kashering with water, people would cover the area. In addition, kashering with water is supposed to be done in a pot, a kli rishon. Pouring the water

over a stone onto the surface is a second-choice solution. Since this is not the preferred practice, people cover the surface. Finally, it is a hiddur not to rely on kashering chometzdik items altogether and to purchase new utensils especially for Pesach. The Shulchan Aruch says to buy new knives, and some apply this ruling to all vessels and to covering their counters as well. Why would people not simply cover their surfaces without kashering? First, the halachah is that chometzdik utensils are supposed to be locked away. Accordingly, we are not satisfied with merely covering the chometzdik counters, rather we kasher them first. Second, in case the covering tears or moves, there could be a chometz problem. Third, heat might pass through the covering into the surface below and then back above. Especially problematic is a case where liquid penetrates the covering. Therefore, in order to be extra careful, many people both kasher and cover surfaces.

AFTER THE WALLS NEAR THE STOVE ARE WASHED, DO THEY HAVE TO BE COVERED AS WELL?

There is no real reason to cover walls, since we don't eat from our walls. People may cover their walls if they wish. In case one is concerned that a hot chometz pot has touched the backsplash or a wall near the stove, and then a Pesachdik pot would touch the same spot, there is room in halachah to say to cover the area.

AFTER THE REFRIGERATOR AND FREEZER SHELVES, DOOR, ETC., ARE THOROUGHLY WASHED,

MUST THEY BE COVERED IN ADDITION? IF SO, WHAT COVERING MATERIAL IS BEST?

Covering the inside of the refrigerator has a real, practical reason, since chometzdik food is actually put there. Because we are not allowed even a mashehu of chometz on Pesach, and because it is very hard to clean every crevice of the refrigerator, people cover it to be safe. In days of old, when they stored food in wooden closets, the Maharil cautioned to cover those closets used during the year for chometz, even though they were cleaned for Pesach. Covering with foil may lead to transgressing the important halachic prohibition of bal tashchis since foil is known to cause refrigerators to break. If a refrigerator breaks down during Yom Tov and all the food spoils, this greatly compounds the issue. Therefore, plastic refrigerator lining is a good choice for covering.

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 gebrochts 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 chassidishe, 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!

Sale of Chametz at the Badatz Office

390A Kingston Avenue

Beginning Sunday,
The 2nd day of Nisan (April 10)

Sunday thru Thursday:

12:00pm–9:00pm

On the night of Bedikas Chametz:

Until 7:45pm,
and again from 11:00pm–1:00am

We fill in the authorization form that is supplied by the Rabbonim, specifying the addresses in which our *chametz* is to be found. We then perform a *kinyan sudar* with the rabbi (by lifting an item belonging to the Rav). It is important to inform the Rav if we are planning to travel elsewhere for Pesach. According to custom, we pay the Rav for his efforts in this sale.

Note to Bochorim: Please do not wait until the night of Bedikas Chametz to sell your chametz. Make an effort to come during the preceding days.