

From the Desk of Badatz

משולחן הבד"צ

A periodical of the Beis Din of Crown Heights • יוצא מוזמן לזמן על-ידי הבד"צ דק"ק קראון הייטס

Sale of Chametz at the Badatz Office

390A Kingston Avenue

Beginning Tuesday,
Rosh Chodesh Nisan (April 1)

Sunday thru Thursday:
12:00am–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.

זמני מכירת חמץ במשרד הבד"צ

390A קינגסטון

החל מיום שלישי ר"ח ניסן
בכל יום (א"ה בלבד):

החל מהשעה 12:00 לפני הצהריים
ועד לשעה 9:00 בלילה

בליל בדיקת חמץ:

עד השעה 7:45 בערב

ומהשעה 11:00 בלילה עד 1:00 לפנות בוקר

ממלאים את טופס "שטר ההרשאה" במשרד הרבנים, מפרטים בשטר את המקומות בהם החמץ נמצא ועושים "קנין סודר" אצל הרב (וחשוב לעדכן אותו באם נוסעים למקום אחר לחג). המנהג שמשלמים לרב שכר טירחה.

(בחורי הישיבה מתבקשים שלא להמתין עד ליל בדיקת חמץ, אלא להקדים ולבא בימים שלפני זה)

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בד"צ דק"ק שכונת קראון הייטס

Beth Din of Crown Heights

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ב"ה, יום שלישי שהוכפל בו כי טוב, ד' ניסן ה'תשע"ה

כבוד תושבי השכונה, כאן ציווה ה' את הברכה!

בהוראת הרבנים מארי דאתרא חברי הבד"צ, הרב אהרן יעקב שוויי שליט"א והרב יוסף ישע"י ברוין שליט"א, הננו מפרסמים בזה כמה מהזמנים הנחוצים לקראת חג הפסח, לנמצאים כאן בשכונת קראון הייטס:

Searching for Chometz	Thursday April 2	אחר תפלת ערבית After Maariv	מוצאי יום חמישי י"ג ניסן	בדיקת חמץ
Latest time for eating Chometz	Friday April 3	10: 50 am	יום שישי י"ד ניסן	סוף זמן אכילת חמץ
Latest Time for burning Chometz	Friday April 3	11: 54 am	יום שישי י"ד ניסן	סוף זמן ביעור חמץ
Midday Isur Melocho and haircut. Isur of Cutting nails Lechatchila.	Friday April 3	12: 59 pm	יום שישי י"ד ניסן	חצות איסור מלאכה גמורה ותספורת. איסור נטילת צפרניים לכתחילה.
Eruv Chatzeros	כשיש ב' בתים בחצר המנהג לעשות עירובי חצרות בערב פסח ע"י מצה אחת שלימה ומערבין בה לכל שבתות השנה שיותר על ידי עירוב זה לטלטל ולהביא העירוב מזה לזה (פרטי הדינים באופן עשיית העירוב ושיעורו – ראה בשו"ע סי' שסו-שסח)			עירובי חצרות
Shabbos & Yom Tov candle lighting	Friday April 3	7: 04 pm	יום שישי י"ד ניסן	הדלקת נרות שבת ויו"ט (18 דקות לפני השקיעה)
Midnight finish eating the "Afikoman"	April 4	12: 58 am	ליל א' דפסח	חצות סיום אכילת "אפיקומן"
Latest "Shema"	April 4 – 11	9: 38 am	ט"ו – כ"ב ניסן	סוף זמן קריאת שמע
Candle lighting after nightfall 2 nd night of Pesach	Motzoei Shabbos April 4 2 nd night of Pesach	אחרי 8: 05 pm	ליל ב' דפסח (מוצאי שבת)	הדלקת נרות יו"ט
Yom Tov is over	Sunday April 5	8: 06 pm	מוצאי יום ראשון ט"ז ניסן	צאת החג
Eruv Tavshilin	Thursday April 9 Erev Shvi'i Shel Pesach	סדר עירוב תבשילין נמצא בסידור (פרטים – בשו"ע סי' תקכז)	יום חמישי כ' ניסן ערב שביעי של פסח	עירוב תבשילין
Yom Tov candle lighting without "Shehecheyonu"	Thursday April 9 Erev Shvi'i Shel Pesach	7: 10 pm	יום חמישי כ' ניסן ערב שביעי של פסח	הדלקת נרות יו"ט בלי "שהחיינו" (18 דקות לפני השקיעה)
Dawn	Shvi'i Shel Pesach	5: 01 am	שביעי של פסח	עלות השחר
Earliest "Shema"	Shvi'i Shel Pesach	5: 35 am	שביעי של פסח	תחילת זמן ק"ש
Shabbos & Yom Tov candle lighting without "Shehecheyonu"	Friday April 10 Erev last day of Pesach	7: 11 pm	יום שישי כ"א ניסן ערב אחרון של פסח	הדלקת נרות שבת ויו"ט בלי "שהחיינו"
Pesach is over	Motzoei Shabbos April 11	8: 13 pm	מוצאי שבת כ"ב ניסן	צאת השבת והחג

הננו להזכיר: בשיעור אכילת פרס לענין אכילת מצוה, במקום האפשרי כדאי לחוש (ע"פ ס' המנהגים חב"ד: "למיחש מיבעי") להשיעור דשלשה מינוט.

בברכת חג הפסח כשר ושמח

The Hows and Whys of Selling Chametz

Q: What is the basis for selling our *chametz*?

A: The Torah forbids us from possessing *chametz* during the festival of Pesach, and instructs us to destroy our *chametz* on *erev* Pesach. *Chametz* that remains in a Jew's property over Pesach becomes prohibited for use (*assur b'hana'ah*) even after Pesach, whether the *chametz* remained in his possession on purpose or through oversight. Hiding the *chametz* from sight does not help in this respect.

If we own a large amount of *chametz* and we wish to avoid incurring the financial loss that its destruction would invite, we are permitted to sell it to a non-Jew.

It is insufficient to merely sell our *chametz* to a non-Jew; we must also rent the location of the *chametz* to the non-Jew. Only once we have taken both of these steps are we permitted to leave the *chametz* in our homes without violating the prohibitions of *bal yeira'eh* and *bal yimatze* – because the *chametz* now belongs to a non-Jew and is located in the area he is renting.

Q: How long has the custom of selling the *chametz* existed?

A: The concept of selling *chametz* to a non-Jew as a means of avoiding ownership of *chametz* during Pesach appears in a Mishnah at the beginning of the second chapter of tractate Pesachim. The Tosefta mentions the theoretical option of buying the *chametz* back from the non-Jew after Pesach. During the era of the early Poskim, a recommendation was made of making such a sale. In subsequent times, selling the *chametz* was presented as a practical course of action, and was included as such in the Shulchan Aruch. Eventually, the custom became dominant throughout Jewry.

Q: Why is it necessary to have a Rav arrange the sale?

A: There are multiple laws involved in making such a sale. It is therefore customary to sign an "authorization form" designating a rabbi familiar with these laws as our emissary to execute the transaction on our behalf in full accordance with *halachah*.

According to the view of the Alter Rebbe (in his *Seder Mechiras Chametz*), if the transaction does not comply with all of the halachic requirements, the owner of the *chametz* will have transgressed the prohibitions of *bal yeira'eh* and *bal*

yimatze on a biblical basis (*mide'oraisa*). The Alter Rebbe adds specific requirements to the standard methods of transaction. Some of these details are significant enough that otherwise the entire sale might be rendered invalid. The most obvious example is the requirement for an *areiv kablan*, a third-party guarantor to the sale. Accordingly, it is crucial for the sale to be conducted by a Rav.

Q: What exactly do we do?

A: We fill in the authorization form that is supplied by the Rabbonim, specifying the locations* 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.

*See details below

Q: What does the authorization note include?

A: The authorization note is a form that authorizes the rabbi to sell our *chametz* and also to rent out the location in which the *chametz* is found, in the manner he deems appropriate. On the form, we must specify all the locations in which our *chametz* exists. In addition to the form, we are encouraged to make a *kinyan sudar* with the rabbi.

Q: What is a *kinyan sudar*?

A: According to *halachah*, it is insufficient to conduct any transaction in which an item is transferred from one person's ownership to another's based on a verbal agreement alone. An act of acquisition is essential. This is because the present owner must have sincerely resolved to transfer ownership of the item to the other person. The person acquiring the item also relies on the sincerity of the decision. In order to be certain that the owner truly resolved to make the transaction, we perform an act of acquisition such as a *kinyan sudar*:

The person acquiring the item hands something of his own to the original owner—common practice calls for the witnesses to a transaction to offer such an object for this purpose. The owner then raises the object he was handed, thereby making the transaction effective.

When we authorize a rabbi to sell our *chametz* we do not

technically require a *kinyan sudar*. That is because the rabbi is not purchasing our *chametz*. He is merely acting as our agent to sell it to a non-Jew. We are nevertheless accustomed to perform such an act through raising a garment, or another object belonging to the rabbi, in order to confirm that our request that he act on our behalf is made in earnest.

Q: Is it necessary to read the entire form?

A: It is preferable, although not essential. It is certainly not desirable to make the authorization unthinkingly, out of habit. Rather, we must realize that we are truly and completely selling our *chametz* in a binding sale. For that reason, if we failed to read the document but are nevertheless familiar with its purpose and we truly intend to make the sale, our sale is valid.

Q: Until what point can we still sell our chametz?

A: Once the time of *bi'ur chametz* has passed, any *chametz* that we still own becomes *assur ba-hana'ah*, meaning that the Torah forbids us to derive any benefit from it whatsoever. At that point, it is no longer possible to sell our *chametz*. It is therefore highly inadvisable to wait until the last moments before the *bi'ur chametz* deadline to authorize our sale. We are advised to come to the office of the Badatz **at the earliest opportunity** to sell our *chametz*.

Although the office of the Badatz is open for selling the *chametz* until **Sunday night, Nisan 13, 1:00am**, it is strongly advisable to take care of our *chametz* as early as possible.

Q: Which comes first – filling in the form or making the kinyan sudar?

A: There is no preference—either sequence is fine.

Q: Do we have the custom of handing our keys to the Rav?

A: In *Igros Kodesh*, the Rebbe writes that in recent times and in many locations, even individuals most scrupulous in their observance of *mitzvos* do not follow the custom of handing a key to the rabbi when selling their *chametz*.

Q: Do we need to specify every place in our homes in which chametz will be locked away?

A: We must specify each *address* that is included in our sale such as homes, offices, cars, vacation homes, storages, and lockers in *shul*. Likewise, we should include our place of residence over Pesach if we intend to bring there *chametz* before the *zeman* and have it included in the sale. In the form, we also add “...and wherever the *chametz* may be found.” We should be sure to record the exact address of each location, including apartment number, where applicable. However, we do not need to specify each *closet* within our homes, offices, and the like. This is because the authorization form states clearly that the sale will include all the *chametz* that is placed

in “designated places” within the addresses listed.

We should not move the *chametz* to another address not recorded on the form.

Q: In addition to recording the name of the person selling the chametz as well as the appropriate addresses, what else must we do?

A: We need to securely shut or lock away all *chametz* that remains on our properties and that will be sold to a non-Jew, and clearly mark those locations (e.g. tie or tape the doors etc.). There are a number of reasons for this – among them, the need to clarify what exactly is included in the sale, and to prevent us from accidentally accessing these locations during Pesach.

All areas which we are certain contain real *chametz*, must be sectioned-off with a secure *mechitza* that is 10 *tefachim* high. If the *chametz* is stored in a normal kitchen unit with doors, it is sufficient to close the doors and mark it clearly.

Q: Is there any form of ha'aramah (circumvention, evasion) in this sale?

A: No. According to the Alter Rebbe the sale is absolute in every sense to the extent that it is a valid remedy to avoid the *biblical* prohibitions of *bal yeira'eh* and *bal yimatze*. The Tzemach Tzedek adds that the Alter Rebbe's requirement for an *areiv kablan*, third-party guarantor, dispels any concern of *ha'aramah*.

Q: Can we include real chametz in the sale?

A: According to the Alter Rebbe the sale is a totally valid sale (not simply *ha'aramah*, an “evasion”) and there is therefore no reason not to include actual *chametz* in the sale. The Chabad Rebbeim personally followed this practice.

Q: If we verbally nullify any chametz that remains in our possession on erev Pesach, must we also sell it to a non-Jew?

A: *Chazal* insisted that verbally declaring all *chametz* nullified is insufficient. We must actively search for any *chametz*, remove it from our property and destroy it. If there is particular *chametz* that we wish to retain, we can sell that *chametz* to a non-Jew. However, this *chametz* is *not* included in our verbal declaration of nullification because we intend to buy it back from the non-Jew after Pesach.

Q: What is the source of the custom to pay the rabbi for arranging the sale?

A: The practice is ancient and is reported in *Sedei Chemed* and similar sources. In addition to the obvious reasons such as the actual efforts expended and the need to cover the costs involved in the sale, it is also a means of paying the rabbi for serving the community throughout the year. Halachic sources

discuss halachic reasons for this practice which involve the validity of the sale.

Q: Can selling the *chametz* through a particular rabbi be considered encroaching on another rabbi's jurisdiction or livelihood?

A: Rabbinical responsa discuss at great length the concept of encroaching on the rabbinical jurisdiction of a community rabbi. This is upheld by many contemporary authorities such as *Sha'alos u'Teshuvos Sha'arei Ezra*, who specifically forbids selling our *chametz* through someone who has not been designated for this purpose by the Badatz.

Q: If we sign an authorization form at the offices of the Badatz a few days before Pesach, and we then purchase additional *chametz*, is the new *chametz* included in the sale?

A: According to the Tzemach Tzedek, yes, it is included in the sale. The authorization form includes an additional clause, in accordance with the suggestion of the Tzemach Tzedek (as an "extra measure") that the Rav is authorized to perform a *zechus* for us and include in the sale any *chametz* that may enter our possession up until *erev* Pesach.

Q: After the time of *bi'ur chametz*, can we still access an area that was designated as sold to a non-Jew?

A: While processing the transaction with the non-Jew, the rabbis come to an agreement with him whereby he good-naturedly allows the sellers to temporarily access those places that are being sold to him, in cases of necessity. If we do access these locations during Pesach, we must be careful to avoid touching any *chametz* and to avoid remaining there for any length of time.

If we intend to spend Pesach in the home in which our *chametz* is sold, or if we are travelling elsewhere but are leaving guests in our home during Pesach, we should not include in the sale of *chametz* the rooms that will be used over Pesach—because we cannot live in the rooms that have been sold as *chametz* to a non-Jew.

Q: If we sell our *chametzdige* utensils to a non-Jew, must we immerse them in a *mikveh* after Pesach as is the case when purchasing utensils from a non-Jew?

A: In *Likkutei Sichos*, the Rebbe explains at length that this is unnecessary because although the non-Jew is technically authorized to make use of the utensils during Pesach, this is highly unlikely to ever occur.

Q: Is there anything else we must do in addition to selling our personal *chametz*?

A: Yes. In *Igros Kodesh*, the Rebbe writes that it is a mitzvah to encourage our neighbors and the owners of businesses

to sell their *chametz* as well, in order to avoid the strict prohibitions of owning *chametz* on Pesach. There is an added benefit in doing so, in that it acts as a much needed reminder to many Jews about the general prohibition of *chametz* and of the customs and traditions of their ancestors, and the like.

Q: Do we need to search for *chametz* in those areas that will be sold to a non-Jew?

A: No, common practice is not to search these areas. (The Tzemach Tzedek explains this at length in his halachich correspondence with the *Divrei Nechemiah*.)

Q: Can we simply sell the entire house to a non-Jew and thereby free ourselves from the obligation to search for *chametz*?

A: If we are guests in someone's home at that time, we should place some of our own *chametz* there. This provides us with an opportunity to conduct our own search (though technically it is acceptable if the host searches for our *chametz* on our behalf). If we do not possess our own *chametz*, we are not obligated to search at all. If one 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). However, it is still advisable to listen to our host recite the blessing over the search that he conducts prior to conducting the search in our rooms.

Q: Are there any conditions under which we cannot sell our *chametz*?

A: 1. We may sell *chametz* located in the trunk of our car, provided that we simultaneously sell *chametz* located within our homes. In such a case, we must specify in our authorization form the details regarding the vehicle, such as its parking spot and license plate number. If possible, it is preferable that the entire car be leased to the non-Jew, and hence one shouldn't drive the car on Chol Hamoed (even if was properly searched and found to be clean from *chametz*). Nonetheless, according to the strict letter of the law one need not be concerned about this. Still, one should ensure that the trunk is locked and the key is securely stored away.

Needless to say, if we find it difficult to entirely rid our car of *chametz*, we *cannot* simply include the entire car in our sale and then ride in it during Pesach.

2. As mentioned above, if we are certain there is absolute *chametz* in a particular location it is not sufficient to sell the *chametz* there and mark the location with tape; the area needs to be sectioned off with a proper *mehitza* of 10 *tefachim*.

In an area where a proper *mechitzta* cannot be arranged, we shouldn't sell the *chametz* located there; rather, we must dispose of the *chametz* properly.

3. Halachic authorities debate whether we are able to sell only crumbs of *chametz* that are worth less than a *perutah*. True, the text of the sale includes a clause stating that the sale includes *chametz* that "is not subject to sale and will never be bought by anyone." Nevertheless, this clause does not indicate that the sale extends to *only* this form of *chametz*. Therefore, if we have no *chametzdige* utensils or other forms of *chametz* that are worth a *perutah*, and wish to evade cleaning the house of crumbs, we cannot rely on the sale and must conduct an adequate search to rid our homes of all *chametz*, in accordance with *halachah*, on the eve of the fourteenth.

4. If we are aware that we own *chametz* that is currently in transit—it has been deposited with movers, on a boat or airplane, at a port, or in the mail—we must specify this in our authorization form. Even if we report this in our form, the sale will include this *chametz* only if we simultaneously sell additional *chametz* that is located in our homes. If the moving or mail company happens to belong to a Jew, we will need to consult our local Rav for specific instructions.

5. If we own animals that require to be fed *chametz* on Pesach, we cannot rely on the standard authorization form, and we need to consult our Rav.

6. If members of our household own *chametz* that is their personal property, they should sell it separately, and they should not rely on the sale conducted by the head of the household.

7. If we will be travelling to a location where Pesach begins earlier than it does in our present location—for example, if we travel from the USA to Eretz Yisrael or Europe—we *cannot* sell our *chametz* to the local Rabbonim here in the USA. This is because at the time that the prohibition will affect us on *erev* Pesach, the sale of *chametz* will not yet have been conducted here, in the offices of the Badatz.

8. As Chabad Chassidim, we are accustomed *not* to sell food or beverages that were received from the Rebbe, but to eat or drink them in their entirety before Pesach. This practice is explained at length in *Likkutei Sichos*.

Q: When can we begin using the *chametz* that we sold to a non-Jew?

A: We can make use of the *chametz* that was sold immediately after Pesach has ended. It has always been the custom of the Rabbonim of the Badatz to leave during the Rebbe's *farbrengen* towards the end of Pesach in order to buy back the *chametz* from the non-Jew as soon as Pesach has ended.

Q: Where can we study more about the laws and customs of selling the *chametz*?

A: *Shulchan Aruch Admor Ha-Zaken*, 448; *Seder Mechiras Chametz* that appears in *Siddur Admor Ha-Zaken* and in the commentary *Sha'ar Ha-Kolel* (authored by HaRav Lavut, the Rebbe's grandfather); *Piskei Dinim Le-Admor Ha-Tzemach Tzedek*, 448; *Ha-Mo'adim Be-Halachah*, authored by Rabbi Zevin; and in numerous contemporary halachich compilations.

לעילוי נשמת

הרה"ח ר' יחזקאל הלוי
ב"ר חיים בנימין ע"ה בראד
גלב"ע יום א' דחג הפסח ה'תשס"ה



לעילוי נשמת

הרה"ח הרה"ח אליהו ציון בן
הרה"ח הרה"ח חנני ז"ל ניאזוף
נפטר ז"ך ניסן תשע"ג

ת.ג.ב.ה.

ע"י משפחתו שיחיו



לעילוי נשמת

הרה"ח הרה"ח ר' צבי אלימלך
בן הרה"ח הרה"ח ר' מרדכי גרשון ע"ה
שפאלטער
נפטר כ"ח אדר ה'תשל"ח
ולע"ג הרה"ח הרה"ח ה'ת' ר' אייזיק
בן הרה"ח הרה"ח ר' מרדכי אליהו ע"ה שווי
נפטר כ"ו אייר ה' תשמ"ח

לזכות

הבחור אהרן יוסף שי' שמוקלער
לרגל הכנסו לגיל מצות
ביום ב' דחג הפסח, ט"ז ניסן, תשע"ה
שיגדל להיות חסיד ירא שמים ולמדן



לזכות

איש החסד ר' דניאל שי'
בן רות פאניא פיגא
לרגל יום הולדתו, ו' ניסן
ל"שנת הצלחה"



לזכות

הרה"ח שניאור זלמן
וזוגתו מרת שמחה רבקה שיחיו
וילדיהם:
אסתר ברכה, איטא העניא,
אברהם משה,
חי' בת' וחנה שיחיו

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Delivered by Horav **Yosef Yeshaya Braun**,
shlita, Mara D'asra and member of
the Badatz of Crown Heights

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Day-by-Day Halachic Guide

Detailed instructions on laws and customs

for the Festival of Pesach 5775

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.*

THE BASIC LAWS AND CUSTOMS PRESENTED BELOW ARE DERIVED FROM MULTIPLE SOURCES. HOWEVER, 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 PRESENT SOME OF THE MOST THE RELEVANT LAWS, NOT TO REPLACE EACH PERSON'S OBLIGATION TO REVIEW THE *HALACHOS* COMPREHENSIVELY.

*) 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 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.

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 Eliyahu 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 Tzav, 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 regular *Haftorah* for Parshas Tzav is read. Chabad custom is to omit much of the text printed in many *chumashim*, as follows: (1) Begin with *Yirmiyah* 7:21-28 – from *ko amar Hashem* until *av’dah ha-emunah ve-nichresah mipihem*. (2) Skip the next section (7:29-8:3), from *gozi nizreich* until *ne’um Hashem Tzevakos*. (3) Conclude with two verses (9:22-23) – from *ko amar Hashem al yis’hallel* until *chafatzti ne’um Hashem*.

- *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 Shemini.

- A consequence of this year’s calendar is that Parshas Shemini is read and studied (for Chitas, etc.) over the course of three consecutive weeks. The Rebbe described the uniqueness of this practice in *Michtav K’lali Yud Alef Nisan* 5751.

- The Rebbe emphasized the superiority of reading from Parshas Shemini on a total of eight occasions, as will be done this year outside of Eretz Yisrael. *Shemini shemonah shemeinah* – The portion of Shemini, read eight (*shemonah*) times, introduces a unique richness (*shemeinah*) into the entire year. This concept is explained in *Michtav Erev Pesach* 5704 (*Igros Kodesh*, vol. 1, pp. 278 ff.); *Sichas Acharon Shel Pesach ve-*

Shabbos Parshas Shemini 5755; *Sefer HaSichos* 5748, vol. 2, p. 395; *ibid.*, p. 413; *Sefer HaSichos* 5751, vol. 1, pp. 429-30; *ibid.*, vol. 2, pp. 475 ff.; and elsewhere.

- *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.”

- In 770, the Shabbos *HaGadol* address will be delivered by the Rabbanim of the Badatz at 6:45pm.

Motzoei Shabbos

- 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 Ievanah* 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 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.)

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:

ברוך אתה ה' אלקינו מלך העולם שלא חסר בעולמו כלום וברך בו בריות טובות ואילנות טובות ליהנות בהם בני אדם

“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.

Sunday, Nisan 9

- 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 cover page of this issue). It is advisable to arrive as early as possible and not push off till the last day. The laws of selling the *chametz* are detailed in the beginning of this issue.

- 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.

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.”

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 113th birthday, Chapter 114 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 Yud Daled*.
- 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:

Michtav K’lali Erev Rosh Chodesh Nisan 5745 and its sequel on Yud Alef Nisan 5745; Michtav K’lali Yud Alef Nisan 5748; Sichas Yom ve-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.)

A letter about Pesach in the year of Shmittah appears in Michtav K’lali le-Pesach SheBishnas HaShmittah / Yud Alef Nisan 5740.

See *Michtav K’lali le-Pesach Yud Alef Nisan* 5751 (when Parshas Shemini was read during three consecutive weeks).

- 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 *sefer* 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 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 *hagalas* to perform the procedure.” (Alter Rebbe.) For details on arranging *hagalas* 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: 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.
- 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 10:50am. 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 לַהֲשֵׁם, acknowledging that everything belongs to Hashem), followed by the child’s name.” (*Sichas Shabbos Parshas Vayikra* 5747.)

- In 5748, 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 7:45pm. This will resume after *bedikas chametz*, from 11:00pm 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. 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 when burned.
- 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: 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 *yetzi'as 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 10:50am. 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 *kashered*, they must be attended to now. Any traces of *chametz* must first be removed and then boiling water is poured over the rings.

- Everyone must remember to examine 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 11:54am.

- 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 (12:59pm, 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 attended, 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 (12:59pm). 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* Shavuot, 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 (4:15pm), 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 (4:15pm), taking care not to fill himself up. He should also avoid drinking any significant quantity of wine at this point.

- 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* 366-395.

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 (*I’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 זֶה יִשְׂרָאֵל לֵנָא לְאַפּוֹקֵי וּלְעִיּוּלֵי וּלְטַטּוּלֵי מִבֵּית לְבֵית וּמִחֶצֶר לְחֶצֶר וּמִבֵּית לְחֶצֶר וּמִחֶצֶר לְבֵית וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בְּשַׁבָּת זוֹ וּבֵין בְּשַׁעַר שַׁבָּתוֹת הַשָּׁנָה לָנוּ וּלְכָל הַדְרָיִם 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 *grogras* (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 (7:22pm).

- 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.

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

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-arbayim*). 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, 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.

○ **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.

Shabbos Kodesh, First Night of Pesach

- **Candle lighting** is at 7:04pm (in New York), which is 18 minutes before sunset.

- Two blessings are recited: *...le-hadlik neir shel Shabbos ve-shel Yom Tov andshehechyanu*.

- 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, the First Night of Pesach

- Ma'ariv begins with *mizmor le-David*. In *lecha dodi*, the text is altered from *berinah uv'tzahalah* to read: *be-simchah uv'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.

- 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 *minyán*, 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 last opportunity to recite *Kiddush levanah* is tonight – all night.

- *Kiddush* is **not recited earlier than** true nightfall, which is at 8:04 (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 backbone: 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 if 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 *ve'hi 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 zeh* ("This is the *marror*"), the items mentioned are not raised by hand; rather, the second and third *matzos* are held via the cloths or napkins that separate them, while the hands rest upon the *marror* and the *chazeres* (the *marror* used for *koreich*).
- When reciting *lefichocho*, 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 who is not using a *kezayis* from the actual *Seder* plate can 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 ensure 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 re-drinking 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:

- 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.)
- 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).
- 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): *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 ha-adamah*, 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.

"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 12:58am.

- In his *Haggadah*, the Rebbe states that the appropriate time to pour the Cup of Eliyah 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 Eliyah'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*. The laws that apply to one who omitted these prayers appear in the *Siddur*.

- 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: 9:38am.

A full lunar eclipse will occur this morning. The Gemara (*Sukkah* 29a) defines eclipses, especially a lunar eclipse, as an unfavorable sign for mankind. In *Likkutei Sichos* (vol. 15, ps. 7ff.), the Rebbe explains how to reconcile this with natural science. On page 12 of that *sichah*, the Rebbe states, "The uniqueness of the fact that the Jewish people exclusively are instructed, 'From the signs of the heaven be not dismayed' (*Yirmiyah* 10:2) ... is that when they increase their service of Hashem, pushing themselves beyond their natural dispositions in this effort, they are then able to 'define the will of Hashem.' They rise above all of nature, including the 'signs of the heavens,' and as Chazal state, 'They do not fear any such phenomena.' Not only are they able to *overcome* nature through diligent effort to subdue nature, but they need not consider the signs of the heaven to begin with ... Rather, they are able to reach a state in which they need not consider the natural order at all. For the manner in which Hashem conducts Himself with *tzaddikim* ("And all Your people are righteous") is openly miraculous and supernatural."

- 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.

- 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*.

- 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-David* 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.

- 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 Shemini). 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 (4:15pm), 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 8:05pm after reciting Boruch hamavdil - see 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-mavil bein kodesh le-kodesh*.
- The *yom tov* candles are lit only after 8:05pm. 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 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 *chesed she-be'chesed*.
- 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. 7 ff; *Sefer HaSichos* 5751, vol. 1, pp. 447 ff. and pp. 437 ff.)
- 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. Tonight's count is *ha-yom yom echad la-omer* (day one of the *omer* count), which parallels the attribute of *chesed she-be'chesed* (kindness within kindness) and the other meditations referred to in the *Siddur*.

○ **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.

Regarding harvesting the *omer* in the seventh year of a *shemittah* cycle, see *Menachos* (84a) and *Likkutei Sichos* (vol. 17, p. 288, fn. 27).

- 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.

- 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) *Shehechyanu*.

- 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 last year’s *Kinus Torah* on *chol ha-mo’ed* Pesach, 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.

- 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.

- 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 HaShavuos* 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 8:06pm.

- 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 *yiyu le-ratzon*, he should return to *retzei*.

- If he already recited the second *yiyu 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.

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 *alios*).

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

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.

Wednesday, Nisan 19 the Third Day of Chol HaMo'ed

Tekufas Nisan, the spring season in the Jewish calendar (marked by the vernal equinox) begins tonight, at 6:00am..

(The *tefukos*-seasons are mentioned in the introduction to the calendar in *HaYom Yom* and in *Luach Colel Chabad*. For detailed laws, See *Beis Yosef, Orach Chayim*, 455 (end); *Rema, ibid.*, par. 1; (*Shulchan Aruch Admur HaZaken, ibid.*, par. 15-16, and in 206:14); *Yoreh De'ah*, 116:5; and many other

places. See *Likkutei Sichos*, vol. 16, p. 98, fn. 33; vol. 21, p. 233, fn. 33; vol. 16, p. 577.)

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

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 שְׂרוֹצֵה לְזָכוֹת וְלִסְמוּךְ 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-דָיָי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוְּנוּ 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 לְנָא לְאַפּוּי וּלְבִשּׁוּלִי וּלְאַטְמוּנִי וּלְאַדְלוּקִי שְׂרָגָא וּלְתַקְנָא וּלְמַעְבֵּד כְּלִצְרִיכָנָא מִיּוֹמָא טְבָא לְשַׁבְתָּא לְנָא וּלְכָל־יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֵּאת

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

“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 7:10pm, which leaves 18 minutes until sunset. Only the blessing for *yom tov* (*le-hadlik ner shel yom tov*) is recited, but not *shehechyanu*.

• 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).

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.

• 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 *sefiros 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 omitted *ya'aleh ve-yavo* should consult the detailed laws in the *Siddur*.

• 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.*)

• Alos hashachar (break of dawn) is at 5:01am.

Monday, Nisan 21, Shevi'i Shel Pesach

- The earliest time for the morning Shema is at 5:35 am. Although not ideal, if one recited the Shema after the break of dawn, 5:01am, they have fulfilled their obligation.

- 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 (*vehikravtem*).

- 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.)

- A law for the Era of Redemption: When there is a *beis hamikdash*, one is obligated to recite *viduy ma'aser*, a declaration of compliance with the commandments regarding *ma'aser*, during the afternoon of *Shevi'i Shel Pesach*. This must be done in the fourth and seventh year of the *shemita* cycle. This is explained at great length in *Likkutei Levi Yitzchak, Igros Kodesh*.

- One should not sit down to a meal from the tenth halachic hour of the day onward, 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 7:11pm** (in New York), which is 18 minutes before sunset.
- The candles must be lit using a pre-existing flame.
- Two blessings are recited: lehadlik neir shel Shabbos vshel yom tov. Shehechyanu is **not** recited.

Friday Night, Nisan 22 the Eve of Acharon Shel Pesach

- Ma'ariv begins with *mizmor le-Dovid*. The phrase *be-simchah u've-tzahal* is recited in *lecha dod*.
- 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*.
- Shalom Aleichem, eishes chayil, mizmor le-Dovid, do hi se'udasa are all recited in an undertone.
- The order of kiddush is as follows: yom ha-shishi, borei peri ha-gafen, mekadesh 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.)
- 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* (*vehikravtem*), 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.

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 *vayekadesheiho* 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 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’udas*” (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 Yeshiva 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 *I’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 *I’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

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tantz' – could be explained in two ways: 1. It is a dance that is associated with, and creates a preparation for Moshiach. 2. It is a dance in which Moshiach personally participates.

“Now,” the Rebbe continued, “since the interpretation has been left up to us to decide, we will choose the explanation that is better for us, meaning, the second interpretation – that Moshiach is already present and he is participating and dancing his dance together with us. Therefore, sing a joyful *niggun* now – *Nye szuritz chlopszi!* First sing the Alter Rebbe’s *niggun*, then sing *Nye szuritz chlopszi*. (As is known, the Rebbe [Rayatz] would sometimes first sing the Alter Rebbe’s *niggun* and then *Nye szuritz chlopszi*, and sometimes *Nye szuritz chlopszi* came first, followed by the Alter Rebbe’s *niggun*.) And with this *niggun* of *Nye szuritz chlopszi*, let them dance Moshiach’s *tantz!*”

At that point in the *farbrengen*, the Rebbe instructed the *Chassidim* to sing “a lively *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 szuritz 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 szuritz 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 8:13pm.

• 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 ha-tal, 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 שְׁלֵא חָסַר בְּעוֹלָמוֹ כְּלוֹם וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לְיַהֲנֹת בָּהֶם בְּנֵי אָדָם.

• 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

בהנחה משיחת ש"פ אחרי תשי"א: כ"ק מו"ח אדמו"ר הי' נוהג לברך (בתקופה זו) קיץ בריא ("א געזונטן זומער"). – בשנים הראשונות היה נוהג להקדים ולומר שבפולין נוהגים לברך קיץ בריא, אבל בשנים האחרונות לא היה אומר הקדמה או אמתלא, אלא היה מברך בפשטות: "קיץ בריא". ויש להוסיף, שהכוונה בזה היא לא רק בנוגע לעניינים גשמיים, אלא גם בנוגע לעניינים רוחניים: בנוהג שבעולם – וכן הוא גם אצל בני"י – שבימות הקיץ עוסקים בעניינים של הבראת הגוף. וכיון ש"היות הגוף בריא ושלם מדרכי (עבודת) ה' הוא" (כפס"ד הרמב"ם), מובן, שהבראת הגוף בימות הקיץ צריכה להיות באופן שיתוסף גם בנוגע לעניינים רוחניים. (וסיים כ"ק אדמו"ר שליט"א): קיץ בריא בגשמיות וברוחניות.

א געזונטן זומער!

מעיקר הדין אין איסור כלל להתענות בו אלא שהמונע הרי זה משובח.

- נוהגין במדינות אלו שבכל חודש ניסן אין אומרים תחנון ולא והוא רחום בב' וה' ולא צו"צ [צדקתך-וצדקתך-צדקתך] שבמנחה בשבת ואין אומרים אב הרחמים [ומנהג ספרד שאין אומרים למנצח יענך ולא תפלה לדוד] ואין אומרים צדוק הדין ואין מספידין ואין מתענין בכל חודש ניסן אפילו תענית יחיד ואין מתענין אפילו בערב ר"ח אייר ואפילו תענית יום שמת בו אביו ואמו (שקורין יאר צייט) אין מתענין בכל החדש.
- נוהגין שלא לישא אשה ושלא להסתפר בין פסח לעצרת שמתאבלין על כ"ד אלפים מתלמידי רבי עקיבא שמתו בימים הללו. אבל מותר לעשות שידוכין בלא נשואין ומותר ג"כ לעשות סעודה לאחר השידוכין אבל לא יעשו ריקודין ומחולות ואין צריך לומר שלא יעשו ריקודין ומחולות של רשות אבל מותר לעשות סעודת הרשות כגון שמחת מריעות בלא ריקודין ומחולות ושמחות יתירות.

מטעם הבד"צ יו"ל מזמן לזמן פרסומים שונים. המעוניינים להצטרף לרשימת המנויים באימייל לגליונות היוצאים לאור מטעם הבד"צ מתבקשים לשלוח אימייל לכתובת: crownheightsconnect@gmail.com

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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 at 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!

ב"ה

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