

DAY-BY-DAY HALACHIC GUIDE

Detailed instructions on the
laws and customs for the
Festival of Pesach

5777

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OF CROWN HEIGHTS



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B"H

DAY-BY-DAY HALACHIC GUIDE

Detailed instructions on the
laws and customs for the
Festival of Pesach 5777

Distilled from a series
of public shiurim delivered by
Horav Yosef Yeshaya Braun, shlita
member of the Badatz of Crown Heights

Shmura Matzah

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

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

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

* * *

In a sichah on the second day of Rosh Hashanah in the year 5752, the Rebbe stated:

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

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

that one does not even realize that there is a problem to begin with.

* * *

This guide incorporates several reminders about laws that will only be applicable during the Era of Redemption, with the hope that Moshiach will come speedily, allowing us to implement these laws in practice. The concept of studying these *halachos* is based on several *sichos*, some of which are quoted below:

“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.

ב"ה

בד"צ דק"ק שכונת קראון הייטס
Beth Din of Crown Heights

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Laws of Pesach הלכות חג הפסח

by the Rabbonim Morei D'asra
& Members of the Badatz:
Rabbi Aharon Yaakov Schwei
Rabbi Yosef Yeshaya Braun

על ידי הרבנים מארי-דאתרא והברי הבד"צ:
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This study will bring about the actual offerings because it brings [to quote the Rambam,] ‘King Moshiach [who] will build the *beis hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the *mitzvos* that are stated in the Torah,’ speedily, in our time—literally! [Then, to quote the festival liturgy,] ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’” (*Likkutei Sichos*, vol. 18, p. 341—*Emphasis in original.*)

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded. “One of the ways this is accomplished is through studying more Torah on the subjects of the Redemption and the *beis hamikdash*. Studying these topics greatly hastens their actual realization, to the extent that we will go directly from studying these subjects to greet our righteous Moshiach. We will inform him, ‘We have just completed studying the laws associated with your coming!’ An additional motivation to study these laws is that we must expect Moshiach’s arrival each and every day. In that case, these laws [concerning the Redemption and the *beis hamikdash*] are matters that every Jew—men and women alike—must know, in order to put them into practical use on a daily basis, such as many of the laws of the offerings.” (*From a Sichah addressed to N’shei u’B’nos Chabad—Sefer HaSichos* 5750, vol. 2, p. 485)

* * *

Supplementary material on the topics of “Selling Chametz,” “Toiveling New Dishes,” and an article addressing the hashkafic aspects of Pesach observance authored by Rabbi Braun are available online at www.crownheightsconnect.com or by email request to crownheightsconnect@gmail.com.

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).

MONDAY, 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.

Law 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*.)

Kiddush levanah is recited after Ma'ariv. According to the *Kabbalah*, *kiddush levanah* is not recited until seven days have passed since the *molad*, the appearance of the new moon. See *Sefer HaSichos* 5752, vol. 1, p. 68.

Law 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.

TUESDAY, NISAN 8

The *nassi* is recited after Shacharis. 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.

Law 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 the 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.

Reminder: One who has not recited the blessing over blossoming fruit trees from the start of the month until now should do so. 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:

בְּרַוֶּךְ אַתָּה ה' אֱ-לֹהֵינוּ מְלֶכֶּ הָעוֹלָם שְׁלֹא חָסַר בְּעוֹלָמוֹ כְּלוֹם
וּבְרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לְהַנּוֹת בָּהֶם בְּגֵי אָדָם.

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

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

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

WEDNESDAY, 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.

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

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

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

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

One who has questions regarding Pesach (such as the above, concerning medicines) that require the deliberation of a Rav at the Badatz should not delay approaching the Badatz until the last minute. It is essential to contact a Rav as early as possible.

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

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

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

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

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

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 718.774.9787 for details.

Reminder: One who has not yet purchased wine for Pesach should do so now. It is a *mitzvah* to specifically search for red wine for the Seder, unless the available white wine is of superior quality than the available red wine. *Kosher le-Pesach* wine produced by Yayin, under the supervision of the Badatz is available for purchase. Call 646.783.8028 for details.

Reminder: *Mechiras chametz* will take place at the Badatz office (see times listed on the cover of this publication). It is advisable to arrive as early as possible and not push off till the last day. :

THURSDAY, 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.

Law 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.)

Law 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 Tuesday. Those who began the count on Tuesday will be sprinkled with the ashes for the first time today—the third day of their count.

Thus the last opportunity to begin the seven-day count was last Tuesday. Those who began the count on Tuesday will be sprinkled with the ashes for the first time today – the third day of their count.

Law 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 **9:00pm**.

“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.”

FRIDAY, EREV SHABBOS HAGADOL, NISAN 11 – THE REBBE’S BIRTHDAY

The Rebbe was born on *Nisan* 11, 5662 [1902], during the day of *erev* Shabbos *HaGadol*. The date precisely

matches this year's calendar. 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 115th birthday, Chapter 116 of *Tehillim* is recited daily after Shacharis, together with the daily portion of *Tehillim*.

The Rebbe encouraged the study of the year's chapter of *Tehillim*, not only with its classic commentaries, but also with the explanations of Chassidus. In *Sichas Yud Gimmel Nisan* 5751, for example, the Rebbe pointedly stated, "No doubt, many have already studied the explanations of this chapter's verses as they are expounded in *penimi'us ha-Torah*. These teachings have even been published, creating publicity for generations to come." The teachings for this year's chapter have been published in a *sefer* entitled, *Kovetz Yud Alef Nisan – Sh'nas Ha-Kuf Tes Zayin*.

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 Tuesday in the following *Michtavim Klaliyim*: *Rosh Chodesh Nisan* 5740. See also Letter dated Nisan 11, 5740, and *Rosh Chodesh Nisan* and *Yud Alef Nisan* of the years 5743, 5744, 5750, among others. These appear in the *Hosafos* to various volumes of *Likkutei Sichos*, and are collected in *Igros Melech*.

The entry for the year 5714 in *Shalshelas HaYachas* (in the Introduction to *HaYom Yom*) reads: "[The Rebbe] encouraged [that the *chassidim*] bring merit to the public by providing *shemurah matzah* for Pesach."

The Rebbe established the practice whereby everyone, but especially those in positions of authority such as a Rav, communal leader, or activist, should send round hand baked *matzos* (they must be *shemurah matzah*) for Pesach—or at a minimum, enough for the *sedarim*—to their acquaintances who would not otherwise obtain such on their own initiative, and that organizers of large public *sedarim* in hotels and the like should make similar arrangements. (*Sefer HaMinhagim Chabad*.)

In 5751, the Rebbe announced, “Public *sedarim* will be held in many locations. Out of these, many locations will be holding just one *seder* due to lack of funds and other concerns. It is urgent and extremely appropriate to put every effort into holding two *sedarim*. At least, the existing budget should be spread over both nights. No doubt, that remedy will prove unnecessary because Hashem will certainly bless and supply the organizers with all that is necessary and even more than that.” (*Sefer HaSichos* 5751, vol. 1, p. 411.)

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

“The laws of *hagalas keilim* are complex and not everyone is fluent in them. It is therefore appropriate and correct—despite common practice to the contrary—for a *ba'al Torah* who is expert in the laws of *hagalah* to perform the procedure.” (Alter Rebbe.) For details on arranging *hagalah* for your utensils according to the highest standards, please call 917.975.7850.

Law 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.

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

(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.)

Check your pockets as is required before each *erev* Shabbos. This is all the more imperative if you have been wearing your Shabbos and Yom Tov clothes in honor of the eleventh of Nisan.

Candle lighting is at 7:09pm.

SHABBOS HAGADOL, PARSHAS TZAV, NISAN 12

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 *Tehillim*. 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.

Parshas Tzav is always read before Pesach, during a non-leap year. (The halachic mnemonic for this sequence is *pikdu u’pischu*, meaning, “Command and make Pesach,” i.e., Tzav, “command,” precedes the festival of Pesach.)

The *Haftorah* for Shabbos *Hagadol* is **not** read. It is read only when *erev* Pesach coincides with Shabbos, which is not the case this year. The *haftorah* for *Parshas Tzav* is read. It is taken from Yirmiyah and includes the following verses only: Yirmiyah 7:21-28 (*Ko amar Hashem* until *Mi-pihem*), followed by 9:22-23 (*Ko amar Hashem al yis’hallel* until *Ne’um Hashem*), skipping the intermediary passages.

The Rebbe notes in *Hanhagos* for Nisan 2, 5698 (Paris)—when *erev* Pesach coincided with *erev* Shabbos—that “individually, one reads both *haftoros*.” This refers to the practice of *shnayim mikra*.

Av harachamim is not recited today, nor on any Shabbos during the month of *Nisan*.

In 770, Minchah is held earlier than usual today.

During Minchah, the portion of *Shemini* is read.

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 **7:00pm**.

MOTZOEI SHABBOS

Shabbos ends at 8:12pm.

Vih no'am and *ve-Atah kadosh* are not recited at the conclusion of Ma'ariv.

Reminder: One who has not recited *kiddush levanah* this month should do so 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.)

SUNDAY, 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 hour period prior to the deadline for eating *chametz* on *erev* Pesach. They must stop eating warm or sharp *chametz* today at **10:45am**. Some refrain from eating or drinking *chametz* for a full twenty-four hours before they perform *haga'alah* on the dentures.

Reminder: In 5747, the Rebbe issued the following directive: “It is extremely worthwhile and highly appropriate for each Jewish child to receive his own *Haggadah Shel Pesach* before the start of the festival. It would be best to give them an illustrated *Haggadah* that depicts the various *mitzvos* and events that are discussed in the *Haggadah*, making the *Haggadah*’s contents far more accessible to children. On the inside cover, one should inscribe the words *lashem ha’aretz u’melo’ah* (“*To Hashem is the Earth and its contents*,” often abbreviated as *לה*, acknowledging that everything belongs to Hashem), followed by the child’s name.” (*Sichas Shabbos Parshas Vayikra* 5747.)

In 5748, 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 grow protracted, 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 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 put 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 someone 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 while burning.

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

One is obligated to painstakingly search for *chametz* in every location where *chametz* could have been unthinkingly brought in at some point during the year. For that reason, every room in the house, including its attics and even places that one is certain that he never ate *chametz* there, needs to be thoroughly searched for *chametz* tonight, by candlelight.

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

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

One must also search his place of work, such as an office—unless he will not enter that location during Pesach and it can therefore be sold to a non-Jew for the duration of the festival.

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

It is appropriate to refrain from talking throughout the search to address matters **not** related to the actual search.

After the search has ended, it is appropriate to count the pieces of *chametz* to ensure that all ten pieces were

found. (Alternatively, if a list of the ten locations in which *chametz* was placed was compiled prior to the search, the pieces could be checked off as the search progresses and each piece in turn is discovered.)

If after the search one realizes that a piece is missing, he must search the entire house again without a *beracha*. 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 didn't recite *kiddush levanah* until now may do so all night tonight.

MONDAY, 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 would regularly send out a *mivrak* (telegram) giving a brachah to to Anash all over

the world for the upcoming Pesach. The following *mivrakim* focus on the uniqueness of Pesach that begins on Tuesday: 5743. 5744. 5747. 5750.

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

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

On the morning of *erev* Pesach, it is customary to pray Shacharis at an early *minyana*, 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, nor will it be 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 10:45am. 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 11:51am.

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

chametz before the deadline.

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

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

It is prohibited to derive benefit from *chametz* that belongs to someone else, even *chametz* owned by a non-Jew. For example, one cannot deliberately smell a non-Jew's bread or other *chametz* food.

It is best to take care to recite the second declaration of annulment of *chametz* (by relinquishing ownership) only **after** removing and destroying all *chametz* from one's property. This way, he first destroys his remaining *chametz*, fulfilling the *mitzvah* of *bi'ur chametz*, and only then renders any overlooked *chametz* ownerless and worthless. (If he reverses the order, first relinquishing ownership and only then removing and burning the *chametz*, he will not have fulfilled the *mitzvah* of *bi'ur chametz*, because he will be destroying *chametz* that he no longer owns.)

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

One who did not recite the blessing over last night's search for *chametz* should say the blessing before burning the *chametz* but omit Hashem's name (*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 that the custom is to burn it or otherwise eliminate it on *erev* Pesach. The Rebbe explains that it can not 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—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 (**12:57pm**). It is also prohibited to give oneself a haircut at this point. However, one may receive a haircut from a non-Jew.

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

Some authorities consider it forbidden to trim one's nails after midday, while others are lenient. Given a choice,

one should be stringent and take care of cutting his nails before midday. If he forgot or was otherwise unable to do so, he may rely on the lenient view and trim them in the afternoon.

All of the above refers to work performed in the afternoon on *erev* Pesach. Before midday, however, one should follow local custom, whether it prohibits work in the manner described above, or permits it.

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

What if one discovers *chametz* anywhere on his property during Pesach? According to the original law (without the consideration described below), *chametz* that is discovered on *erev* Pesach anytime between the deadline for removing or destroying *chametz* and sunset (*shekiah*) must be destroyed completely as soon as it is discovered. The same is true of *chametz* discovered during *chol ha-mo'ed*. If it is discovered during Yom Tov or Shabbos *chol ha-mo'ed*, it must be securely covered so that it cannot be seen, and then destroyed completely immediately after Shabbos or Yom Tov.

When destroying *chametz* during Pesach, one recites the blessing ... *al bi'ur chametz*—provided that there is at least the quantity of a *kezayis* and that it is considered true *chametz*.

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

One who wishes to be stringent and to burn the *chametz*, out of concern that it may not be included in the sale, should not recite a blessing over its destruction. Destroying the *chametz* is not considered theft from a non-Jew because he intends to pay the non-Jew for the destroyed *chametz*, should he demand it, and one is technically permitted

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

SEDER PREPARATIONS:

One should set his table while it is still day, so that he can begin the *Seder* as soon as it grows dark. On the afternoon of *erev* Pesach, therefore, he should prepare all the items that will be necessary for the *Seder*, such as the *matzos*, the wine (including removing the seals and opening the bottles), the items placed on the *Seder* plate (*ka'arah*). He should check the lettuce leaves to make certain they are bug free; dry them to avoid a concern of *sheruyah* (*matzah* that contacts water during Pesach) when the lettuce will later be used to fill the *matzah* of *koreich*; grate the horseradish; prepare the *charoses*; and so on.

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 (**4:13pm**), 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 (**4:13pm**), taking care not to fill himself up. He should also avoid drinking any significant quantity of wine at this point. (Regarding wine, see *Sichas Shabbos HaGadol* 5741.)

It is forbidden to create a new flame during Yom Tov, but it is permissible to draw a new flame from one that already exists. For that reason, it is necessary to prepare a flame that will remain lit from *erev* Pesach until it is needed to light the Yom Tov candles on the second night of Pesach. A gas flame is sufficient for this purpose.

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

EIRUV 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 whole *matzaos*. The text of the blessing and its directions are found in the *Siddur* and some *Haggados*.

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

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

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

The blessing reciting upon establishing the *eiruv* is *Baruch ... asher kiddshanu ... al mitzvas eiruv*.

This is followed by a declaration that the beneficiaries of the *eiruv* may carry from one property to another, on the coming Shabbos and on every Shabbos of the year.

בְּדִין יְהִי שָׂרָא לְנָא לְאַפּוֹקִי וּלְעִיּוּלֵי וּלְטִלְטוּלֵי מִבֵּית לְבֵית
וּמִחֲצַר לְחֲצַר וּמִבֵּית לְחֲצַר וּמִחֲצַר לְבֵית וּמִרְשׁוֹת לְרְשׁוֹת בֵּין
בְּשַׁבָּת זוֹ וּבֵין בְּשָׂאָר שַׁבָּתוֹת הַשָּׁנָה לָנוּ וּלְכָל הַדְּרָיִם בְּשִׁכּוּנָה
הַזֹּאת.

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

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

The appropriate time for this blessing is when establishing the *eiruv*, because the blessing on any mitzvah is meant to be recited prior to its performance. If you established the *eiruv* without the blessing, you may recite it any time before the onset of Shabbos, because an *eiruv chatzeiros* only comes into effect at the beginning of Shabbos, not before. [Actually, in the instructions printed in the *siddur* for *eiruv tavshlin*, the one acquiring the *eiruv* on behalf of the other participants raises the bread *before* reciting the blessing. This is not the forum to detail the halachic debate over this issue.]

How to make the eiruv:

(1) Take some *matzah* on behalf of all other participants. The *matzah* must be large enough to include at least a *grogeres* (one third of a *beitzah*) for each participant—which is the amount of bread normally consumed by an individual at two meals. There is a limit of eighteen *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.

(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 (7:30pm).

Chazal did not obligate a person to recite *Seder Korban Pesach* in the precise moment at which the *korban Pesach* would have been offered in actuality. It is sufficient that he recite it during the hours in which offering the *korban Pesach* is permissible. For that reason, if one happened to neglect reciting *Seder Korban Pesach* within that time frame, he can recite it any time before nightfall. (Some authorities insist that if a *korban* was not offered at its proper time it may still be slaughtered until nightfall—or at least its blood may be thrown on the altar before the stars emerge.

Seder Korban Pesach: Our prayers take the place of the offerings in the *Beis Hamikdash*. The Minchah service

replaces the daily afternoon sacrifice (*korban tamid shel bein ha-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.

Note that the *korban Pesach* is addressed in today's study of Rambam, as well in the preceding and subsequent daily chapters.

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.”

Law 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.

Law of Redemption: The text of *Seder Korban Pesach* describes the division of the people who arrived at the *Beis Hamikdash* to offer the *korban* 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.

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

Law 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.”

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.

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 even on *erev* Yom Tov to place **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 Pesach).

One should check his pockets before sunset.

Candle lighting: The Yom Tov candles are lit before reciting the blessing, as is done before Shabbos. There are two blessings today: 1. *Le-hadlik neir shel yom tov* and 2. *Shehechyanu*. Tonight’s candle lighting will be at **7:12pm**,

which is eighteen minutes before sunset.

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

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

MONDAY NIGHT, THE FIRST NIGHT OF PESACH

Ma'ariv begins with *shir ha-ma'alos*. The *amidah* for the festivals (*shalosh regalim*) is recited.

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

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

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

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

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

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

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

Hallel is followed by *kaddish tiskabeil*, *aleinu*, and *kaddish yasom*.

Each person wishes his fellow, “Good Yom Tov!”

The deadline for reciting *kiddush levanah* is tonight all night (the eve the of fifteenth of *Nisan*).

Kiddush is **not recited earlier than** true nightfall, which is at **8:13 p.m.** (in New York).

One who forgot or was unable to prepare the detailed items needed for the *Seder* earlier today may do so now—in a manner permitted during Yom Tov. 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 (unless tonight and tomorrow night’s preparations can be done together in the same action).

Zero’a—the neckbone (shankbone): 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.”

One who forgot to roast the *zero’a* on *erev* Pesach, but has a cooked one available, 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 first day of Yom Tov. Cooking or roasting is permitted on Yom Tov **only** if the food will actually be eaten on Yom Tov. If he cooked it, he may choose to eat it tonight or tomorrow, in the daytime.

However, if he roasted it, he must **not** eat it tonight because it is prohibited to eat roasted meat at the *Seder* (due to the similarity with the *korban* Pesach), and he has no choice but to eat it tomorrow morning or afternoon.

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

Maror: In his *Shulchan Aruch*, the Alter Rebbe states that it is forbidden to finely grate the horseradish during Yom Tov, even it is done with a *shinuy* (in an uncommon manner), because its way of grating is that a lot is grated at once. (This stands in contrast with the ruling of *Chayei Adam* and other authorities who permit grating and grinding with a *shinuy*.) 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 important to check the lettuce and dry them on *erev* Pesach. Additional difficulties that arise from checking the leaves at night are the lack of daylight—a far superior means of lighting for this activity—and the haste with which the checking must be accomplished to avoid delaying the *Seder*—raising a serious risk of overlooking an insect.

The other foods needed for tonight's *Seder*, including the *charoses* and the saltwater, may be prepared regularly, without the need for a *shinuy*. (A *shinuy* would be necessary in these cases only if Pesach would coincide with Shabbos, as the Alter Rebbe explains. This is in contrast to *Chayei Adam* and other authorities who require a *shinuy* to prepare saltwater on Yom Tov.)

Matzos: It is appropriate to examine the *matzos* before Yom Tov to ensure that they do not have problematic folds or swollen areas. One who forgot to do this may remove these problematic areas on Yom Tov 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.

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

It is absolutely forbidden to cut a roll of paper, nylon, foil, and the like, on Shabbos or Yom Tov, for use as a tablecloth. This is the case even if the piece is not being cut to the precise measure of the table. (This, too, is considered *tikkun mana*.)

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 saltwater, not vinegar.

When reciting the blessing *borei peri ha-adamah* on the *karpas*, one should also intend to include the *marror* that will be eaten later, during *koreich* (in addition to including the *marror* eaten during *marror*).

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

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

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

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

When reciting *lefichoch*, the cup of wine is not raised continuously until the conclusion of the blessing *asher ge'alanu*. Rather, it is set down on the table at the words *venomar 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. For the final cup, however, it is necessary to drink an entire *revi'is*.

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. 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. However, 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—see below), he has not fulfilled his obligation according to all opinions, and should therefore drink them again.

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

Two *kezeisim* must be eaten for *motzei matzah*. This applies to one who has a *Seder* plate with three *matzos* in

front of him. Everyone else, i.e., those who are not using a *kezayis* from the actual *Seder* plate, may eat one *kezayis*. One who has a *Seder* plate but nevertheless ate only one *kezayis* has—after the fact—fulfilled his obligation.

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

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

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

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

When translating these measurements into actual pieces of *matzah*, one must bear in mind that hand baked *matzos* are not at all uniform in size and thickness. One cannot simply attach a random measure—say, “half a *matzah*”—to the required quantities. Regarding the hand baked *matzos* produced under the supervision of the Badatz this year, if one were to give an average estimate (not a precise measure) he could say that the larger definition of a *kezayis* mentioned above would roughly equal a quarter of a *matzah*, while the smaller definition of a *kezayis* would roughly equal one sixth of a *matzah*. In general,

matzos that are larger or thicker require smaller portions of each *matzah* for a *kezayis*, while those that are smaller or thinner require greater portions to equal a *kezayis*.

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

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

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 the other three cups, he does *not* drink them again. However, if at the start of the *Seder* he resolved that he might drink extra wine between the first and second cup—and it is indeed recommended to have this intention—he may 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.

Law of Redemption:

Below is a list of alterations to the *seder* that apply in the Era of Moshiach. These changes are mainly due to the offering of the festival sacrifices and the *korban pesach*. See *Sefer HaSichos* 5751 (vol. 1, p. 434, fn. 66) regarding the possibility of partaking of the sacrifices offered by Eliyahu HaNavi.

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

The *seder* plate must have a different arrangement because the meat of the *korban pesach* (currently represented by a neck bone on the *seder* plate) must be present on the table while the Haggadah is recited. Note that *Shulchan Aruch Admor HaZaken* does not mention any requirement for the meat of the *chagigah* (festive) offering (currently represented by an egg on the *seder* plate) to be present at this time. See the Rashbatz's *Yavin Shmuah* (*Maamar Pesach*, end of ch. 26).

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

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

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

Many opinions state that when there is a *beis hamikdash*, one who washes his hands for *karpas* (at the juncture of *urchatz*) **does** recite a blessing of *al netilas yadayim* – despite eating less than a *kezayis* of *karpas*. While reciting the blessing *porei pri ha-adamah*, he should have in mind to include the *maror* of *koreich*, but not the *maror* of *Maror* – because, apparently, we will no longer eat *maror* on its own (as discussed below).

Many opinions state that for *yachatz*, the larger piece of *matzah* is wrapped in a cloth and concealed among the cushions used for reclining, whereas the smaller piece is placed on the *seder* plate to fulfill the *mitzvah* of reciting the Haggadah over it.

Hei lachma anya (“This is the bread of affliction”) is not recited in the era of redemption, at least not in its original format. Some suggest that the invitation of *kol ditzrich* (“Let all who are in need of partaking of a *korban* Pesach...”) is announced earlier in the day, while it is still possible to designate individuals to a particular *korban* Pesach. (The Rebbe analyzes the debate on this matter in his *sichos*.)

The following question is added to *mah nishtanah* (the Four [now Five] Questions): *She-be’chol ha-leilos anu ochlin basar tzali, shaluk, u’mevushal; ha-lailah hazeh, kulo tzali*. “One all other nights, we eat meat that is roasted, boiled, or cooked, but on this night – it’s all roasted!”

The word “Pesach” is added to the paragraph that begins, *Yachol mei-rosh chodesh* (“One may think that it must be from the first of the month...”), as follows: *Be-sha’ah she-yeish **pesach** matzah u’maror...* (“When the [*korban*] **Pesach**, *matzah*, and *maror* are placed before you...”).

The paragraph that describes the purpose of the *korban* Pesach is amended from *pesach she-hayu avoseinu* (“The [*korban*] Pesach that our fathers ate during the time of the *beis hamikdash*...”) to read as follows: *Pesach zeh she-*

anu ochlin al shum ma... (“This [*korban*] Pesach that we are eating – what is its purpose?”) According to Rambam, the meat of the *korban* Pesach is **not** raised at this point.

According to Rambam’s *Order of the Haggadah*, when there is a *beis hamikdash*, the paragraph of *maror zeh* (“This *maror*...”) is recited **before** the paragraph of *matzah zo* (“This *matzah*...”).

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

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

Rachtzah, washing the hands with the blessing of *Al netilas yadayim*, is followed by *motzi*, the blessing *ha-motzi lechem min ha-aretz*, recited over *matzah ashirah*. While reciting this blessing, one takes hold of the third (lowest) *matzah*, so as to have *lechem mishneh* (two breads). Some state that the blessing of *ha-motzi* is recited over a broken piece of the *matzah ashirah*, because only a broken piece fulfills the requirement to eat *lechem oni*, “bread of poverty.” One must ensure not eat beyond the point of satiation, because a final piece of *matzah* will be eaten later, which will require an appetite. [*Matzah ashirah* is not eaten nowadays during Pesach, according to prevalent (Ashkenazi) custom. Thus, one uses various kinds of dough based products made by non-Jews specifically for Pesach, but which are not adequately guarded (*shemurah*) as is required for the mitzvah *matzah*, as mentioned in *Rishonim* (See *Sefer HaManhig*).]

Motzi is followed by *shulchan oreich* (the festive meal), and one need not refrain from conversation between *motzi* and *shulchan oreich*. An egg is **not** eaten at the start of the meal, because that is done only in times of exile as a sign of mourning over the destruction of the *beis hamikdash*.

This is followed by eating the *korban chagigah*. One recites the blessing *al achilas hazevach*, or, *le-echol hazevach*, and eats to the point of satiation.

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

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

When there is a *beis hamikdash*, one who is exempt from bringing a *korban* Pesach is nevertheless obligated to eat *matzah* and *maror* – not only according to rabbinic law, but according to Torah law. For *koreich*, he makes a *matzah-maror* sandwich, despite not having the meat of the *korban* Pesach.

The obligation of *mayim acharonim* (water run over the fingertips before reciting *birchas ha-mazon*) will continue to exist in the era of redemption.

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

We do not proclaim, *Leshanah haba'ah birushalayim*.

THE FOLLOWING DETAILED LAWS APPLY TO THE EATING OF THE KORBAN PESACH

(see further on First day of Pesach for general laws concerning eating sacrificial meat):

One must immerse his hands in a *mikveh* before partaking of sacrificial meat, unless they have been careful guarded from ritual impurities for this purpose.

Children partake of the *korban* Pesach for *chinuch* purposes, as long as they are able to eat a full *kezayis* of its roasted meat. A child who has reached the age of *chinuch* may be given a portion of the meat even if he was not counted as part of the original group when the *korban* was designated on *erev* Pesach. Indeed, a child cannot be formally counted in such a group. He may receive a portion nonetheless, for the sake of training him to observe the *mitzvos*.

All sacrificial meat, including the *korban* Pesach and the *chagigah* (festive offering), must be prepared in a manner that befits high society (royalty, nobility, etc.). The meat may be dipped in liquids, fruit juices, or even *kosher le-pesach* ketchup. Indeed, fancy meats are served in such manner. However, the meat of the *korban* Pesach that is combined with *matzah* and *maror* for the eating of *koreich* must not be dressed or dipped at all.

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

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

It is forbidden to break a bone of the *korban* Pesach. Great care must be taken when cutting the *korban* into

portions. Its bones must not be damaged to the slightest degree, not even by a scratch that can be detected by passing over it one's fingernail. Any part of the animal that is destined to harden, even though it is currently soft, should not be eaten. Parts that are not normally eaten need not be eaten.

According to numerous opinions, the custom to refrain from eating the fat surrounded the *gid ha-nasheh* (sciatic nerve) should be observed (although it is not absolutely forbidden even according to rabbinical law). It should be avoided – despite the fact that there is a biblical obligation to eat the *korban* Pesach as well as a biblical injunction against leaving any part of the sacrificial meat uneaten until the following morning. (This raises the question of how to treat the Ashkenazic custom to avoid the animal's hind quarters. There are authorities who maintain that any part that is not normally eaten – no matter the reason – does not need to be eaten. The concern is only with meat that is neglected due to laziness or negligence that implies a lack of concern with the *mitzvah*.)

It is forbidden to eat any part of the *korban* Pesach before nightfall (prior to *tzeis ha-kochavim*, the appearance of three smaller sized stars in the darkened skies).

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

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

It is forbidden to eat the meat of the *korban* Pesach in more than one location. One who dozes off while he is eating the *korban* Pesach is to follow the law that applies to the *afikoman* nowadays.

It is forbidden to eat the meat of the *korban* Pesach in more than one location. It is forbidden to remove the

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

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

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

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

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

One who finishes his portion of the *korban* may exit the group, leaving the others behind to complete their portions. If they fail to do so, he is not guilty of leaving some of the *korban* uneaten, because he correctly relied on them to eat their portions. One cannot rely on children in this matter. To the contrary, children must be watched closely to ensure that they do not leave over pieces of the meat.

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

On the first night of Pesach, the offering of the *korban* Pesach triggers the *mitzvah* of *linah* (sleeping overnight), whereby the one who brought the sacrifice must remain overnight within the boundaries of Yerushalayim. (There is a separate requirement of *linah*

on *motzei* Yom Tov, and according to some opinions, there is an obligation of *linah* throughout the seven days of Pesach.)

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

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

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

THE SEDER NIGHTS:

Regarding one's overall spiritual intention during the *Seder*, the Rebbe Rayatz related: "My father [the Rebbe Rashab] once told me, 'Yosef Yitzchak! One must reflect (during the *Seder*), and especially during the opening of the door, that he desires to be a *mentch*, and then Hashem will help. Do not request material matters—request spiritual matters!'" (*Haggadah Shel Pesach Im Likkutei Ta'amim u'Minhagim*, excerpted from *Sichas Chag Ha-Pesach* 5702).

The order of *kiddush* tonight is: 1. *askinu se'udasa*. 2. *borei peri ha-gafen*. 3. *mekadeish Yisrael ve-haz'manim*. 4. *shehechyanu*.

Women 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. 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 **12:56am**.

In his *Haggadah*, the Rebbe states that the appropriate time to pour the Cup of Eliyahu is “after *birchas hamazon* (except on specific occasions).” In *Sefer HaSichos* 5749 (vol. 1, p. 391, fn. 78), the Rebbe explains that the pouring of Eliyahu’s Cup “is associated with the second part of the *Seder* that is connected to the future redemption. For that reason, the cup is generally poured [by the Chabad Rebbeim] after *birchas hamazon*; it was poured before *birchas hamazon* only on specific, well-known occasions.” To that note, the Rebbe added a postscript at the bottom of the page—“But as of late, [the Rebbeim] have observed this custom (to pour it **before** *birchas hamazon*) every time.”

Ya’aleh ve-yavo is recited in *birchas Hamazon*.

One who forgot *ya’aleh ve-yavo* but realized his error before pronouncing Hashem’s name at the conclusion of the blessing *bonei Yerushalayim* should simply return to *ya’aleh ve-yavo*. If he already pronounced Hashem’s name, he should finish that blessing and then recite the text printed in the *Siddur* for this purpose—

בא"י אמ"ה אשר נתן ימים טובים לעמו ישראל לששון ולשמחה
את יום חג המצות הזה בא"י מקדש ישראל והזמנים.

(*Baruch ata ... ha'olam asher nassan yomim tovim le-amoy Yisrael le-sasson u'le-simchah, ess yom chag ha-Matzos ha-zeh; baruch ata Ad-onoim mekadeish Yisrael ve-ha-zemanim*).

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

The *harachaman* for Yom Tov is also 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*, but he must eat one *kezayis* of *matzah*. Even if he has already recited *birchas ha-mazon* by this point, he should wash his hands again, recite the blessing of *al netilas ya-dayim* (if he will be eating at least the quantity of *kebeitzah*), recite the blessing of *ha-motzi*, eat his *matzah*, and then recite *birchas ha-mazon* once again.

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.

TUESDAY, NISAN 15, THE FIRST DAY OF PESACH

Latest time for reciting the morning *Shema* throughout Pesach: **9:31am**.

During *Shacharis*, the *amidah* for *shalosh regalim* is recited, followed by complete *hallel*, *Kaddish tiskabeil*, *shir shel yom*, *kaddish yasom*, and the reading of the Torah.

Two *sifrei Torah* are used. The *yud gimmel midos* (Thirteen Divine Attributes—*Hashem, Hashem, Keil Rachum*, etc.) are recited before removing the *sifrei Torah* from the ark, followed by *Ribbono Shel Olam*.

The order of Torah readings throughout Pesach follow the mnemonic *Mashach tura, Kadeish be-kaspa, Psal ba-midbara, Shlach buchra*. In English: Draw the Ox, Sanctify

with Money, Hew in the Wilderness, Send the Firstborn. These refers respectively to the portions of “Draw and take for yourselves” (*Shemos* 12:21-51); “An ox or lamb or goat” (*Vayikra* 22:26-33); “Sanctify for Me each firstborn” (*Shemos* 13); “When you lend money” (*Shemos* 22:24-30); “Hew for yourself” (*Shemos* 34:1-26); “Hashem spoke to Moshe in the Sinai Wilderness” (*Bamidbar* 9:1-15); “When Pharaoh sent forth the nation” (*Shemos* 13:17-15:26); “Each firstborn” (*Devarim* 15:19-16:17). The details of this order are explained in *Shulchan Aruch Admor HaZaken*, 490:8.

During Musaf, the *amidah* for *shalosh regalim* is recited. The Musaf service of the first day of Pesach marks the transition to begin reciting 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 *minyan*.

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.)

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 return and recite it properly. If he realized only after pronouncing Hashem's name, he should not repeat the blessing. This is true throughout all of Pesach.

If you accidentally began the Shabbos or weekday sections of the *amidah* prayers, simply interrupt and immediately recite the Yom Tov sections.

Law of Redemption: Altogether, thirteen sacrifices are offered today in the *Beis Hamikdash*. (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 *tefillastal* during his repetition of Musaf.

The *kohanim* recite *birkas kohanim*. While they do so, the congregation should move their heads in the following sequence: *Yevarechaha*—head erect; *Hashem*—lean head to the right; *Veyishmerecha*—head erect; *Ya'eir*—lean head to left, and so on until *Shalom* when the head is erect.

Recite the *Ribono Shel Olam* prayer only while the *kohanim*

are singing, but not when they pronounce the actual words. At that point, you must remain silent and listen carefully. The prayer is split into three parts: While the *kohanim* sing before *veyaseim*, recite from *Ribono* until *hatzaddik*; while they sing before *lecha*, recite from *ve'im* until *Elisha*; and while they sing before *shalom*, recite from *u'kesheim* until *letovah*. Then, as they pronounce *shalom*, recite the three final words *vesishmereini*, etc. Once the *kohanim* conclude *shalom*, say *amein* followed by *adir ba-marom*, while still covered by the *tallis*.

One must remember to recite *sheish zechiros* (the Six Remembrances recited daily).

Kiddush includes *askinu se'udasa for shalosh regalim, eileh mo'adei*, followed by the blessing of *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.

Law of Redemption: During all the days of Pesach, the meat of the *shelamim* (peace-offering) is eaten in fulfillment of the Torah's obligation to rejoice in the festival. In *Likkutei Sichos* (vol. 33, p. 62 ff.), the Rebbe

explains that according to the Alter Rebbe, the *ikar mitzvah*, the primary instrument of rejoicing in the festival (for men) is accomplished through eating the meat of the *korban shelamim*. This is not merely a physical feast, but it is mainly the joy of a *mitzvah*. It is the consuming of the holy sacrifices, whereby one absorbs actual sanctity in a tangible manner. (See the Rebbe's discussion at length.)

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

Here is an overview of some of the laws pertaining to eating the sacrificial meat, avoiding the details of ritual slaughter, offering on the altar, or preparing the sacrificial meat; the focus is exclusively on eating the meat during Yom Tov:

Note: This is not an exhaustive treatment, nor does it present the plethora of opinions on many of its details that are sometimes the subject of polar opposite views among poskim. (Let Eliyahu HaNavi come and resolve all halachic disputes, and bring Moshe and Aharon with him to teach us!) Occasionally, the laws below reflect an apparent determination from the writings of our Rebbeim.

As mentioned earlier, everyone is obligated to purify themselves in advance of the festival. According to some opinions, people would avoid entering a home in Yerushalayim during the festival for fear of *ohel tumah*—contacting ritual impurity by coming under the same roof as the source of impurity—and that they would simply sleep in the streets. We could perhaps counter this with the argument that since everyone is obligated to purify themselves in advance of the festival, this should not be a concern. In any case, it is clear that one must be cautious to avoid entering a home in which there is a real concern of impurity.

If a utensil that was under the same roof as a corpse is discovered in a home, even in a building several stories high, one should not remain in that building. Similarly,

he should not touch a chair or bed that has not been ascertained to be free of *niddah*-impurity or the like. However, he may sit on a plastic chair or rubber mat and the like without fear, and he may eat foods that have not become *huchshar* (halachically susceptible) to *tumah* without concern.

The Sages decreed as an extra precaution that one may not partake of sacrificial meat without first immersing his hands in a body of water that is kosher for use as a *mikveh*.

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

Eating the meat of the *shelamim* is a *mitzvah* that is observed by the offering's owners and not just by the *kohanim*. The blessing before eating the meat is as follows:

אשר קדשנו במצותיו וצונו לאכול הזבח/על אכילת שלמים

—“Blessed are You ... who sanctified us with His commandments and instructed us to eat the sacrifice [le’echol ha-zevach]” or “...instructed us regarding the eating of the *Shelamim* (peace-offering) [al achilas shelamim].”

One fulfills his basic obligation with eating just a *kezayis* of meat. However, all of the meat must be eaten (by him or by others) for another reason: so that it does not become *nosar*—sacrificial meat left uneaten beyond the deadline stipulated in the Torah. According to some opinions, one fulfills a *mitzvah* not just when eating a *kezayis*, but when eating the meat in its entirety.

During the festival, one fulfills a second *mitzvah* simultaneously—that of eating the meat of a *shelamim* during the festival for the sake of rejoicing during the festival, as required by Torah law. A *kezayis* of meat is sufficient to fulfill this second obligation. (Some say a *kezayis* is insufficient and he must eat *la-sovah*, enough to be satiated, which is determined as the quantity of

kebeitzah.) A married woman fulfills the obligation to partake of a *shelamim* on the festival through her husband offering the sacrifice and sharing its meat with her. (Some opinions disagree.) Children are exempt from this obligation.

All sacrificial meat, of greater or lesser sanctity, must be prepared for eating *le-mashchah*—in the manner that food is served to royalty or nobility. It must therefore be roasted and prepared with mustard. Tosefos explains this was common for royalty, but if one prefers another manner of dignified cuisine, he may follow his preference. (We elaborated on Rambam's view of this obligation in *Kovetz Hallelu Avdei Hashem*. In the *derashah* delivered in 770 in honor of Shavuot 5775, *HaRav Braun shlita* expounded on the debate regarding one who did not prepare mustard for his *shelamim*—whether he is permitted to transport the mustard from one domain to another, or to sweeten it via extinguishing a burning metal, during Yom Tov, in light of the fact that mustard isn't considered a basic staple for all.)

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

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

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

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

On the first night of Yom Tov, there is a *mitzvah* of *linah*, whereby one who is bringing an offering to the *beis hamikdash* is obligated to spend the entire night within the city of Yerushalayim. There is an additional obligation to remain there on the following night, the eve of the second day of Yom Tov, which can be understood in either of two ways—due to the festival or due to the offering he brought. The Midrash to Rus 1:16 (on the phrase, *ba'asher tallini allin*—“Wherever you lodge, I will lodge”) seems to imply that women are included in the obligation of *linah* due the offerings they bring.

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

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

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

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, the *amidah* for *shalosh regalim* is recited.

One must take care to recite the phrase *morid ha-tal*.

One should avoid sitting down to a meal after the tenth halachic hour of the day (4:14pm), so that he will be able to eat the meal of the second night of Yom Tov in good appetite. However, if one forgot or failed to eat his Yom Tov meal before this time, he should do so even after this time.

It is forbidden to prepare anything for the second day of Pesach until **8:14pm**. According to the Alter Rebbe, one may not request a non-Jew to perform such activities either. [See Hebrew for extensive references on this topic.]

TUESDAY NIGHT, THE SECOND NIGHT OF PESACH

The Yom Tov candles are lit only **after 8:14pm**. The fire must be taken from a pre-existing flame. Our custom is to light at any point after this time, even immediately, without preference for waiting until immediately prior to reciting *kiddush*.

Two blessings are recited after lighting the candles: 1. *le-hadlik ner shel yom tov*. 2. *Shehechianu*.

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* (for reasons beyond the scope of this publication), and shake it out there so that the remnants of wax and wick fall directly into the garbage can. If it cannot be removed through shaking, or if you are using liquid wax candles and the spent disk has become stuck to the base of the glass holder so that it cannot be removed without prying it out with a knife or a similar object, you may not do so during Yom Tov. There is no difference in this case between using a knife and using your fingers—the issue of *muktzah* remains. One may however remove it with a *shinui*, using an item which isn't the normal way to remove it. The preferred solution is to think ahead (as mentioned earlier) and pour a small quantity of oil into the holder **on erev** Yom Tov, which would prevent the disk from sticking to the glass in the first place. This would enable you to take the holder to the garbage can during Yom Tov and to empty its contents directly into the garbage.

Ma'ariv is the same as last night's (remember to recite *morid hatal* in the *Amidah*), but we begin counting the *omer* tonight immediately after 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*.

Law of Redemption: The cutting of the *omer* (measure of barley) is carried out with great fanfare. The cutting may be performed at any point in the night, tonight.

For more details, see Rambam's *Hilchos Temidim u'Musafim*, chapter 7.

Tonight's *Seder* is identical to last night's in all its details, with the exception that no effort is made to eat the *afikoman* before halachic midnight. The *Seder* is therefore continued late into the night. One may eat tonight during Shulchan Orech items that form part of the charoses and maror.

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.)

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.

WEDNESDAY, 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*.

Musaf is the same as yesterday's, with the exception that *tefillas tal* is not repeated.

Kiddush is identical to yesterday's.

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!"

Law of Redemption: The *korban omer* is offered today. For details, see *Rambam, Hilchos Temidin U'Musafin*.

We do not read about the *omer* offering in the Torah reading, nor in the passages included in Musaf. The same is true of the *shtei ha-lechem* (two loaves) offered on Shavuos. The reason for this omission was discussed at length in the *Kinnus Torah* that was held on Isru Chag Shavuos 5774.

One who forgot to count the *omer* last night 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 *dafa* day.” (See the following *sichos* in *Sichos Kodesh: Erev Chag HaShavuos* 5743, *Shabbos Parshas Bamidbar* 5745, *Shabbos Parshas Kedoshim* 5746.)

Minchah is identical to yesterday’s.

Yom Tov ends at 8:15pm .

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 but has **not** yet recited Hashem’s name at the conclusion of the blessing, he should return to the start of *bareich aleinu*. However, if he instantly corrected himself and also pronounced Hashem’s name at the conclusion of the blessing, he should not return. (Instead, he should repeat the *amidah* accurately while bearing in mind that he is offering the prayer as a *nedavah*, “gift,” and not as an obligation.)

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 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*.

One who forgot to recite *ya'aleh ve-yavo* and has not yet pronounced Hashem's name in the following blessing (*hamachazir*) 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*.

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

However, if he already began the next blessing after *bonei Yerushalayim*—even if he merely recited the word *baruch* of that blessing—he continues *birkas ha-mazon* and does not need to repeat *birkas ha-mazon* (this holds true throughout the rest of *chol ha-mo'ed* as well).

The *harachaman* for Yom Tov is not recited.

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

THURSDAY, 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*. If one forgets to recite *ya'aleh ve-yavo*, the same halachah applies as in Maariv (see above). If he realizes his omission after completing Mussaf, he should not repeat the *amidah* of Shacharis.

The *amidah* is followed by half-*hallel*, *kaddish tiskabeil*, *shir shel yom*, *kaddish yasom*, and the reading of the Torah.

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

The Torah reading is followed by *ashrei*, *uva litziyon*, *yehalelu*, *chatzi kaddish*, and Musaf. (this is so throughout the other weekdays of *chol ha-mo'ed*).

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

One must remember to recite *sheish zechiros*.

One who forgot to recite *shehechyanu* on the first two nights of Pesach, or even if he recited it on the first night but not on the second night, 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).

The detailed laws pertaining to *chadash* (“new,” i.e., grain of the new year or products made from it; these may not be eaten before the *omer* is offered on the sixteenth of Nisan) are recorded in *Shulchan Aruch Admor HaZaken*, 489.

“[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, at approximately **7:30pm**. **The Rabbanim, the members of the Badatz, will participate in the *kinnus***, which will continue after Ma’ariv, at approximately **8:30pm**.

FRIDAY, 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, with the exception of *keri’as ha-torah*.

One should not use an implement or knife to trim his nail today, even if he cuts them weekly on *erev Shabbos* in honor of Shabbos. (There is no issue with using his hands or teeth.) However, if he had already cut them on *erev Pesach*, in honor of Yom Tov, then he may trim them again today. The same is true if he had cut them in the days approaching Pesach, in honor of Yom Tov, and had no new growth to trim on *erev Pesach*—he may also trim the new growth today.

There is an obligation to check one’s pockets before sunset on *erev Shabbos*, especially during *chol ha-mo’ed*, when it is customary to wear Shabbos and Yom Tov clothing, increasing the likelihood that he may be carrying something in his pockets.

Candle lighting is at **7:16pm**. Only the regular Shabbos blessing is recited (*le-hadlik ner shel Shabbos kodesh*). One who mistakenly recited the Yom Tov blessing (*shel yom*

tov) instead of the Shabbos blessing (*shel shabbos kodesh*) should immediately say, “*shel shabbos kodesh*.” If a few seconds have elapsed before realizing the error, the entire blessing must be repeated. The blessing can be repeated as long as the candles are still alight.

Before Minchah, only *pasach Eliyahu* is recited, but not *hodu*.

EVE OF SHABBOS, NISAN 19 THE THIRD DAY OF CHOL HAMO'ED

Kabbalas Shabbos begins with *mizmor le-David*.

In *bo'i ve-shalom* (the final stanza of *lechah dodi*), the words *be-rina u've-tzahalah* are exchanged for *be-simchah u've-tzahalah*.

The regular Shabbos night *amidah* is recited, with the inclusion of *ya'aleh ve-yavo*. As on a regular Shabbos, the *amidah* is followed with *vayechulu*, etc., *kaddish tiskabel*, *mizmor le-Dovid*, *chatzi kaddish*, and *barchu*. Then ***sefiras ha-omer***, *aleinu*, and *kaddish yasom*.

One who recited the *amidah* of Yom Tov instead of the regular Shabbos *amidah* has not fulfilled his obligation. The same applies to the *amidah* of Shacharis, Mussaf, and Minchah on Shabbos. If he realized his error during the middle section of the *amidah* (that started at *Atah vechartanu*), he should stop immediately and switch to the middle section of the Shabbos *amidah* (that starts at *Atah kidashta*). In this case, despite the fact that his original *amidah* was inherently flawed, he does not need to repeat from the beginning of the *amidah*—see *Tehillah LeDovid* 269:9 ff.

If he realized his error later on in the *amidah*, as long as he has not recited the second *yihiyu le-ratzon* at the conclusion of the *amidah*, he should return to *Atah kidashta*, towards the start of the *amidah*.

If he already recited the final *Yihiyu le-ratzon* and did not intend to recite any further supplications, he repeats the

entire *amidah* of Shabbos. However, for *Maariv*, there is another option: he may fulfill his obligation via listening to the *chazzan* recite the mini-*amidah* (known as *berachah mei-ein sheva*) that is recited by the *chazzan* each Friday night immediately following the *amidah*. He must hear it in its entirety in order to fulfill his obligation. It is best to recite it along with the *chazzan* and then take three steps backwards at its conclusion and recite *osei shalom*.

If the *chazzan* has already recited this blessing, the individual is not permitted to recite it by himself (with the opening and concluding sections as the *chazzan*). Rather, he must repeat the entire *amidah* from its start. (If he did, though, he has fulfilled his obligation.)

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

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

Shalom aleichem, eishes chayil, and *da hi se’udasa* are all recited quietly. The regular Shabbos *kiddush* is recited.

The law for one who omitted *retzei* is like on a regular Shabbos and can be found in the *Siddur*. The law for one who omitted *ya’aleh ve-yavo* is like on any other day of chol ha-mo’ed (see above, first night of chol ha-mo’ed). The law for one who omitted both can also be found in the *Siddur*.

During *birchas hamazon*, *retzei* is recited for Shabbos, directly followed by *ya’aleh ve-yavo* for *chol ha-mo’ed*. The *harachaman* for Shabbos is added (but not the *harachaman* for Yom Tov).

The law for one who omitted *retzei* is like on a regular Shabbos and can be found in the *Siddur*. The law for one who omitted *ya’aleh ve-yavo* is like on any other day of *chol ha-mo’ed* (see above, first night of *chol ha-mo’ed*). The law for one who omitted both can also be found in the *Siddur*.

SHABBOS DAY, NISAN 19

THE THIRD DAY OF CHOL HAMO'ED

During Shacharis, the regular Shabbos *amidah* is recited, with the addition of *ya'aleh ve-yavo*. Half-*hallel* is recited, not the complete *hallel*, followed by *kaddish tiskabel*, *shir shel yom*, and *kaddish yasom*.

It is not the Chabad custom for the congregation to read *Shir HaShirim*.

Two *sifrei* Torah are used for the Torah reading, and there are eight *aliyos*. The *Haftorah* is *ha-atzamos ha-yeveishos*—the prophet Yechezkel's vision of dry bones turning into living people—because the Resurrection is destined to occur during the month of *Nisan*. (See *Sichas Acharon Shel Pesach* 5730 and *Shabbos Parashas Acharei* 5746.) The final blessing after the *Haftorah* is read as per a regular Shabbos (Yom Tov is not mentioned, nor is the blessing concluded with *mekadesh ha-Shabbos ve-Yisrael va'ha-zemanim*).

Yekum purkan is recited, but *Av harachamim* is not recited.

The Musaf *amidah* for *shalosh regalim* is recited, including the parts for Shabbos. The verses for Pesach as well as Shabbos are included (*u've-yom ha-Shabbos* and *ve-hikravtem*). The central blessing of Musaf is concluded with *mekadesh ha-Shabbos ve-Yisrael va'ha-zemanim*.

If one concluded the above blessing without mentioning Shabbos at the conclusion, or if he only mentioned Shabbos but not Yom Tov, and instantly realized his error, it is best not to repeat the entire blessing to avoid a potentially needless repetition of a blessing. (There is a difference of opinion among the authorities in this case: An incorrect ending usually invalidates a blessing. However, in this case, both Shabbos and Yom Tov were amply emphasized in the main text of the blessing).

According to the direction of the Rebbe Rayatz, the paragraph *ve-lakachta soless* is recited as on every Shabbos.

One must remember to recite *sheish zechiros*.

Lu'ach Colel Chabad reports that the introduction to

kiddush (from *mizmor le-David* until *va-yekadesheihu*) is recited silently, followed by *savrei maranan* and *borei peri ha-gafen*.

Law of Redemption: When Shabbos coincides with a festival, *kohanim* from every *mishmor* (shift) equally divide the *lechem ha-panim* (showbread), not only the *mishmor* assigned to that particular day.

Parshas Shemini is read from the Torah during Minchah, followed by the regular Shabbos Minchah *amidah*, including *ya'aleh ve-yavo*. *Tzidkasecha* is not recited.

MOTZOEI SHABBOS, NISAN 20 THE FOURTH DAY OF CHOL HAMO'ED

Shabbos ends at 8:18pm.

There are a number of additions to remember during the *amidah* of Ma'ariv: *morid ha-tal* (adopted during the Musaf service on the first day of Pesach), *atah chonuntanu, ve-sein berachah* (adopted during the Ma'ariv service at the conclusion of the second day of Pesach), and *ya'aleh ve-yavo*.

The *amidah* is followed by *kaddish shalem*, the counting of the *omer* (the fifth day), and *aleinu*.

Vihi no'am and *ve-atah kadosh* are not recited.

Havdalah is recited as per a regular *motzoei* Shabbos. It is the Chabad custom to refrain from using cloves on Pesach, and therefore the blessing over spices is not recited over cloves. *Havdalah* concludes with *hamavdil bein kodesh le-chol* (not *bein kodesh le-kodesh*). If one recited *bein kodesh le-kodesh*, he should hear *havdalah* again from someone else. If that is not an option, he should repeat the entire *havdalah*.

After *havdalah*, *ve-yiten lecha* is recited quietly.

A *melaveh malka* is held tonight.

SUNDAY, NISAN 20, EREV SHEVI' I SHEL PESACH

Davening follows the same order as the other weekdays of *Chol Hamoed*.

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

One should not sit down to a meal after the tenth halachic hour of the day (4:16), so as not to ruin his appetite for tonight's Yom Tov meal.

Although it is forbidden to have blood drawn on *erev* Yom Tov, one may do so today, on *erev* Shevi'i Shel Pesach. For the final days of Pesach are part and parcel of the Pesach festival and do not constitute a separate Yom Tov.

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

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

SUNDAY NIGHT

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 *sefiras ha-omer*.

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 *shehechianu* is **not** recited.

The Rebbe revealed that although *shehechianu* is not recited on the final days of Pesach, the Chabad Rebbeim would make a point of 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. The laws for one who omitted this prayer were detailed earlier (regarding the first night of Pesach) and are found 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.*)

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

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

Alos hashachar (break of dawn) is at **4:47 am**.

MONDAY, NISAN 21

SHEVI’I SHEL PESACH

When faced with the option of remaining awake and praying *Shacharis* at sunrise, or going to sleep in order to pray in a refreshed state of mind, the Rebbe favored the second option if sleeping would permit one to pray with greater concentration. The Rebbe noted, however, that what works for one person will not necessarily work for another. Some feel invigorated after a brief nap, while others feel even groggier than before it. The Rebbe Rayatz related that

the Rebbe Rashab would sometimes sleep first, although it is unclear whether this was his prevalent custom.

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

The earliest time for the morning Shema is at **5:22am**. Although not ideal, if one recited the Shema after the break of dawn, **4:47am**, they have fulfilled their obligation.

Shema must be recited this morning before **9:32am** (in New York).

Before one goes to sleep in the morning after studying the entire night, he should arrange for someone to awaken him in time to recite the morning *Shema* and *Shacharis*. It is not forbidden by *halachah* to go to sleep even if there is no one to awaken him for this purpose, nevertheless, it is clearly unwise and inappropriate if it may result in sleeping past the deadline and neglecting the biblical commandment to recite the morning *shema* in its proper time.

As a precaution, it is worth reciting the *shema* immediately after dawn, bearing in mind that if he does not have an opportunity to repeat the *shema* in the ideal time established by *Chazal* (later than **5:22am**, and before its deadline), he will have nevertheless fulfilled his obligation.

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

The blessing over the tzitzis may not be recited if one has worn the same pair of *tzitzis* throughout the night and

has not changed them in the morning. It is best to recite the blessing over another pair, and thereby exempt the original pair from a blessing.

The *amidah* for *shalosh regalim* is recited during Shacharis, followed by half *hallel*, *Kaddish tiskabeil*, *shir shel yom*, *kaddish yasom*, and the reading of the Torah.

Two *sifrei Torah* are used. The *yud gimmel midos* (Thirteen Divine Attributes—*Hashem, Hashem, Keil Rachum*, etc.) are recited before removing the *sifrei Torah* from the ark, followed by *Ribbono Shel Olam*.

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

The *Haftorah*, “*Va-yidaber David ess divrei 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 *amidah* for *shalosh regalim* is recited during Musaf, including the verses that describe the offerings of the final days of Pesach (*ve-hikravtem*).

The *kohanim* recite *birchas kohanim* during the *chazzan*’s repetition. For more details, see earlier, the First Day of Pesach.

One must remember to recite *sheish zechiros*.

Law 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*.

The details of one's personal obligation to take pleasure in the Yom Tov were described earlier (First Night of Pesach).

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

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*.)

One should not sit down to a meal from the tenth halachic hour of the day onward (4:16), to avoid ruining his appetite for the second night's festive meal. However, if one forgot and didn't eat *seudas Yom Tov* before this time, he should do so even after this time.

It is forbidden to prepare anything for the second night or day of Yom Tov before the first day of Yom Tov has concluded, at **8:21pm**.

MONDAY NIGHT

THE EVE OF ACHARON SHEL PESACH

The Yom Tov candles are lit only **after 8:21pm**. The fire must be drawn from a flame that remained lit from before Yom Tov. Our custom is to light at any point after this time, even immediately, without preference for waiting until immediately prior to reciting *kiddush*. (For details regarding the lighting, see above, Second Night of Pesach.)

Only the blessing for Yom Tov (*le-hadlik ner shel yom tov*) is recited, but **not shehechyanu**.

Ma'ariv is identical to yesterday's.

A revelation of the light of Moshiach shines forth during *Acharon Shel Pesach*.

Kiddush is identical to last night's.

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 once again passed across the lips, as is done throughout the year.

TUESDAY, NISAN 22

ACHARON SHEL PESACH

Shacharis is identical to yesterday's.

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.

Kiddush follows the same procedure as yesterday's.

It is stated in *Lu'ach HaYom Yom* and also in *Sefer HaMinhagim 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.

Minchah is identical to yesterday's.

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

The Rebbe Rayatz related that of the Ba'al Shem Tov's three meals on *Acharon Shel Pesach*, the final one was held in the afternoon, towards evening (and the close of the festival), and that it was called "*Se'udas Moshiach*" because the light of Moshiach is revealed on *Acharon Shel Pesach*.

The entry for *Acharon Shel Pesach* in *Lu'ach HaYom Yom* reports that "the practice was introduced in the year 5666, whereby the students of Tomchei Temimim would eat together on *Acharon Shel Pesach* in the study hall ... The Rebbe [Rashab] ate the festive meal of *Acharon Shel Pesach* together with the students, and he instructed that each student be given four cups [of wine]. He then announced, 'This is *se'udas Moshiach*!'"

The Rebbe added, "It is understood that this directive [of the Rebbe Rashab] was not limited to that particular year. Rather, it was for all years [to follow]." (*Likkutei Sichos*, vol. 4, p. 1299.) For the significance of this practice's introduction specifically in the year 5666, see *Likkutei Sichos*, vol. 7, p. 277.

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

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

An effort should be made to ensure that the wine distributed at the *se'udas Moshiach* should specifically belong to the Yeshivah administration. Not to drink the four cups one after the other, and if it was done in this manner, one has not fulfilled the intention of these four cups; they should be separated by at least a *niggun*. On another occasion, the Rebbe stated that these cups could be taken with or without gaps in between. Elsewhere the

Rebbe directed that because “song is sung only over wine” [referring to the *Levi'im* chanting *Tehillim* in the *Beis Hamikdash* during the pouring of wine libations], therefore the drinking of the four cups must be accompanied with song—and it should certainly be a joyful song. The cups should be completely filled. After the four cups, one may add a fifth in order to say *l'chaim*. At the same time, care must be taken to avoid intoxication, by drinking only the majority of each cup, and similar acceptable measures.

“In addition to the fact that all matters of Torah and *mitzvos* (our activities and divine service) serve to hasten and bring the future redemption, there is a special power in those activities that are more openly associated with Moshiach. Among such activities is the eating of *se'udas* Moshiach on *Acharon Shel Pesach* and drinking the four cups of wine during that meal. Just as the four cups on the first nights of Pesach correspond to the Torah's four expressions of redemption (the Exodus from Egypt), similarly, the four cups of *se'udas* Moshiach on *Acharon Shel Pesach* are associated with future redemption. The fact that *se'udas* Moshiach includes the same number of cups as the first nights of Pesach alludes to the power that every Jew has to immediately proceed from the redemption from Egypt (the four cups on the first nights of Pesach) to the future redemption (the four cups on the final day of Pesach)—meaning the Redemption in its literal sense, ‘below ten *tefachim*!’” (*Ve-hecherim* 5749—*Sefer HaMa'amarim Melukat*, vol. 3, pp. 128-129.)

“While reciting the above *ma'amor*, the Rebbe inserted the following as an independent directive: ‘Certainly, everyone will complete all four cups. Even those who are in doubt whether they drank the four cups with the intention that they are associated with the Redemption, they will certainly make it up. After all, these four cups must be drunk in a manner of certainty and clarity. For, as mentioned, this hastens the Redemption.’” (*Ibid.*, fn. 20.)

“By celebrating **Moshiach's** meal even during the

times of **exile**, we thereby show that we Jews refuse to accept the state of exile. With this approach, we will very soon ‘burn down the walls of exile,’ to paraphrase the Rebbe [Rayatz]. Moshiach will be revealed and he will lead us upright to our Land!” (*Likkutei Sichos*, vol. 7, p. 274.)

“This meal is associated with Moshiach. We must certainly be extremely joyful. At the present time, “It is forbidden for a person to fill his mouth with laughter,” whereas regarding the future it is stated, “*Then our mouths will be filled with laughter.*” We also witnessed this conduct on the part of the Rebbe [Rayatz], who was especially joyful at this meal, more so than during the rest of Pesach, except for the *Sedarim*, during which he was especially joyful—because as stated in *Kisvei HaArizal*, we must be joyful at that time. In general, though, from the entire Pesach, the joy of *Acharon Shel Pesach* was unique. Say *l’chaim!* Sing a happy *niggun!*” (*Hanachah of Sichas Acharon Shel Pesach* 5713.)

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

“The Rebbe [Rayatz] was accustomed to dance ‘Moshiach’s *tantz*’ on *Acharon Shel Pesach*. This phrase—‘Moshiach’s *tantz*’—could be explained in two ways: 1. It is a dance that is associated with, and creates a preparation for Moshiach. 2. It is a dance in which Moshiach personally participates.

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

this *niggun* of *Nye szuritzi chlopszi*, let them dance Moshiach's *tantz!*"

At that point in the *farbrengen*, the Rebbe instructed the *Chassidim* to sing "a lively *niggun*" by way of preparation for the Alter Rebbe's *niggun*, and that the fourth stanza of the Alter Rebbe's *niggun* be repeated eight times. He then announced:

"Now sing *Nye szuritzi chlopszi* with great joy, with dance—Moshiach's *tantz!* In keeping with the two interpretations mentioned earlier, each person should picture to himself that Moshiach, regarding whom it is stated, '*He shall be exalted and lifted up, and he shall be very high*' [Yeshayah 52:13], higher even than Adam *ha-rishon*, even in his exalted state before the sin, is dancing together with us. And at the same time, this dance is a prelude to, and is associated with Moshiach." The *Chassidim* then sang *Nye szuritzi chlopszi*. Then Rebbe motioned with his holy hand that each person should dance in his place. The Rebbe himself also danced in his place with intense joy.

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

Nevertheless, in the *hanachah* of that same *sichah*, the Rebbe is quoted as saying, "However, I did not want to mention this earlier, because I would thereby invite this [conduct at the present *farbrengen*], and I never saw our Rebbeim conducting themselves in this manner. Nevertheless, according to the *halachah*, we are permitted to eat as much *chametz* as the *se'udah* of Shlomo, [and we may do so even] before reciting *birchas hamazon*—with joy and gladness of heart!"

Yom Tov ends at 8:22pm.

It is permissible to use the *chametz* that was sold to a non-Jew for the duration of Pesach from the moment that Pesach has ended, without waiting at all. It is the longstanding custom of the Rabbanim of the Badatz to exit in the middle of the *farbrengen* in 770 in order to buy back the *chametz* from the non-Jew immediately upon the conclusion of the festival.

The Badatz has in the past issued an advisory that one should not photograph or digitally record in any way at all until after the congregation has prayed the Maariv service. May those who conduct themselves accordingly be blessed!

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

The regular text of *Havdalah* is recited, without the blessings on the spices and the flame.

WEDNESDAY, NISAN 23

ISRU CHAG PESACH

In today's portion of Rambam, we begin studying the laws of the *korban* Pesach.

Law of Redemption: Once the festival has concluded, the utensils and equipment of the *Beis Hamikdash* are removed from their places and immersed. This is done to purify the Courtyard from the ritual impurity of those ignorant of the laws of ritual purity who came in contact with the equipment during the festival.

Reminder: One who has not yet recited the blessing on blooming trees this month, should do so now. (See details above, Nisan 8). The blessing is:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֹא חָסַר בְּעוֹלָמוֹ כְּלוּם וּבָרָא
בו בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לִיהְנוֹת בָּהֶם בְּגֵי 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, failed to sell their *chametz* before Pesach!

By contrast, *chametz* that was owned by a non-Jew during Pesach may be used and even eaten.

There are many products sold in the Jewish supermarkets that are labeled “*Gebaken noch Pesach*” (Baked after Pesach), and some labels even state that it was baked from flour which was ground after Pesach. The reason for these labels is that some people are careful not to sell absolute *chometz* for the duration of Pesach, and therefore they also do not wish to buy such *chometz* after Pesach from a vendor who sold it. However, the reality is that selling absolute *chometz* for the duration of Pesach poses no real halachic problem, and there certainly is absolutely nothing wrong with buying products that were baked before Pesach, as long as they were sold in the proper halachic manner.

In many cases, however, it is possible that despite assurances otherwise these items were actually baked before Pesach, and if indeed they were baked after Pesach, very often the dough had been prepared well before Pesach and only baked after Pesach, which does not make much difference from a halachic standpoint. In most cases, the flour was ground before Pesach—and flour is often absolute *chometz*; even if the flour was ground after Pesach and the dough prepared after Pesach, the baked products almost always contain added gluten, bread improvers, and many other additives which are all absolute *chometz* and were in possession of the bakery before Pesach. Of course, since the whole “Baked after Pesach” concept is not rooted

in halachah, one need not be concerned about the flour or additives. It should also be pointed out that many vendors sell the “Baked after Pesach” products immediately after Pesach and leave the pre-Pesach products for subsequent weeks.

The day following a festival is referred to as *Isru Chag*. This name is derived from the verse, *Isru chag ba-avosim ad karnos ha-mizbe'ach* (“Bind the festival [offering] with cords until [you bring it to] the horns of the altar”—*Tehillim* 118). Taken literally, the phrase *isru chag* means to bind the festival itself, which *Chazal* explain as connecting (binding) the day following the festival with the actual festival, i.e., to celebrate in honor of the festival that has just ended. This celebration, *Chazal* explain, takes the form of feasting, as alluded in the alternative meaning of *ba-avosim*—with fattened cattle. The verse’s final phrase, “To the horns of the altar,” allude to the fact that whoever celebrates by eating and drinking a little more than usual on the day after the festival, and treats it as a mini-festival in honor of the departed festival, is considered having built an altar and offered an actual sacrifice to Hashem.

It is customary to eat and drink 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 and taking haircuts between Pesach and Shavuot. 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!