

# **DAY-BY-DAY HALACHIC GUIDE**

**Detailed instructions on the  
laws and customs for the  
Festival of Pesach  
5778**

**FROM THE BADATZ  
OF CROWN HEIGHTS**

ש. ליובאוויטש  משגיח תמיד 

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B"H

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Detailed instructions on the  
laws and customs for the  
Festival of Pesach  
5778

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

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Supplementary material on the topic of “**Toiveling New Dishes**,” and an article addressing the hashkafic aspects of Pesach observance authored by Rabbi Braun are available online at [www.crownheightsconnect.com](http://www.crownheightsconnect.com) or by email request to [crownheightsconnect@gmail.com](mailto:crownheightsconnect@gmail.com).

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## FOREWORD

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*. Please see the footnotes in the Hebrew section for more halachic discussion of the topics mentioned.

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

**Please note:** Specific laws are usually mentioned only the first time that they become relevant, 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:

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

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

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

\* \* \*

This guide incorporates several reminders about laws that will only be applicable during the Era of Redemption, with the hope that Moshiach will come speedily and allow 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 states,<sup>1</sup> “to occupy themselves with the study of the laws of the sacrificial orders ... which [as our Sages state] is considered as if we had actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote 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.’”

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

\* \* \*

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

2) from a *sichah* addressed to Nshei uBnos Chabad, *Sefer Hasichos* 5750, vol. 2, p. 485

**Note:** The times listed below are for Crown Heights only. Many factors influence the calculation of *zmanim* (halachic times) and it is not possible to achieve complete precision. It is therefore recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of Shabbos), or to wait extra time when that is the appropriate precaution (e.g., the close of Shabbos).

## FRIDAY, EREV SHABBOS HAGADOL, NISSAN 7

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

**Law of Redemption:** The inauguration of the third *Beis Hamikdash* is scheduled to be completed on this day.

Describing the inauguration of the third *Beis Hamikdash*, the prophet Yechezkel states,<sup>3</sup> “And so shall you do on seven [days] in the month, because of mistaken and simple-minded men, and expiate the House.” 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 Nissan, completing the process on the **seventh** of Nissan.<sup>4</sup>

(Radak's commentary on the verse notes that repeating the inauguration process for the altar and the *Beis Hamikdash* on the seventh of Nissan is exclusive to the Era of Redemption. According to the Gemara,<sup>5</sup> the prophet Eliyahu will clarify the details found in Yechezkel's description of the future inauguration. For additional discussion, see further in that Gemara.)

**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.”<sup>6</sup> This is especially critical before Pesach, because each Jew is required to offer and partake of the *korban Pesach* in the required state of ritual purity.<sup>7</sup>

3) 45:20; *Haftorah* for *Parashas HaChodesh*

4) See *Likkutei Sichos*, vol. 22, p. 198

5) *Menachos* 45b

6) See *Likkutei Sichos*, vol. 32, *Parashas Shemini*, at length.

7) 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 Nissan (after determining that they are fit on the previous day prior to sunset) in order to be ritually clean in time for the *korban Pesach*.

## SHABBOS KODESH PARASHAS TZAV NISSAN 8—SHABBOS HAGADOL

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

This Shabbos is known as *HaGadol* ("Great") to commemorate the great miracle that occurred on this Shabbos immediately prior to the Exodus from Egypt.<sup>8</sup>

The *Nasi* is recited after Musaf and *Tehillim*. Today's *Nasi* is for the tribe of Menasheh and marks the eighth day of inaugural offerings. After the *Nasi*, *yehi ratzon* prayer is recited.

**Law of Redemption:** Nowadays, all people are considered ritually impure from having had contact with a corpse. Anyone who contracted this form of impurity must begin the purification process today, in order to count seven days free of impurity and to enable offering the *korban Pesach* in the required state of purity.<sup>9</sup>

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

Parashas Tzav is always read before Pesach in 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.)

<sup>8</sup> The details of the miracle are recorded in *Tur* and in *Shulchan Aruch Admur HaZaken*, beginning of 430 and are explained in many places in *Likkutei Sichos*.

<sup>9</sup> 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.

The Haftorah for Parashas Tzav is read from Yirmiyahu and includes the following verses only: *Ko amar Hashem* until *Mipihem* (Yirmiyahu 7:21-28), followed by *Ko amar Hashem al yis'hallel* until *Ne'um Hashem* (ibid., 9:22-23), skipping the intermediary passages. 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.<sup>10</sup>

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

In 770, Minchah is held earlier than usual today.

The Torah reading for Minchah is from Parashas Shemini.

A consequence of this year's calendar is that Parashas Shemini is read and studied (for Chitas) over the course of three consecutive weeks. The Rebbe described the uniqueness of this practice in *Michtav K'lali Yud Alef Nissan* 5751. The Rebbe emphasized the superiority of reading from Parashas Shemini on a total of eight occasions, as will be done this year outside of Eretz Yisrael: *Shemini shemonah shemeinah* – The portion of Shemini, read eight (*shemonah*) times, introduces a unique richness (*shemeinah*) into the entire year.<sup>11</sup>

*Tzidkas'cha* is not recited today, nor on any *Shabbos* during the month of Nissan.

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.”<sup>12</sup>

In 770, the *Shabbos HaGadol* address will be delivered by the Rabbanim of the Badatz at **7:10 pm**.

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10) The Rebbe notes in *Hanhagos* for Nissan 2, 5698 (Paris) that when *erev Pesach* coincided with *erev Shabbos*, like this year, that “individually, one reads both *haftoros*.” This refers to the readings associated with *shnayim mikra*.

11) *Michtav Erev Pesach* 5704 (*Igros Kodesh*, vol. 1, pp. 278 ff.); *Sichas Acharon Shel Pesach v'Shabbos Parashas Shemini* 5755; *Sefer HaSichos* 5748, vol. 2, p. 395; *ibid.*, p. 413; *Sefer HaSichos* 5751, vol. 1, pp. 429-30; *ibid.*, vol. 2, pp. 475 ff. and elsewhere.

12) as explained in *Likkutei Sichos*, vol. 3, p. 953 ff

## MOTZOEI SHABBOS, EVE OF NISSAN 9

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

**Reminder:** *Kiddush Levanah* is recited after Maariv.

According to the *Kabbalah*, *Kiddush Levanah* is not recited until seven days have passed since the *molad* (the appearance of the new moon).<sup>13</sup>

*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 *Melava Malka*], as if he were setting it for a complete *seudah*. 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.”<sup>14</sup>

## SUNDAY, NISSAN 9

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

Someone who goes outdoors during the month of Nissan<sup>15</sup> and observes trees in bloom should recite the blessing:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹא חָסַר בְּעוֹלָמוֹ כְּלוּם וּבְרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לְיִהְיֹת 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 a person

13) see *Sefer HaSichos* 5752, vol. 1, p. 68

14) Alter Rebbe Shulchan Aruch.

15) This law is applicable only during the month of Nissan.

observes blossoming trees during Nissan. Someone who observed such trees but failed to recite the blessing should recite it the next time they see such trees, but should omit the words, *atah Hashem Elokeinu Melech ho'olom* ("L-rd our G-d, King of the universe") from the brachah. Rather, 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 the blossoming stage, 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 the brachah was delayed until the blossoms have fallen and given way to fruit, it should be recited without mentioning Hashem's name, in the method described above.

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

**Reminder:** If you have not yet purchased shmurah matzah for Pesach, do so now. A limited quantity of shmurah matzah produced under the supervision of the Badatz is available for purchase.

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If you have not yet purchased wine for Pesach, do so now too. 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 l'Pesach* wine produced by Yayin, under the supervision of the Badatz is available for purchase. Call (347) 533-8586 for details.

*Mechiras chametz* will take place at the Badatz office (see times listed elsewhere in this publication). It is advisable to arrive as early as possible and not push off until the last day. The laws of selling the *chametz* are detailed separately.

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*. Be careful to say instead, "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, they should take care to say, "Please buy me meat for Yom Tov."

Regarding fish or other foods that are not considered meat, it is permissible 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, someone 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 *l’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 that the common custom to be lenient is on account of the English translation that doesn’t represent the same connotation as the Hebrew.)

Someone who must take medication regularly should not simply decide on their own to be stringent and avoid taking it throughout Pesach. Rather, consult a Rav regarding the status of these particular medicines.

An individual who has personal 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 Nissan. 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: A businessman 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 a room is cleaned from *chametz* with the intention of storing Pesach items there, it is wise to wait to introduce the Pesach items until the night after it has been cleaned and conduct a search for *chametz* by either candlelight or the use of an electric flashlight, and not rely on the search that will be conducted later on the night of the fourteenth.

## MONDAY, NISSAN 10

The *Nasi* is recited after Shacharis. Today's *Nasi* is for the tribe of Dan and marks the tenth day of inaugural offerings. After the *Nasi*, 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 someone neglected to examine the animal today, the *korban* is still valid.)

**Law of Redemption:** As mentioned earlier, someone who is ritually impure with the degree of impurity that is associated with contact with a corpse (this status 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. Ritual purity is required to offer the *korban Pesach* on *erev Pesach*. Thus the last opportunity to begin the seven-day count was last Shabbos. Those who began the count on Shabbos will be sprinkled with the ashes for the first time today—the third day of their count.

**Law of Redemption:** “In the Future Era, Yom Kippur will be observed on the tenth of *Nissan* [instead of the tenth of *Tishrei*].”<sup>16</sup>

Miriam the Prophetess, sister of *Moshe Rabbeinu*, passed away on the tenth of *Nissan*. This date was therefore established as a fast day when it occurs during the week.<sup>17</sup> Common custom, however, is not to fast on this day.<sup>18</sup>

## MONDAY NIGHT, EVE OF NISSAN 11

The central *farbrengen* in honor of Yud Alef *Nissan* will be held in 770 at 8:30 pm.

<sup>16</sup> *Ahavas Yonason (Parashas HaChodesh)*; see the reasoning in the original source

<sup>17</sup> as stated in the Alter Rebbe's *Shulchan Aruch, Orach Chayim* 580.

<sup>18</sup> see, however, *Magen Avraham* 492:106

“We should utilize this day to increase in all matters of Torah and mitzvos,” the Rebbe instructed,<sup>19</sup> “and with joy! This should be accomplished by means of a joyful *farbrengen* that is attended by many Jews—men, women, and children (separated by a *mechitzah* that meets the requirements of the *Shulchan Aruch*). The *farbrengen* should be conducted in a spirit of the joy of a *mitzvah*, the joy of Torah, and even joy associated with the physical body, through food and drink, ‘Bread that satiates the heart of man’—especially the kinds of food and drink that bring gladness. Needless to say, this must be done within the well-known limitations—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.”

“It is also an appropriate occasion,” the Rebbe continued, “to mention the birthday of the Rambam. He was a guide to the confused of his own generation and remains a guide to those in all subsequent generations until the end of time. His birthday coincides with *erev Pesach*. We should arrange a joyful *farbrengen* that addresses matters of Torah and mitzvos on that date. It should be attended by many Jews—men, women, and children; to quote the Rambam’s introduction to *Mishneh Torah*: “It is for the small and the great alike.” However, since *erev Pesach* is not an appropriate time to hold widely attended gatherings, the event should be held in proximity to *erev Pesach*. Since it will not be held on the actual anniversary of his birth, it is necessary to put even greater effort into publicizing the event.”

## TUESDAY, NISSAN 11—THE REBBE’S BIRTHDAY

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

In honor of the Rebbe’s 116th birthday, Chapter 117 of *Tehillim* is recited daily after *Shacharis*, together with the daily portion of *Tehillim*.

19) *Sichas Yud Alef Nissan* 5748

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. For example, the Rebbe pointedly stated,<sup>20</sup> "No doubt, many have already studied the explanations of this chapter's verses as they are expounded in *penimius haTorah*. These teachings have even been published, creating publicity for generations to come." The teachings for this year's chapter have been published in a *sefer* entitled *Kovetz Yud Alef Nissan—Shnas HaKuf Yud Zayin*.

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

The Rebbe discusses the coincidence of Pesach and Shabbos. The following of the Rebbe's public letters address the coincidence of Pesach with Shabbos: *Erev Rosh Chodesh Nissan 5745*, its sequel on *Yud Alef Nissan 5745*, and *Yud Alef Nissan 5748*. For more, see *Sichas Yom V'Erev Shabbos Kodesh Erev Pesach 5751*<sup>21</sup> at length and *Sichas Acharon shel Pesach 5751*.<sup>22</sup>

An anthology on the coincidence of Pesach with Shabbos appears in *Likkutei Sichos*, vol. 7.<sup>23</sup>

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 *shmurah matzah* for Pesach."

The Rebbe established<sup>24</sup> 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 *shmurah 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.

In 5751, the Rebbe announced,<sup>25</sup> "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

20) *Sichas Yud Gimmel Nissan 5751*

21) *Sefer HaSichos 5751*, vol. 1, pp. 427 ff.

22) *ibid.*, pp. 436 ff.

23) p. 48 ff

24) *Sefer HaMinhagim Chabad*

25) *Sefer HaSichos 5751*, vol. 1, p. 411

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.”

**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 *baal Torah* who is expert in the laws of *hagalah* to perform the procedure.”

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

## WEDNESDAY, NISSAN 12

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

Reminder: Make sure that even the less obvious places need to be *chametz*-free. The computer keyboard must be cleaned thoroughly from *chametz*.

Reminder: We are obligated to take haircuts before Pesach to avoid entering the festival disheveled.

## THURSDAY, NISSAN 13

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

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

Denture wearers and youth wearing braces to straighten their teeth should not eat or drink any warm or sharp *chametz* substance for a twenty-four hour period prior to the deadline for eating *chametz* on *erev Pesach*, an interval that begins today at **10:51 am**. Some refrain from eating or drinking all *chametz*

for a full twenty-four hours before they perform *hagalah* on the dentures.

**Reminder:** In 5747, the Rebbe issued<sup>26</sup> the following directive: “It is extremely worthwhile and highly appropriate for each Jewish child to receive their 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 *laHashem 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.”

In 5748, the Rebbe added:<sup>27</sup> “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.”

**Reminder:** If you have not yet contributed to funds that provide *matzos* and other Pesach needs to those who cannot afford them, 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 10:30 am until 7:30 pm. It will resume after *bedikas chametz*, from 11:15 pm until 1:00 am. Due to time-zone limitations, if you intend to travel for Pesach, you must inform the Rav before selling your *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.

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26) *Sichas Shabbos Parashas Vayikra 5747*

27) *Sichas Shabbos Parashas Vayikra 5748*

## THURSDAY NIGHT, EVE OF NISSAN 14—BEDIKAS CHAMETZ

Someone who intends to travel on *erev Pesach* in order to spend Pesach in a different location should not sell their entire property to a non-Jew as *chametz*. Rather, at least one room must not be included in the sale in order to be able to perform *bedikas chametz* tonight (the fourteenth of Nissan) in at least part of his home.

A person who travels before tonight (the fourteenth of Nissan) need not leave a room unsold. Instead, they are obligated to perform *bedikas chametz* tonight wherever they may be.

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

From approximately half an hour prior to *tzeis hakochavim* (nightfall), it is prohibited to sit down to a meal or to study, to perform work, or to enter a bathhouse (activities that may easily go overtime, and cause neglect in conducting the search).

*Bedikas chametz* is conducted after Maariv. Various options are presented in *Shulchan Aruch*, but the accepted practice is to conduct the search immediately after Maariv.<sup>28</sup> For this reason, Maariv must be recited in its due time and not delayed. As the Alter Rebbe explains,<sup>29</sup> "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."

Some are careful to wash their hands for *netilas yadayim* before conducting the search. *Bedikas chametz* facilitates the observance of Pesach, and it is therefore an important mitzvah

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

29) *Shulchan Aruch Admur HaZaken, Kuntras Acharon*

that deserves to be conducted in a state of ritual cleanliness.

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

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

It is best to use at least the amount of a *kezayis* divided into ten, in order to fulfill the *mitzvah* of *biur chametz* according to Biblical law.

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 conducting the search, recite 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* for the head of household 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, do not rely on a search conducted by anyone other than a person who is halachically considered a free man who is obligated in *mitzvos*—a male thirteen years of age or older, unless there is no alternative. 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, do not speak before beginning the 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. A torch (made of multiple wicks or a thick stem) should not be used, but rather, a small single flame. Unless there is no other choice, only a beeswax candle should be used to conduct the search.

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

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

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

*Bedikas chametz* entails 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 where *chametz* was not consumed 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. The assumption is that a child may have stowed a piece of *chametz* there.

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

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

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

Refrain from talking throughout the search in matters unrelated 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. (If a list of the ten locations in which *chametz* was placed was compiled prior to the search, the pieces could be checked off as the search progresses and each piece in turn is discovered.)

If a piece is missing after the search, the entire house must be searched again without a brachah. If the piece is not found, then left with no choice, the searcher may rely on the verbal declaration recited after the search, whereby they relinquish ownership of any unfound *chametz* still in possession.

Once the search is concluded, the remainder of the candle (if it exists) is 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 both the *chametz* that was found and whatever additional *chametz* is kept to be consumed, sold or burned the next morning. It should not be left where it may be moved from one place to another, causing crumbs to fall. 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 someone who is negligent will have committed a transgression.

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

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

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

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

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

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

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

## FRIDAY, NISSAN 14—EREV PESACH

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

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

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

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

On the morning of *erev Pesach*, it is customary to pray Shacharis at an early *minyan*, in order to finish eating the

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

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

In commemoration of the miracle of *makas bechoros*, whereby every Egyptian male firstborn died, but every Jewish male firstborn was spared, it is customary for firstborn sons to fast the entire *erev Pesach*. This applies to every kind of firstborn, not only “true” firstborns, including someone who is the firstborn son only to his father, or only to his mother, or if he is the first surviving child after a miscarriage, stillborn, or the like.

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.<sup>30</sup>

In locations without an established custom to the contrary, a firstborn is permitted to end his fast by partaking in the food and drink of a *seudas mitzvah*. It has become the widespread custom for firstborns to annul their fasts on *erev Pesach* by participating in a *siyum*, a ceremony marking the conclusion of study of an entire *masechta* (volume) of Mishnah or Talmud, after which they are permitted to eat and drink as they wish during the day. 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 *seudas mitzvah*.<sup>31</sup>

**The deadline for eating *chametz* is 10:51 am. 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.

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30) 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.

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

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

Dentures must be cleaned extremely well to remove even the minutest trace of visible *chametz*. They should then be *kasher*d for Pesach by having boiling water poured over them, using a *kli sheini* (secondary vessel). If it is certain that they will not be damaged by pouring directly from the source of boiling water, it is preferable to do so. Those with dental bridges or implants or youth with non-removable braces must first clean their teeth and the braces or bridges extremely well, removing even the faintest trace of visible *chametz*. They should then “*kasher*” their braces or bridges by drinking water at the highest temperature that they can tolerate without harming themselves, G-d forbid.

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

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

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

*Chametz* that was placed in a dumpster or bin—if the bin belongs to a Jew or is in their private yard—must be destroyed before the deadline for burning *chametz*. Bleach or another corrosive substance may be poured over it until even a dog would not eat it. If the bin belongs to the municipality and it is placed in the public domain, there is no need to destroy the *chametz* within it.

**All remaining *chametz* must be destroyed by 11:55 am.**

*Chametz* must therefore be placed in the fire in advance of the latest time to own *chametz*, 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 the beginning of the sixth halachic hour of the day. It is therefore no longer possible to sell *chametz* to a non-Jew.

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

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

*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.

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

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

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

**All leaven or anything leavened which is in my possession, whether I have seen it or not, whether I have observed it or not, whether I have removed it or not,**

shall be considered nullified and ownerless as the dust of the earth.

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

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

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

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

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

On *erev Pesach*, a specific order of conduct existed in the town

of Lubavitch under the guidance of the Rebbeim. After burning the *chametz*, they would immerse in a *mikveh*. They would then dress in Yom Tov clothing and bake the matzos to be used for that night's *Seder* (these matzos are called *matzos mitzvah*). They would then busy themselves with all of their other Yom Tov preparations, including the removal of seals from bottles of wine, especially seals that included lettering. They would also partially remove the corks or stoppers from the necks of the bottles, taking care to prevent the metal of the bottle opener from coming into contact with the wine.<sup>32</sup>

The Rebbe customarily distributed *shmurah matzos* after Minchah on *erev Pesach* while dressed in the silk *kapoteh* that he reserved for Shabbos and Yom Tov, and while wearing his *gartel*.<sup>33</sup>

**Ban on working:** During the era of the *Beis Hamikdash*, *Chazal* instituted a prohibition against any Jewish person performing work from *chatzos* (midday) on *erev Pesach* (1:00 pm, this year)—the hours in which the *korban Pesach* was offered. This Rabbinical prohibition was not removed even after the destruction of the *Beis Hamikdash* and the discontinuation of the *korban Pesach*. Someone who performs work during these hours is treated as one who transgresses the laws of *Chazal*. They will never see any blessing from the work performed. To work for payment or for free, for yourself or for others, or even for the needs of Yom Tov, are all equally forbidden.

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

It is only true work that may not be performed, such as crafting a new utensil or sewing new garments. By contrast, it is permitted to repair something that has been slightly damaged and is needed at present. Similarly, with sewing and repairing 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 a person themselves, or for someone else but without payment.

Professional writing is considered a true form of work and is not permitted even for a *mitzvah*, unless it meets the

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

33) *Sefer HaMinhagim Chabad*, p. 38

requirements that would make it permissible during Chol Hamoed.

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

It is forbidden to give a haircut to a Jewish person after *chatzos* at **1:00pm**. It is also prohibited to cut your own hair at this point. However, you may receive a haircut from a non-Jew.

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

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

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

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

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

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

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

the other items that have been sold to the non-Jew.

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

## SEDER PREPARATIONS:

Set the table while it is still day, so that the Seder can begin as soon as it grows dark. On the afternoon of *erev Pesach*, 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 *ka'arah*. Check the lettuce leaves to make certain they are bug free; dry them to avoid a concern of *sheruyah* (matzah that contacts water during Pesach) when the lettuce will later be used to fill the *matzah of koreich*; grate the horseradish; prepare the *charoses* and so on.

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

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

Roasted meat is not consumed at the Seder because it resembles the *korban Pesach*. Meat that is cooked in its own juices, meaning that it is placed in a 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 *maras ayin*—it can be confused for roasted meat by an observer, who may conclude that it is permissible to eat roasted meat at a Seder. It is therefore prohibited. 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.”

Gladness and a joyful frame of mind are mandated for the entire eight days of the festival. A man 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 below, “First Day of Pesach.”)

Men should purify themselves in a *mikveh* today, as is the case on the day preceding each of the festivals.

From the tenth halachic hour of the day, it is forbidden to eat *matzah ashirah*—matzah formed from flour and fruit juice or any other liquid but water—to ensure that the appetite is preserved for the required *kezayis* of matzah at the Seder tonight. 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 retaining an appetite nevertheless remains, and only small amounts of any food should be eaten from **4:09 pm**, taking care not to fill up. Any significant quantity of wine should also be avoided from this point forward.<sup>34</sup>

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.

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

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34) Regarding wine, see *Sichas Shabbos HaGadol* 5741

**Eiruv Chatzeiros:**<sup>35</sup> When two or more homes share a joint courtyard or property, it is customary to establish an *eiruv chatzeiros* on *erev Pesach* that will last all the way until a new *eiruv* is established on *erev Pesach* of the following year. This allows the residents of the respective homes to carry from one home to the other and to and from the joint courtyard. For specific details on the *eiruv*'s creation and use, see *Shulchan Aruch*, 366-368. It is customary to use a single, whole matzah for the *eiruv*.

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

The blessing recited upon establishing the *eiruv* is “*Baruch ... asher kiddshanu ... al mitzvas eiruv.*”

This is followed by a declaration that the beneficiaries of the *eiruv* may carry from one property to another, on the coming Shabbos and on every Shabbos of the year. Someone who does not understand Aramaic should recite it in a language with which he is familiar.

בְּדִין יְהִי שְׂרָא לְנָא לְאַפּוּקִי וְלַעֲיּוּלִי וְלַטְלִטוּלִי מִבֵּית לְבֵית וּמִחֲצָר לְחֲצָר וּמִבֵּית לְחֲצָר וּמִחֲצָר לְבֵית וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בְּשַׁבָּת זוּ וּבֵין בְּשַׁאָר שְׁבֻתוֹת הַשָּׁנָה לְנוּ וּלְכָל הַדְּרָיִם בְּשִׁכּוּנָה הַזֹּאת.

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

The appropriate time for this blessing is when establishing the *eiruv*, because the blessing on any mitzvah is meant to be recited prior to its performance.<sup>36</sup> If you established the *eiruv* without the blessing, you may recite it any time before the onset of Shabbos, because an *eiruv chatzeiros* only comes into effect at the beginning of Shabbos, not before.

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

(1) Take some matzah on behalf of all other participants. The

<sup>35</sup> For the detailed laws on *eiruv*, see *Shulchan Aruch Admur HaZaken* 366ff.

<sup>36</sup> Actually, in the instructions printed in the *Siddur* for *eiruv tavshilin*, the one acquiring the *eiruv* on behalf of the other participants raises the bread *before* reciting the blessing. This is not the forum to detail the halachic debate over this issue.

matzah must be large enough to include at least a *grogeres* (one third of a *beitzah*) for each participant—which is the amount of bread normally consumed by an individual at two meals. The upper size limit of the *eiruv* is eighteen *grogros* (six *beitzim*), even if more than eighteen homeowners are participating.

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

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

(2) Hand the bread to the other participant who acquires it on their own behalf and on behalf of all other participants (as described) by raising it at least one *tefach* (between 8 and 9 centimeters or 3 to 3.5 inches). The recipient should have intention to acquire the shares on behalf of all other participants—including anyone who may need to join the *eiruv* at a later time. This is their *shliach* even if they did not designate him or her as such, because one may act as a *shliach* to acquire something beneficial for another person even if they are not aware. It is considered as if each participant is present and has personally raised it in turn.

The Rebbe Rashab would pointedly pray Minchah on *erev Pesach* at an early hour. It is generally advisable to pray at least a little earlier than usual to allow time for reciting *Seder Korban Pesach* (Order of Offering the Pesach Sacrifice) immediately following Minchah. This recital is to be completed prior to *shkiah* (sunset) at **7:18 pm**.

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

Chazal did not obligate a person to recite *Seder Korban Pesach* in the precise moment the *korban Pesach* would have been offered in actuality. It is sufficient to recite it during the hours in which offering the *korban Pesach* is permissible. For that reason, if someone neglected to recite *Seder Korban Pesach*

within that time frame, they can recite it any time before *tzeis hakochavim* (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 *korban tamid shel bein ha'arbayim* (daily afternoon sacrifice). When the *Beis Hamikdash* stood, the *korban Pesach* was offered after the afternoon *tamid*. Therefore, the *Seder Korban Pesach* is recited directly after Minchah. The text is found in the *Siddur* and *Haggadah*. The Rebbe's explanations of the Alter Rebbe's choice of wording in his version of *Seder Korban Pesach* appear in the *Haggadah* that the Rebbe personally compiled—*Haggadah shel Pesach im Likkutei Ta'amim uMinhagim*.

In a number of *sichos*, the Frierdiker Rebbe mentions that his father, the Rebbe Rashab, would not simply recite *Seder Korban Pesach*, but he would actually study it in depth, along with the laws pertaining to the *korban Pesach*. The Frierdiker Rebbe personally perpetuated this practice. In *Sichas Shabbos Mevarchim Nissan 5748*, the Rebbe calls for preparing to 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* to be equally available to Jews of every caliber.

The Frierdiker Rebbe offered<sup>37</sup> a powerful description of the effect of the Rebbe Rashab's recital of *Seder Korban Pesach*:

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

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

“The *erev Pesach* delight was different from that of Simchas

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

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

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

“One who is G-d fearing and is careful to fulfill the word of Hashem,” writes the Alter Rebbe, “must read [*Seder Korban Pesach*] at the appropriate time [of day], for his recital will take the place of its actual offering. He should be troubled over the destruction of the *Beis Hamikdash* and plead before Hashem, the Creator of the universe, that He should build [the Third *Beis Hamikdash*] speedily in our days—*Amen!*” The Rebbe explains this precise statement of the Alter Rebbe at length in *Likkutei Sichos*, vol. 32, pp. 36-43. See there, p. 41 – “It is considered as if he were standing within the *Beis Hamikdash* and actually performing all the detailed activities that he is reading in *Seder Korban Pesach*; a literal act of offering the sacrifice.”

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

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

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

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

*Kodesh*, the Rebbe states<sup>38</sup> that this may not be the case in the Era of Redemption.

**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:** Regarding the inauguration of the third *Beis Hamikdash*, the prophet Yechezkel states,<sup>39</sup> “*The Nasi (leader) will offer a bull as a sin-offering on that day for himself and for all the people of Israel.*” Rashi on the verse states that Chananiah ben Chizkiah explained why a bull must be offered on the fourteenth day of Nissan. However, “due to our sins, this explanation has been lost to us. I suggest that he is dealing specifically with the fourteenth of Nissan of the first Passover in which the fully erected *Beis Hamikdash* will be dedicated, and this bull will be brought in lieu of the calf that Aharon offered up on the eighth day of the *Mishkan*’s inauguration. The Torah tells us that if he will not have offered it up on the eighth day of inauguration, he should offer it up on the fourteenth of Nissan in order that he should be initiated for the service before the festival of Pesach, because he is obligated to offer the sacrifices and the burnt offering of the festivals.”

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

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

If you use liquid wax candles that are placed in small glass holders before being lit (called *Neronim*), it is recommended that you first place a small quantity of water<sup>40</sup> or oil in the

38) vol. 22, p. 443

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

40) Although it is prohibited *erev Yom Tov* to place enough water in the glass to cause the candle to extinguish earlier than it would on its own on

bottom of the glass holders on *erev Yom Tov* so that the metal disks that hold the vertical wicks will not stick to the base of the glass, creating a problem for the second night of Yom Tov. (For more details on what may be done on Yom Tov itself, see the entry for the second night of Yom Tov below).

Check your pockets before sunset, since Yom Tov is also Shabbos and carrying without an *eiruv* is prohibited.

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

**Candle lighting** is at **7:00 pm**, 18 minutes before *shkiah*.

Two blessings are recited on the candles: “*lehadlik neir shel Shabbos v’shel Yom Tov*” and *Shehechyanu*.

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

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

## FRIDAY NIGHT, EVE OF NISSAN 15

### FIRST NIGHT OF PESACH

Maariv begins with *Mizmor l’David*. In *Lecha dodi*, the text is altered from “*b’rinah uv’tzahalah*” to read: “*b’simchah uv’tzahalah*.” *Kegavna* is recited.

The *Amidah* for *shalosh regalim* (three festivals) is recited, together with the additional phrases for Shabbos. After the *Amidah*, *Vayechulu* is recited, but not *Magen avos* and on.

If you accidentally recited the ordinary weekday *Amidah*, see footnote.<sup>41</sup>

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Yom Tov, the minute amount necessary to prevent sticking is permitted.

41) 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 veyavo*; this year, Shabbos must be mentioned also), you must repeat the Yom Tov *Amidah* from its start. If you did mention the Yom Tov (and this year, Shabbos also), even if you did not recite any complete blessing devoted to Yom Tov (and Shabbos), you do not need to repeat or recite anything further.

If you realized your error after the blessing *hamachazir shechinaso letziyon* but before *Modim*, then simply recite *ya’aleh veyavo* (and make mention of Shabbos) and continue with *Modim*, etc.

If you already began *Modim*, as long as you have not recited the second *yih’yu leratzon* at the conclusion of the *Amidah*, you should return to *Atah vechartanu*, towards the start of the *Amidah*.

If you recited the Shabbos *Amidah* by mistake, see footnote.<sup>42</sup>

On the first two nights of Pesach, it is customary to recite *Hallel Shalem* (complete *Hallel*) together with the *minyan*, with the blessings at its beginning and end, directly after *Vayechulu*. If you went directly to *Hallel*, see footnote.<sup>43</sup>

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

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

Each person wishes their fellow, “Good Shabbos, good Yom Tov!”

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

*Kiddush* is **not recited earlier than** true nightfall, which is at **8:00 pm**.

Someone 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 that is also Shabbos. Before beginning, it must be noted that only preparations for tonight’s Seder are permitted. It is prohibited to prepare enough for tomorrow night’s Seder as well (unless what’s needed for tonight and tomorrow are accomplished by a single action),

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If you concluded the *Amidah*, having recited the second *yih’yu leratzon* and not having intended to recite any further (personal) supplications, repeat the entire *Amidah* (because you neglected to mention Yom Tov or Shabbos altogether, as mentioned above).

42) If you recited the Shabbos *Amidah* by mistake: If you are the middle of the section devoted to the Shabbos *Amidah* (i.e., *Atah kidashta*, etc., in Maariv; *Yismach Moshe*, etc., in Shacharis; *Tikanta Shabbos*, etc., in Musaf; *Atah echad*, etc., in Minchah), you should immediately interrupt and begin the Yom Tov section (*Atah vechartanu*).

If you realized your error further into the *Amidah*, as long as you have not recited the second *yih’yu 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 *yih’yu leratzon* and not having intended to recite any further supplications, repeat the entire *Amidah*.

43) Someone who began reciting *Hallel* for Pesach directly after the *Amidah*, forgetting about *Vayechulu* for Shabbos, should continue reciting *Hallel* and once finished, recite *Vayechulu*.

because it is forbidden to prepare food during the first day of Yom Tov for the sake of the second day. It is also forbidden to prepare on Shabbos for Yom Tov.

*Zeroa*—the neckbone: The Alter Rebbe states in his *Shulchan Aruch* that “According to the strict law, it may be roasted or cooked. It is customary, however, to roast it over coals as a remembrance of the *korban Pesach* that was roasted in fire.” This must be done **before** Shabbos. If it was not done, he may take any cooked meat or other cooked food in its stead.

On the second night of Pesach, which falls out on *motzaei Shabbos* this year: If you forgot to roast the *zeroa* on *erev* Pesach, but has a cooked one available, use it instead. If you specifically wants it roasted, he may roast it now, on Yom Tov. If your custom is to cook it, but forgot to do so earlier, you may likewise cook it now.

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

Were it not for the fact that the *zeroa* was not prepared in advance, the general Chabad custom to remove almost all of the meat from the bone before placing it on the *ka'arah*, and to avoid eating the meat of the zero'a altogether because of its resemblance to the *korban Pesach*. It is only because the meat was cooked or roasted on Yom Tov that it is done differently in this case.

*Beitzah*: If a cooked egg is not available, another cooked food may be used instead.

*Marror*: In his *Shulchan Aruch*, the Alter Rebbe states that it is forbidden to finely grate the horseradish during Yom Tov, even if it is done with a *shinui* (in an uncommon manner), because its way of grating is that a lot is grated at once.<sup>44</sup> Since the first night of Pesach falls on Shabbos this year, the problem of grating on Shabbos is even more serious. Rather, if you forgot to grate the *marror* before Yom Tov, you should either use lettuce

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

leaves only (they must be examined carefully for insects) or chop the horseradish into slightly large pieces with a knife.

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

If you forgot to check the leaves before Shabbos, do not soak the leaves in water now. Cut off the fittest pieces of lettuce, or take only the spines, and examine them for visible bugs right before the meal.

*Charoses*: This should be prepared before Shabbos. The wine should also be added before Shabbos. If the *charoses* prepared on *erev Shabbos* with wine remained very soft,<sup>45</sup> more wine may be added to it during the *Seder*.

Preparing *charoses* on Shabbos includes issues of grinding, kneading, and the like. To avoid these prohibitions, cut the fruit with a knife into slightly larger chunks. To mix the wine, first pour some wine into a bowl and only then add the *charoses*, making certain that the mixture remains soft and liquidy. (Usually, the *charoses* is a firm mixture to recall the mortar used in slavery, and it is later softened during the *Seder* with wine. However, this cannot be done during Shabbos.) Mix the *charoses* with the wine using a finger or utensil, in criss-cross movements until it has mixed.<sup>46</sup>

On a regular Pesach that does not coincide with Shabbos as well as on the second night of Yom Tov this year, it is permissible to prepare the salt water on the night of the Seder without employing a deliberate *shinui*.<sup>47</sup> This year, however, due to Shabbos, the salt water should ideally be prepared before Shabbos. If you forgot to prepare the salt water in advance, a *shinui* must be used. Prepare only a very small quantity, just enough to dip *karpas* and the egg at the start of the meal. It is forbidden to prepare very strong salt water on Shabbos, so a Shabbos preparation should include less than

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45) see *Ketzos HaShulchan* 130:111

46) *Shulchan Aruch Admur HaZaken* 473:32

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

two-thirds salt to water in the mixture.<sup>48</sup>

Matzos: It is appropriate to examine the matzos before Shabbos to ensure that they do not have problematic folds or swollen areas. If you forgot to do this, you may remove these problematic areas on Shabbos without concern of *boreir* (selecting).<sup>49</sup> The problem matzah should be put aside to burn after Yom Tov.

Some authorities consider it forbidden to singe the edge of a broken *matzah* on Shabbos or Yom Tov in order that it should be considered whole, because such an activity is considered *tikkun mana*, completing the production of an item. Aside 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 measurement of the table. (This, too, is considered *tikkun mana*.)

A matzah that was carried from one domain to another during the Seder night which falls on Shabbos may nevertheless be eaten and may be used it to fulfill the Biblical obligation to eat matzah tonight.<sup>50</sup>

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

"Before one does anything related to the Seder on these [two Seder] nights," the Frierdiker Rebbe quoted<sup>51</sup> his father, the

48) *Shulchan Aruch Admur HaZaken* 473:19 and 321:3

49) *Shulchan Aruch Admur HaZaken* 500:18

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

51) *Sichas Leil Beis d'Chag haPesach* 5704. See also the same occasion in 5711.

Rebbe Rashab, “he must first take a look inside his *Siddur* [to clarify the precise instructions and order].”

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

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

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

When reciting the blessing, “*borei pri ha’adamah*” on the *karpas*, keep in mind 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 zoi* (“This is the matzah”) and *Marror zeh* (“This is the *marror*”), the items mentioned are not raised by hand; rather, the second and third matzos are held via the cloths or napkins that separate them, and we place our hands on the *marror* and the *chazeres* (the *marror* used for *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, “*v’nomar lefanav hallelukah*,” and it is raised once more for the blessing of *asher ge’alanu*.

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

wine.<sup>52</sup> 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 *ka'arah* (this *charoses* was not placed into the spilled wine beneath the *kos*) and it is placed directly on the *marror*. It is then shaken off.

During *Marror*, the blessing is recited with the intention that it includes the *marror* eaten for *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*, which includes sixteen specific mitzvos that are part of the overall mitzvah; 2. Eating the meat of the *korban chagigah* (the special *shelamim* sacrifice offered on *erev Pesach*).

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

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52) See above regarding Seder preparations on Shabbos, that we do not add wine directly to the *charoses* on Friday night unless some wine was already added from before Shabbos. Or it can be done with a *shinui*, as described here.)

## 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 your 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 the 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. Drink the entire contents of the cup, and in one shot, if possible. If this is difficult, a majority of the cup is sufficient. For the final cup, however, it is necessary to drink an entire *revi'is*.

Pausing briefly a number of times while drinking the wine is considered—after the fact—as having fulfilled the obligation, provided the time he took from start to finish is not more than the time it usually takes to drink a *revi'is* of wine. See footnote below for further details.<sup>53</sup>

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

Two *kezeisim* must be eaten for *Motzi Matzah*. This applies to someone who has a *ka'arah* with three matzos in front of him. Everyone else, i.e., those who are not using a *kezayis* from the actual *ka'arah*, may eat one *kezayis*. One who has a *ka'arah* 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

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

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

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

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

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

Calculating with a cylindrical *kos*, the measure of a *revi's* equals a volume of 2 average *gudelim* (thumb-widths) in length and the same in width, plus a height of 3.6 *gudelim*. This parallels the volume of an average egg and a half (*beitzah u'mechatzah*). When translated into modern measurements, the required quantity of a *revi's* of wine equals approximately

3 ounces. (Divergent views on its precise quantity range from 2.6 oz. to 3.4 oz.)

## LEANING TO THE LEFT:

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

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

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

It is a mitzvah to distribute nuts or similar treats to young children on the night of Pesach before beginning the Seder, to invoke surprise and prompt the children to ask why this night is special. 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 the *korban Pesach* and additional festival sacrifices. In *Sefer HaSichos 5751*, the Rebbe speaks<sup>54</sup> about the possibility of partaking of the sacrifices offered by Eliyahu HaNavi.

**Note:** The detailed laws of *shechitah*, offering, roasting (and more) associated with the *korban Pesach* are not mentioned here. We only record details that are relevant to an actual Seder. This is a partial list, and we have not attempted to present all halachic views on each point because there are countless divergent (even utterly opposite) opinions regarding many of the details. (Let Eliyahu HaNavi come

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

and solve these disputes, bringing Moshe and Aharon and the complete Redemption with him!) Occasionally, the view that appears to be corroborated by the Rebbes of Chabad is recorded.

The Seder plate must have a different arrangement because the meat of the *korban Pesach* (currently represented by a neck bone on the *ka'arah*) must be present on the table while the Haggadah is recited. Note that *Shulchan Aruch Admor HaZaken* does not mention any requirement for the meat of the *chagigah* offering (currently represented by an egg on the *ka'arah*) to be present at this time.<sup>55</sup>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*matzah* will be eaten later, which will require an appetite.<sup>56</sup>

*Motzi* is followed by *Shulchan Oreich* (the festive meal), and conversation is permissible 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*. The blessing, “*al achilas hazevach*,” or, “*le’echol hazevach*,” is recited and the meat is consumed to the point of satiation.

This is followed by *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* should be recited with the whole *matzah* in mind. *Marror* is then added to the meat of the *korban Pesach* and the *matzah*; the *kezayis* of *marror* must first be dipped in *charoses*, but the *charoses* should be shaken off immediately. (This order appears to be the view of the Alter Rebbe.) A blessing is then recited over these three items: “*Al achilas pesach matzah u’marror*” (“...regarding the eating of [the *korban*] *Pesach*, *matzah* and *marror*”), or “*le’echol pesach matzah u’marror*” (“...to eat the *Pesach*,” etc.), or perhaps “*pesachim*” in the plural. Some texts contain the following blessing “*al achilas pesach al matzah u’marror*” (“...regarding the eating of the [*korban*] *Pesach* together with *matzah* and *marror*”). According to some opinions, a separate blessing is required over each of the three items.

(There are several alternative views, with some insisting that the *matzah* must be eaten at the very start of the festive meal, along with the blessing of “*al achilas matzah*” (“regarding the eating of *matzah*”) that exempts the *matzah* eaten later, for *Koreich*. Others argue that some of the meat of the *korban Pesach* must also be eaten at the start of the

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

meal, immediately following the *matzah*. The range of opinions is beyond the scope of this publication.)

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

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

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

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

**The following detailed laws apply to eating the *korban Pesach*:**<sup>57</sup>

Immerse hands in a *mikveh* before partaking of sacrificial meat, unless they have been carefully 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 they were not counted as part of the original group when the *korban* was designated on *erev Pesach*. Indeed, a child cannot be formally counted in such a group.

All sacrificial meat, including the *korban Pesach* and the *chagigah*, must be prepared in a manner that befits high society. The meat may be dipped in liquids, fruit juices, or even *kosher l'Pesach* ketchup, as fancy meats are served in such manner. However, the portion of the *korban Pesach* that is combined with matzah and *marror* 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. Being that this year Pesach falls on Shabbos, halachic awareness is needed to keep the meat warm in the permitted manner.

The *korban Pesach*, as well as the *chagigah*, belong to a category of sacrifices referred to as *kadashim kalim*

<sup>57</sup>) see further under the “First day of Pesach” for general laws concerning eating sacrificial meat

(“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 would be detected if passing over it with a fingernail. Any part of the animal that is destined to harden, even though it is currently soft, should not be eaten. Parts that are not normally eaten need not be eaten.

According to numerous opinions, the custom to refrain from eating the fat surrounding the *gid hanasheh* (sciatic nerve) should be observed (although it is not absolutely forbidden even according to rabbinical law). It should be avoided—despite the fact that there is a biblical obligation to eat the *korban Pesach* as well as a biblical injunction against leaving any part of the sacrificial meat uneaten until the following morning.<sup>58</sup>

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

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

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

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

It is forbidden to remove the meat from the house or the group in which it is being eaten. If it is removed, it is

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

forbidden to eat it. If two groups are eating their respective Pesachim in a single location, they should erect a *mechitzah* (partition) between them. According to Rambam, the members of the two groups should face in opposite directions, so they it should not appear as if they belong to a single group.

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

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

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

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

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

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

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

The meat of the *chagigah* offering, by contrast, may be eaten throughout the night and the following day, (until the conclusion of Nissan 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 leftovers must be burned. This applies equally to other foods that are served at the same time as the *korban Pesach*, such as the matzah and *marror*.

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

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

## THE SEDER:

Regarding overall spiritual purpose during the *Seder*, the Friediker Rebbe related:<sup>59</sup> “My father [the Rebbe Rashab] once told me, ‘Yosef Yitzchak! One must reflect (during the Seder), and especially during the opening of the door, that he desires to be a *mentch*, and then Hashem will help. Do not request material matters—request spiritual matters!’”

Usually, it is forbidden read by candlelight during Shabbos to avoid inadvertently tilting the lamp to improve the flame. On the night of Pesach that coincides with Shabbos, however, it is indeed permissible to read the *haggadah* by the light of the candles during the Seder.<sup>60</sup>

59) *Haggadah shel Pesach im Likkutei Ta’amim u’Minhagim*, excerpted from *Sichas Chag Ha-Pesach* 5702

60) *Shulchan Aruch Admur HaZaken* 275:10

The following prayers for Shabbos are recited quietly tonight: *Shalom aleichem*, *Eishes chayil*, *Mizmor l'Dovid*, and *Da hi se'udasa*.

*Kiddush* is recited in the following order (this applies only to the first night of Pesach, because it coincides with Shabbos): *Askinu*, *Yom hashishi*, *borei pri hagafen*, *mekadesh haShabbos v'Yisrael v'hazemanim*, and *Shehechiyanu*.

Women who recited *Shehechiyanu* earlier upon lighting the Yom Tov candles, should not repeat the blessing now.

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

However, if you already concluded the blessing with “*al netilas yadayim*,” follow the order described below in the footnote.<sup>61</sup>

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

61) If you accidentally washed and recited *al netilas yadayim*, you must act upon the blessing so that he will not have pronounced Hashem’s name in vain. 1. Perform *Yachatz* (breaking the middle *matzah*) immediately and *Motzi Matzah* (reciting the blessings and eating the *matzah*). 2. Eat *Karpas* without reciting *borei pri ha’adamah*, because it is the kind of vegetable that is commonly eaten as part of a meal—and you’ve already begun the meal. If you wish to recite the blessing, take a different vegetable that does not fit the above category, and then have in mind to include the *marror of Marror* and *Koreich*. Then use the standard vegetable regularly used for *Karpas*. 3. Recite the entire *Maggid* as usual, and drink the second cup of wine with a blessing as usual at its conclusion. 4. Wash hands again **without** reciting a blessing, and eat the *Marror* and *Koreich*, continuing the *Seder* as usual until its conclusion. (Note that this advice is based on a transcript of *Sichas Acharon shel Pesach 5719* that was not edited by the Rebbe.)

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

others who were present recite it in a loud voice.” This concept is discussed in numerous other *sichos* as well.

On the second night of Pesach in the year 5712, the Rebbe stated, “It is recorded in the writings of the Arizal that on both the first and second nights of Pesach we must recite the *Haggadah* in a loud voice and with *simchah*—and we must be in an overall state of joy on these nights. For there is no greater joy for the *Shechinah* than the night of Pesach. I was therefore always surprised that the [Friediker] Rebbe 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*, care must be taken (as on every Shabbos and Yom Tov) when peeling the eggs. The eggshells are considered *muktzah*. The eggs must therefore be peeled directly over a garbage can or on top of a dish that can later be shaken over the garbage or even a disposable plate or the like that goes straight into the trash. (The dish or plate must, however, have already some edible food or a utensil in it.)

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

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

The *afikoman* must be eaten before **12:59 am**.

In his *Haggadah*, the Rebbe states that the appropriate time to pour the Cup of Eliyahu is “after *birchas hamazon* (except on specific occasions).” In *Sefer HaSichos* 5749, the Rebbe explains<sup>62</sup> that the pouring of Eliyahu’s cup “is associated with the second part of the Seder that is connected to the future Redemption. For that reason, the cup is generally poured [by the Chabad Rebbeim] after *birchas hamazon*; it was poured before *birchas hamazon* only on specific, well-known occasions.” However,

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

the Rebbe added a postscript at the bottom of the page: “But as of late, [the Rebbeim] have observed this custom (to pour it before *birchas hamazon*) every time.”

In *birchas hamazon*, *Retzei* is recited for Shabbos and only then *ya’aleh veyavo* for *Yom Tov*.

If you forgot *Retzei* or *ya’aleh veyavo*, see footnote.<sup>63</sup>

Both the *Harachaman* for Shabbos and the *Harachaman* for *Yom Tov* are recited.

Someone who vomited their meal before reciting *birchas hamazon* should not proceed with *bentching*.

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

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

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

It is customary to recite just the first part of *Shema* (until *uvishe’arecha*) and *Hamapil*, but not the remaining sections of *krias shema she’al hamitah* that are usually recited before

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63) If you forgot *Retzei* or *ya’aleh veyavo* but realized your error before pronouncing Hashem’s name at the conclusion of the blessing *bonei Yerushalayim*, simply return to *Retzei* and *ya’aleh veyavo*. If you already pronounced Hashem’s name, finish that blessing and then recite the text printed in the *Siddur* for this purpose: *Baruch ... shenassan shabosos lim’nuchah l’amoi Yisrael b’hava l’os v’livris veyomim tovim l’sasson ul’simchah, es yom chag hamatzos hazeh; baruch ... mekadeish haShabbos v’Yisrael v’haZemanim.* (This is the text recited when both *Retzei* and *ya’aleh veyavo* were omitted. If only one of them were forgotten, the text is slightly different, as indicated in the *Siddur*.)

However, if you already began the next blessing after *bonei Yerushalayim*—even if you merely recited the word “*Baruch*” of that blessing—repeat the entire *birchas hamazon* from the beginning. When repeating *bentching*, recite both *Retzei* and *ya’aleh veyavo*, even if you omitted only one of them.

retiring at night for protection. For tonight is *Leil Shimurim*, the Night of Guarding, and protection from harmful forces is bestowed from Above.

## SHABBOS KODESH, NISSAN 15—THE FIRST DAY OF PESACH

The latest time for reciting the morning *Shema* throughout Pesach is **9:41am**.

During Shacharis, the *Amidah* for *shalosh regalim* is recited, with special additions for Shabbos, followed by the complete *Hallel*, *Kaddish tiskabeil*, *Shir shel Yom*, *Kaddish yasom*, and the reading of the Torah. Two *sifrei Torah* are used. As it is Shabbos, the *Yud Gimmel Middos* (Thirteen Divine Attributes – *Hashem, Hashem, Keil Rachum*, etc.) followed by *Ribbono shel Olam*, are not recited before removing the *sifrei Torah* from the ark.

The order of Torah readings throughout Pesach follow the mnemonic *Mashach tura, Kadeish b'kaspa, Psal bamidbara, Shlach buchra* (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).<sup>64</sup>

This year, seven men are called to the first *sefer Torah* for the reading of “*Mishchu u'kechu*,” followed by *Maftir* in the second *sefer Torah*: “*U'vachodesh harishon*,” the Haftorah, and *Yekum purkan* (for Shabbos).

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

<sup>64</sup>) The details of this order are explained in *Shulchan Aruch Admor HaZaken*, 490:8.

An individual davener who has not yet recited the *Amidah* of Shacharis and hears the *gabbai* announcing *morid hatal* for the benefit of the congregation must likewise recite this phrase in his private Shacharis *Amidah*—provided he will not be praying with another *minyan*.

If you mistakenly recited *mashiv haru'ach* instead of *morid hatal*, see footnote.<sup>65</sup>

For Musaf on a festival, the sections *Atah vechartanu* and *Umip'nei chatoeinu* are recited. It is necessary to mention Shabbos before the festival: In *Vatiten lanu*, we recite, “*yom haShabbos hazeh v'es yom chag hamatzos hazeh.*” And again, “*musfei yom haShabbos hazeh v'yom chag hamatzos hazeh.*” Musaf includes verses regarding the Shabbos offerings (*Uv'yom haShabbos*, etc.) and then Pesach offerings (*Uvachodesh harishon*, etc.). These sections are then followed by *Yismachu b'malchusecha*, as is recited every Shabbos. Towards the end of the main blessing, we recite *Shabbos umo'adei kodshecha*. The blessing concludes with *mekadeish haShabbos v'Yisrael v'hazemanim*.

The conclusion of the blessing in Musaf is important. If you recite the entire blessing correctly, but conclude with *mekadesh haShabbos* or *mekadesh Yisrael v'hazemanim* instead of mentioning both Shabbos and Yom Tov, see footnote.<sup>66</sup>

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65) If you recited *mashiv haru'ach* instead of *morid hatal*, you must return to the start of that blessing, because strong rains are considered a sign of misfortune in the summer months.

*Luach Colel Chabad* reports that one must return even if they corrected himself immediately. Other authorities, however, disagree with this view. Therefore, if you corrected yourself instantly and then continued with the rest of that blessing—having already pronounced Hashem's name—do not return. If this occurs during a weekday, there is an option of repeating the entire *Amidah* after concluding the present *Amidah* as a *tefillas nedavah* (a voluntary prayer).

If you realized the error only after having concluded that blessing, return to the start of the entire *Amidah*.

If you realized the error after pronouncing Hashem's name at the conclusion of that blessing, but before going further (i.e., before reciting the words *mechayeh hameisim*), then, as stated in *Luach Colel Chabad*, end the unfinished blessing with the words “*lamdeini chukecha,*” and return to the beginning of that blessing.

Similarly, if you realized the error after pronouncing Hashem's name at the conclusion of any of the *Amidah's* subsequent blessings, say “*lamdeini chukecha,*” and return to the beginning of the entire *Amidah*.

66) If you realize your error immediately, simply correct yourself. If a few moments have elapsed (enough time to exclaim, “*Shalom aleichem, Rabbi!*”), you may have invalidated the blessing. The halachic authorities are in disagreement over the appropriate course of action: Does the erroneous

**Law of Redemption:** In addition to the Shabbos sacrifices and setting up the *lechem hapanim*, thirteen sacrifices are offered today in the *Beis Hamikdash*. (These are listed in the Musaf prayer, which takes the place of the additional festival offerings.) The above sacrifices are offered in addition to the private offerings that each person brings with him to the *Beis Hamikdash* on the first day of Yom Tov.

These are the private offerings:

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

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

*Shalmei simchah* (a peace-offering of rejoicing) must be brought at least once throughout Yom Tov. They could be offered any time during Pesach generally.<sup>67</sup> When the first day of Yom Tov falls on Shabbos, as this year, they may not be brought on the first day. However, they may be brought on *erev Yom Tov*, in accordance with the Rambam's opinion that the slaughtering of this *korban* need not be only during the time of *simchah* on Yom Tov.

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

The *chazzan* recites *tefillas tal* during his repetition of Musaf.

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

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conclusion invalidate the blessing or does the mention of both Shabbos and Yom Tov in the text preceding the blessing cover the error? In order to avoid the possibility of reciting a blessing in vain, do not repeat the *Amidah*.

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

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

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

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

*Kiddush: Luach Colel Chabad* states that *mizmor l'Dovid* until *vayekadesheihu* (for Shabbos) is recited in an undertone.

*Eileh mo'adei* is recited followed by *savri maranan* and *borei pri hagafen*.

When eating the Yom Tov meal, remember the limitations on eating *marror* (horseradish or lettuce) and the ingredients used in *charoses* that are in effect until tonight's meal.

The text of *birchas hamazon* is as last night.

If you realize at any time today that you forgot to recite *Shehechyanu* last night, 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 Hamoed. It is possible to discharge this obligation with the cup of wine that is used for *kiddush*. The Friediker Rebbe would drink a *revi'is* of wine at **every meal** during Pesach. Children are given nuts and similar treats so that they also experience joy during the festival.

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

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

**Law of Redemption:** On Shabbos that coincides with Yom Tov, all groups of *kohanim*, not only those assigned to that day's service in the Beis Hamikdash, divide the bread of the *lechem hapanim* equally.

During all the days of Pesach, the meat of the *shelamim* is eaten in fulfillment of the Torah's obligation to rejoice in the festival. The offering of these *shelamim* do not not override Shabbos. Therefore, when the first day of Pesach falls out on Shabbos (as this year), this obligation is fulfilled with *shelamim* brought on *erev* Shabbos; according to the Rambam the slaughtering of the *korban* need not actually coincide with time of *simchah*, on Yom Tov.

The Rebbe explains<sup>68</sup> that according to the Alter Rebbe, the *ikar mitzvah*, the primary instrument of rejoicing in the festival (for men) is accomplished through eating the meat of the *korban shelamim*. This is not merely a physical feast, but it is mainly the joy of a *mitzvah*. It is the consuming of the holy sacrifices, whereby one absorbs actual sanctity in a tangible manner.<sup>69</sup>

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

*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!) When applicable, the laws below reflect the opinions quoted in 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 contracting *tum'as ohel*—ritual impurity received when coming under the same roof as a corpse or its contaminants—and that they would simply sleep in the streets. We could perhaps counter this with the argument that since everyone is obligated to

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

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

purify themselves in advance of the festival, this should not be a concern. In any case, it is clear that caution must be taken to avoid entering a home in which there is a real concern of impurity.

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

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

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 was sprinkled on the altar.

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

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

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

disagree.) Children are exempt from this obligation.

All sacrificial meat, of greater or lesser sanctity, must be prepared for eating *lemashchah* – in the manner that food is served to royalty or nobility. It must therefore be roasted and prepared with mustard. Tosefos explains this was common for royalty, but someone prefers another manner of dignified cuisine may follow their preference.<sup>70</sup>

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

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

The *shelamim* must be eaten within a specific time frame (see below), and great care must be taken to avoid leaving any meat uneaten beyond this time. An individual who finishes his own portion of meat may leave the table, according to some opinions, and assume that the other adults who are still partaking of the meat will not leave any over beyond the stipulated time. He cannot, however, rely on children to finish their portions, and 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 someone bringing an offering to the *Beis Hamikdash* is obligated to spend the entire night in Yerushalayim. There is an additional obligation to remain there on the following night, the eve of the second day of Yom Tov, which can be attributed to the festival or to the offering they brought. The Midrash on Rus<sup>71</sup> on the phrase,

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

71) 1:16

*ba'asher talini alin* (“Wherever you lodge, I will lodge”) seems to imply that women are included in the obligation of *linah* due the offerings they bring.

*Shelamim* must be eaten within “two days and one night,” which includes the actual day on which the sacrifice was brought (when its blood was sprinkled on the altar), as well as the following night, and then the entire following day until sunset. In our case, when the sacrifice was offered on the 15th of Nissan, it should be eaten before the conclusion of the 16th of Nissan. (As mentioned earlier, the offering of these *shelamim* do not not override Shabbos. Since this year the first day of Pesach occurs on Shabbos, if someone brought the offering on erev Shabbos in accordance with the view that the slaughtering of the *korban* need not be during the time of *simchah*, it should be eaten before the conclusion of the 15th of Nissan.) Nevertheless, the proper way to fulfill the mitzvah is to eat it on the actual day of offering and/or the following night.

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

Metal utensils used for the *shelamim* while the meat was hot require *kashering*. This must be performed within the city of Yerushalayim. The process demands rinsing with hot and cold water and *hagalah* (koshering via boiling water). If the utensil was earthenware, it must be shattered. Some are stringent to require shattering glass utensils and not to rely on the koshering process that is used for metal utensils. There is a halachic dispute as to the procedure required for plastic utensils and plastic 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, we read the from the weekly Torah portion (Parashas Shemini), since Pesach falls on Shabbos. The *Amidah* for *shalosh regalim* is recited with additions for Shabbos. Remember to recite the phrase *morid hatal*. We do not recite *tzidkos'cha*.

Avoid sitting down to a meal after the tenth halachic hour of the day—from **4:09 pm**—to be able to eat the meal of the second night of Yom Tov in good appetite. However, if someone failed to eat their Yom Tov meal before this time, they should do so even after this time.

It is forbidden to prepare anything for the second day of Pesach until after **8:01pm and** reciting *Baruch hamavdil* (see below) or *Vatodi'einu* during Maariv, as per below. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>72</sup>

## MOTZAEI SHABBOS, EVE OF NISSAN 16—SECOND NIGHT OF PESACH

Before lighting the candles or performing any other activity in preparation for the second night or day of Pesach, Maariv, including *Vatodi'einu* (a form of *Havdalah*) or at least the proclamation, *Baruch hamavdil bein kodesh lekodesh* must be said.

The *Yom Tov* candles are lit only **after 8:01 pm**. The fire must be taken from a pre-existing flame. Our custom is to light at any point after this time, even immediately, without a preference for waiting until immediately prior to *kiddush*.

Two blessings are recited after lighting the candles: 1. *lehadlik ner shel Yom Tov*; 2. *Shehechianu*.

Do not warm the base of a candle to stick it to its holder. This is prohibited as a precaution, so that you will not come to directly smooth or straighten the bottom of a wax candle, which is forbidden on *Yom Tov* due to the prohibition of *memacheik* (smoothing). 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 *mesaken kli* (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 of *muktzah*, however, 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

72) See Hebrew Halachic Guide for extensive references on this topic.

according to the strict letter of the law these items are not *muktzah*, it is appropriate to be careful not to move them unless there is great need”. It is prohibited to move them even when moved for the sake of food preparation.)

The solution, if you are using wax candles, is to take the holder over to the garbage (since the glass holder isn't *muktzah* (for reasons beyond the scope of this publication), and shake it out there so that the remnants of wax and wick fall directly into the garbage can. If it cannot be removed through shaking, or if you are using liquid wax candles and the spent disk has become stuck to the base of the glass holder so that it cannot be removed without prying it out with a knife or a similar object, you may not do so during Yom Tov. There is no difference in this case between using a knife and using your fingers—the issue of *muktzah* remains. It may, however, be removed 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 (or a tiny amount of water) into the holder on *erev Yom Tov*, which prevents 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.

Some are careful to avoid using a candle lit in honor of Yom Tov to light a flame that is not specifically for Yom Tov or to light the gas.

Maariv begins with *Shir hama'alos*. The *Amidah* is the same as last night—for *shalosh regalim*, excepting the Shabbos additions, but including *Vatodi'einu*.

If you forgot to recite *Vatodi'einu*, you do not repeat anything. Nevertheless, you cannot perform any activity that is forbidden on Shabbos (and permitted on Yom Tov for the sake of food preparation). You must first recite *hamavdil bein kodesh lekodesh*. If you inadvertently ate before reciting *Vatodi'einu* or *hamavdil*, you must then repeat the entire *Amidah* with *Vatodi'einu*.

The *Amidah* is followed with complete *Hallel* and then the counting of the *Omer*. Today is day one of the *omer*, corresponding to *chessed sheb'chessed* (kindness within kindness) and the other meditations referred to in the *Siddur*.

The uniqueness of this year's calendar is that the counting of the *Omer* begins “on the day after Shabbos” in the literal sense, and that the counted weeks are completely in line with regular weeks.<sup>73</sup>

73) see *Likkutei Sichos*, vo. 12, pp. 96 ff.; vol. 22, p. 145; vol. 38, pp. 7ff; *Sefer*

**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. Tonight there are no limitations on eating *marror* or any of the *charoses* ingredients during *Shulchan Oreich*.

The two items on the Seder plate, the neckbone and the egg, represent the two offerings that are usually offered on Pesach—the *korban Pesach* and the *chagigah*. When the Seder night coincides with *motzaei Shabbos*—as is the case tonight—the *chagigah* is not offered. Nevertheless, both the neckbone and the egg are placed on the *ka’arah*.<sup>74</sup>

Regarding the length of the second Seder, the Rebbe stated as follows:<sup>75</sup>

“The [Frierdiker] Rebbe related that his father, the Rebbe [Rashab] was accustomed to begin the second *Seder* at the ninth hour and to conclude it many hours after midnight. [There is a principle that] ‘one is obligated to repeat a statement using the identical words used by his teacher’ ... [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 [Frierdiker] Rebbe. Now, seeing that this was the conduct of the [Frierdiker] Rebbe and the Rebbe [Rashab], is it understood that this was also the conduct of all the previous Chabad Rebbeim. According to *Nigleh*—the *Shulchan Aruch* and so on—we do not find any reason to distinguish between the first and second Sedarim in regard to the *Afikoman*’s timing. Nevertheless, it is obvious that if our Rebbeim observed this custom, they must have had a mystical reason for doing so. Aside 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.”

*HaSichos* 5751, vol. 1, pp. 447 ff. and pp. 437 ff.

74) The reason for this is explained in *Shulchan Aruch Admor HaZaken*, 473:23.

75) *Sichas Leil Beis de-Chag ha-Pesach* 5711

On *motzaei Shabbos*, which is also *motzaei Yom Tov* of the first day of Pesach, *Havdalah* must be recited. The order is *yaknahaz* – (1) *Borei pri hagafen*; (2) *Kiddush*; (3) *Borei me'orei ha'esh*; (4) *Havdalah*; and (5) *Shehechianu*.

If someone forgot to recite *Havdalah*, different halachos pertain, depending on when it was remembered. For details, refer to Alter Rebbe Shulchan Aruch 573:7.

Flames are not drawn together for *Havdalah* tonight, nor do we gaze at our fingernails in the candlelight. While reciting the blessing over fire, we merely gaze towards the flames as they are on each candle separately.

The blessing over spices is not recited.<sup>76</sup>

*Havdalah* concludes with *bein kodesh lekodesh*. If you inadvertently said *bein kodesh lechol*, see footnote.<sup>77</sup>

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

The absence of the *korban chagigah* as occurs when the Seder is on *motzoei Shabbos* (as this year) is a strong positive lesson, says the Rebbe.<sup>78</sup> “[Tonight, the law] that the *korban Pesach* needs to be eaten when satisfied is not relevant. This alludes to a *shleimus* (perfection) of the physical body that will occur in the future Era [of Redemption], that we are presently better disposed to the revelations that will occur then ... Hashem should immediately relent, and the Rebbe will lead us in greeting Moshiach. *Acharon shel Pesach* approaches, which is, in the Rebbe’s own words, “Moshiach’s day,” the day on which the Haftorah of “And a shoot will emerge from the branch of Yishai” is read. May it be Hashem’s will, that during these days

76) The Rebbe discusses this at length in *Likkutei Sichos*, vol. 31, pp. 191 ff.

77) If you inadvertently said *bein kodesh le-chol*, you should preferably listen to someone else recite *Havdalah*. If there is no one to hear from, repeat *Havdalah* yourself. This was discussed at length during *Kinus Torah* on Chol Hamoed Pesach 5774, and was published by the Badatz in *B'asra D'rav*, Issue 3.

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

which precede [the last day of Pesach], this prophecy will be fulfilled and the Rebbe, who is from the progeny of Yishai and the royal House of Dovid, will redeem us from this physical and spiritual Exile and lead us immediately to the Final Redemption.” At the conclusion of this talk, the Rebbe returned to his room and the Chassidim began to dance with great joy. After some time, the Rebbe entered the shul with a Hagaddah and continued speaking on this vein.<sup>79</sup>

If you forgot *ya’aleh veyavo* tonight, see footnote.<sup>80</sup>

In a footnote to *Sefer HaSichos* 5750, the Rebbe notes<sup>81</sup> that “some are accustomed to read [the entire book of] *Shir Hashirim* at specific occasions in the year. The Chabad custom is not to read it, even without reciting a blessing (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, *krias shema she’al hamitah* is recited as on an ordinary Yom Tov.

## SUNDAY, NISSAN 16—SECOND DAY OF PESACH

Shacharis is the same as yesterday’s, with the exception that *mashiv haru’ach* is replaced with *morid hatal* and we omit the Shabbos additions.

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

Musaf is the same as yesterday’s, but without the Shabbos additions. Also, *tefillas tal* is not repeated.

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

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79) See *ibid.* for the rest.

80) If you forgot *ya’aleh veyavo*, but realized the error before pronouncing Hashem’s name at the conclusion of the blessing *bonei Yerushalayim*, simply return to *ya’aleh veyavo*. If you already pronounced Hashem’s name, finish that blessing and then recite the text printed in the *Siddur* for this purpose: *Baruch ... asher nassan yomim tovim l’amoï Yisrael l’sasson ul’simchah, es yom chag haMatzos hazeh; baruch ... mekadeish Yisrael v’haZemanim.*

However, once the next blessing after *bonei Yerushalayim* has begun—even if you merely recited the word “*Baruch*—” of that blessing—you must repeat the entire *birchas hamazon* from the beginning.

81) vol. 2, p. 664

It is best to do something during today's meal to commemorate the second meal that was arranged by Queen Esther coinciding with the second day of Pesach, and which resulted in Haman's hanging that same day. This practice is explained at length in *Likkutei Sichos*.<sup>82</sup> It is told that during the Rebbe's festival meal of Pesach 5729, he clarified that the meaning of this is not to *change* something in the meal, but rather, to *add* something. When asked by one of those present to identify the nature of the addition—"Does the addition take the form of food, a *niggun* (Chassidic melody), or saying *l'chayim*?" the Rebbe responded, "You can do all three!"

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

**Law of Redemption:** The *korban omer* is offered today. For details, see *Rambam, Hilchos Temidin U'Musafin*.<sup>83</sup>

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

It is customary to study tractate *Sotah* each day of the *Omer*. Tonight, the title page is studied—"One reads and studies the tractate's name from its title page and resolves and announces that tomorrow he will begin studying this tractate, one *dafa* day."<sup>84</sup>

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

**Yom Tov ends at 8:02 pm.**

## MOTZAEI YOM TOV RISHON, SUNDAY NIGHT, EVE OF NISSAN 17

During Maariv, the following are included in the *Amidah*: 1. *morid hatal*; 2. *Atah chonantanu*; 3. *v'sein brachah* (which we begin reciting from tonight onward); 4. *ya'aleh veyavo*. The *Amidah* is followed by *Kaddish shalem*, *Sefiras Haomer* (two days), and *Aleinu*.

82) vol. 3, p. 1016

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

84) See the following *sichos* in *Sichos Kodesh: Erev Chag HaShavuos* 5743, *Shabbos Parashas Bamidbar* 5745, *Shabbos Parashas Kedoshim* 5746.

If you accidentally recited *v'sein tal u'matar*, see footnote.<sup>85</sup>

If you forgot to recite *ya'aleh veyavo* in davening tonight or anytime during Chol Hamoed, see footnote.<sup>86</sup>

*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 l'chol*, and not *hamavdil bein kodesh l'kodesh*. If you accidentally recited *hamavdil bein kodesh l'kodesh*, see footnote.<sup>87</sup>

Tonight, and throughout Chol Hamoed, *ya'aleh veyavo* is inserted in *birchas hamazon*. If you forgot *ya'aleh veyavo* in *birchas hamazon*, see footnote.<sup>88</sup>

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85) If you accidentally recited *v'sein tal umatar*, return to the start of that blessing (*Bareich aleinu*), regardless of when you realized the error. Even if you continued to recite a number of further blessings, return to the start of *Bareich aleinu* and repeat all the subsequent blessings as well.

*Luach Colel Chabad* reports that this is the case even if one instantly corrected themselves. Other authorities disagree. Therefore, if you instantly corrected himself but did **not** yet recite Hashem's name at the conclusion of the blessing, you should return to the start of *Bareich aleinu*. However, if you instantly corrected yourself and also pronounced Hashem's name at the conclusion of the blessing, do not return. (Instead, you should repeat the *Amidah* accurately while bearing in mind that you are offering the prayer as a *nedavah*—gift—and not as an obligation.)

If you realize the error after pronouncing Hashem's name in any of the *Amidah's* blessings, but have not yet concluded that particular blessing, replace the ending with the words "*lamdeini chukecha*," before returning to *Bareich aleinu*.

If you already recited the second *yih'yu leratzon* and did not plan to recite any further supplications at that point, you must repeat the entire *amidah*.

86) If you forgot to recite *ya'aleh veyavo* and have not yet pronounced Hashem's name in the blessing following (*hamachazir*), immediately recite *ya'aleh veyavo* and repeat *Vesechezenah*.

If you already recited that blessing, but have not yet begun *Modim*, immediately recite *ya'aleh veyavo* and continue with *Modim*.

If you already began *Modim*, then as long as he has not yet recited the second *yih'yu leratzon*, return to *retzei*.

If you already recited the second *yih'yu leratzon* and did not plan to recite any further supplications at that point, you must repeat the entire *amidah*.

87) If you accidentally recited *hamavdil bein kodesh l'kodesh*, you should hear *Havdalah* from someone else. If that is not possible, repeat the entire *Havdalah*.

88) If you forgot *ya'aleh veyavo*, but realized the error before pronouncing Hashem's name at the conclusion of the blessing *bonei Yerushalayim*, simply return to *ya'aleh veyavo*. If you already pronounced Hashem's name, finish that blessing and then recite the text printed in the *Siddur* for this purpose: *Baruch ... asher nassan moadim l'amoi Yisrael l'sasson ul'simchah, es yom chag hamatzos hazeh*.

However, if you already began the next blessing after *bonei Yerushalayim*—even if you merely recited the word "*Baruch*—" of that blessing—continue *birchas hamazon* and do not repeat *birchas hamazon* (this holds true through the rest of Chol Hamoed as well).

The *harachaman* for Yom Tov is not recited.

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

## MONDAY, NISSAN 17—FIRST DAY OF CHOL HAMOED

Tefillin are not worn during Chol Hamoed.

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

*Ya'aleh veyavo* is inserted into the *Amidah* of Shacharis. If you forgot to recite *ya'aleh veyavo*, the same halachah applies as in Maariv (see above). If you realized the omission after completing Musaf, do 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 Hamoed*).

Musaf includes additional verses that are recited each day of Chol Hamoed Pesach (*Vehikravtem* and *Uminchasam*).

After Musaf, *sheish zechiros* is recited.

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

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

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

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

Common examples of activities forbidden during Chol Hamoed 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 Hamoed itself; it is customary to slightly modify the usual way of writing), printing, nail cutting, and haircutting.

The Peleh Yoetz admonishes:<sup>89</sup> “Many people transgress the laws of Chol Hamoed. The fact that certain activities are permitted on Chol Hamoed that are forbidden on an actual day[s] 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.”

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.”

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

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

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

## TUESDAY, NISSAN 18—SECOND DAY OF CHOL HAMOED

Today is the anniversary of the birth of the Rebbe’s father, the famed Rav and *mekubal* Rabbi Levi Yitzchak Schneersohn,

<sup>89</sup>) *Peleh Yo'eitz, Chol Hamoed*

which coincides with the anniversary of the Rebbe's *bris*.

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

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

## WEDNESDAY, NISSAN 19—THIRD DAY OF CHOL HAMOED

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

## THURSDAY, NISSAN 20—FOURTH DAY OF CHOL HAMOED, EREV SHEVI'I SHEL PESACH

Do not sit down to a meal after the tenth halachic hour of the day, from **4:11 pm**, so as not to ruin your appetite for tonight's Yom Tov meal.

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

### EIRUV TAVSHILIN

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

Prepare an *eiruv tavshilin* as described below. For more details, see Shulchan Aruch Admur HaZaken, 527.

Even if you do not intend to cook food for Shabbos during Yom Tov you must nevertheless prepare an *eiruv tavshilin* and recite the appropriate blessing over it in order to be permitted to light Shabbos candles while it is still Yom Tov.<sup>90</sup> Without an *eiruv tavshilin*, you cannot light candles during Yom Tov for the sake of the approaching Shabbos.

If you are being hosted as a guest during Yom Tov, ask a *Rav*

90) All authorities concur to this law, as stated by *Magen Avraham* and *Admur HaZaken*.

regarding the permissibility of relying on your host's *eiruv tavshilin*.<sup>91</sup>

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

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

When doing so, announce, "I hereby grant a share in this *eiruv* to whoever wishes to participate and depend on it."

אני מְזַכֵּה לְכָל-מי שְׂרוּצָה לְזָכוֹת וְלִסְמוּךְ עַל עֲרוּב זֶה

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

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

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

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

Those who understand Aramaic, recite in the original:

בְּדִין יְהִי שְׂרָא לָנָא לְאַפּוּי וּלְבִשׁוּלֵי וּלְאַטְמוּנֵי וּלְאַדְלוּקֵי שְׂרָגָא וּלְתַקְנָא וּלְמַעֲבַד כָּל-צְרָכְנָא מִיּוֹמָא טְבָא לְשַׁבְּתָא לָנָא וּלְכָל-יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת

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

One should immerse in a *mikveh* today, to purify himself before the onset of Yom Tov.

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

“We saw great revelations by our Rebbeim on *Shevi’i shel Pesach*,” the Friediker Rebbe once revealed.<sup>92</sup> “The order of the day began after midday on *erev Shevi’i shel Pesach*. The immersion in a *mikveh* on *erev Shevi’i shel Pesach* was different from the immersion in a *mikveh* on *erev Shabbos* and the other festivals, and even from the immersion in a *mikveh* on *erev Rosh Hashanah* and *erev Yom Kippur*.”

“The immersion in a *mikveh* on *erev Shevi’i shel Pesach* was strongly connected to those matters that were accomplished in the *sefiros* of the upper worlds and in the soul levels within each Jewish person.”<sup>93</sup>

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.

Check your pockets before sunset, especially if you wore Shabbos and Yom Tov clothing during the day, to make sure there is no *muktzah*.

Regarding preparing the candleholders today so they can be used for the second night of Yom Tov, see above on Erev Pesach.

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

Candle lighting is at **7:06 pm**, 18 minutes before sunset. Only the blessing for Yom Tov (*lehadlik ner shel Yom Tov*) is recited, and **not** *Shehechianu*.

## THURSDAY NIGHT, EVE NISSAN 21—LEIL SHEVI’I SHEL PESACH

The Friediker Rebbe quoted his father, the Rebbe Rashab, as exclaiming: “*Shevi’i shel Pesach* is accessible to all! There are times of revelation of *atzmus* (Hashem’s ‘Essence’), such as [referred to in the verse] ‘*Hashem has revealed His holy arm*.’<sup>94</sup> 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.

Maariv begins with *Shir hama’alos*. The *Amidah* for *shalosh regalim* is recited. It is **not** followed by *Hallel* as on the first

92) *Sefer HaSichos* 5703, p. 85. See the continuation of that description, at great length.

93) *Ibid.*, p. 87

94) *Yeshayah* 52:10

two nights of Pesach. It is followed by *Sefiras Haomer* (six days).

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

*Kiddush* begins with the *Askinu seudasa* for *shalosh regalim*, followed by *savri moranan*, *borei pri hagafen*, and *mekadesh Yisrael v'haZemanim*. The blessing of *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.<sup>95</sup>

*Ya'aleh veyavo* is included in *birchas hamazon*, as well as the *harachaman* for Yom Tov. If you omitted *ya'aleh veyavo*, see footnote above, for the second night of Pesach.

In the town of Lubavitch, it was customary to remain awake the entire night of *Shevi'i shel Pesach*. The Frierdiker Rebbe confirmed,<sup>96</sup> "In Lubavitch, there were nights on which we did not recite *krias shema she'al hamitah* [the prayer before retiring]—*Shevi'i shel Pesach*..." Someone who remains awake must engage in Torah study all night.

Unlike the eve of Shavuos, on which it is customary to remain awake all night and individually recite a prepared text (*Tikkun Leil Shavuos*), the Frierdiker Rebbe testified<sup>97</sup> that not only is there no corresponding custom on the eve of *Shevi'i shel Pesach*, but "I never even heard so much as a reason supporting the idea of reciting a *tikkun* on *Shevi'i shel Pesach*."

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

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95) *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.

96) *Sefer HaSichos* 5702, p. 100

97) *Ibid.*

The laws of bedtime and awakening practices, as they pertain to someone who remained awake the entire night, were detailed at length in the Shavuot edition of *From the Desk of the Badatz*.

*Alos hashachar* (break of dawn) is at **5:08 am**.

## MONDAY, NISSAN 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 a person to pray with greater concentration. The Rebbe noted, however, that what works for one person will not necessarily work for another. Some feel invigorated after a brief nap, while others feel even groggier than before it. The Frierdiker Rebbe related that the Rebbe Rashab would sometimes sleep first, although it is unclear whether this was his prevalent custom.

Be very careful to recite *Shema* within its proper time in the morning. Someone who, G-d forbid, 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 **5:41 am**.

Although not ideal, someone who recited *Shema* after the break of dawn, **5:08 am** has fulfilled their obligation.

*Shema* must be recited this morning before **9:42 am**.

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

As a precaution, it is worth reciting the *Shema* immediately after dawn, bearing in mind that if you do not have an opportunity to repeat the *Shema* in the ideal time established by *Chazal* (later than **5:41 am** but before **9:42 am**), you will have nevertheless fulfilled your obligation.

It is our custom to recite all the morning Brachos as usual, including *al netilas yadayim* and *Elokei neshamah* (based on a secret—unofficial—directive of the Frierdiker Rebbe), even for someone remained awake the entire night and did not change

their clothing. Nevertheless, if possible, it is better to sleep a little before reciting the blessings. The only difference between the one who slept during the night and one who remained awake is that the former may recite these blessings after midnight, while the latter must wait until after dawn to recite these blessings. The same applies to *birchas haTorah*.

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

The *Amidah* for *shalosh regalim* is recited during Shacharis, followed by half-*Hallel*. When the ark is opened, the *Yud Gimmel Middos* (Thirteen Divine Attributes – *Hashem, Hashem, Keil Rachum*, etc.), followed by *Ribbono shel Olam*, are recited before removing the *sifrei Torah* from the ark.

The congregation stands for the reading of the *Shirah* (*Az yashir*—the Song of the Sea).

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

The *Amidah* of Musaf for *shalosh regalim* is recited, including the verses that describe the offerings of the final days of Pesach (*Vehikravtem*).

The *kohanim* recite *birchas kohanim* during the *chazzan*’s repetition. See above (“First Day of Pesach”) for more details on this.

*Sheish zechiros* is recited after Musaf.

**Law of Redemption:** *Shalmei simchah* are not offered on *Shevi’i shel Pesach* “because the [spiritual] level of the joy of *Shevi’i shel Pesach* is so very great that it cannot be revealed in an internalized manner, which would [usually] be accomplished through eating [the meat of the *korban*].”<sup>98</sup>

98) The Alter Rebbe in *Likkutei Torah* [second *maamar* entitled *Sheishes Yamim*].

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

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

The details of the personal obligation to rejoice and take pleasure in the Yom Tov are described above (“First Day of Pesach”).

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

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

The *Amidah* for *shalosh regalim* is recited.

*Tahaluchah*: The Rebbe says,<sup>99</sup> “It has been customary for many years now to visit *shuls* in many different neighborhoods, on each festival, in order to increase the joy of the festival through uniting with the many Jews of other neighborhoods, and especially through sharing words of Torah (“*Hashem’s laws are just, they gladden the heart*”)—teachings culled from both *nigleh* and *penimius haTorah*.”

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

Do not sit down to a meal from the tenth halachic hour of the day onward, starting at 4:12 PM, to avoid ruining his appetite for the second night’s festive meal. However, if someone failed to eat their Yom Tov meal before this time, they should do so even after this time.

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

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

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

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99) *Sefer HaSichos* 5751

It is a mitzvah for each person to check their pockets close to the onset of Shabbos to avoid carrying on Shabbos. This is critical when Yom Tov precedes Shabbos and items may have been carried during Yom Tov.

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

**Candle lighting is at 7:07 pm**, at 18 minutes before sunset.

The candles must be lit using a pre-existing flame. See above (“Second Night of Pesach”) for more details on how to prepare the candles to light tonight.

The blessing of *lehadlik neir shel Shabbos vshel Yom Tov* is recited. *Shehechianu* is **not** recited.

## FRIDAY NIGHT, EVE OF NISSAN 22—LEIL ACHARON SHEL PESACH

Maariv begins with *mizmor l’Dovid*. The phrase “*b’simchah uv’tzahalah*” is recited in *Lecha dodi*.

The *Amidah* for *shalosh regalim* is recited with the additions for Shabbos, and it is followed with *Vayechulu*, *Magein avos*, *Kaddish tiskabeil*, *Mizmor l’Dovid*, *chatzi Kaddish*, *Barchu*, *Sefiras Haomer* (seven days—one week), *Aleinu*, and *Kaddish yasom*.

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

*Shalom aleichem*, *Eishes chayil*, *Mizmor l’Dovid*, *do-hi seudasa* are all recited in an undertone.

The order of *kiddush* is as follows:

*Askinu*, *Yom hashishi*, *borei pri hagafen*, *mekadesh haShabbos Yisrael v’haZemanim*. *Shehechianu* is not recited.

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

It is best to wait until one of the Shabbos meals to eat the matzah used in the *eiruv tavshilin*, because it is appropriate to reuse an item used for a mitzvah to perform another mitzvah.

Some wait until the third meal of Shabbos, which in this case is *Seudas Moshiach*. They use the matzah as *lechem mishnah* for the first two meals of Shabbos. It is obvious that the same would apply to the food used in the *eiruv*.

It is Chabad custom to eat *gebrokzt*—matzah that has come in contact with liquid, also called *matzah sheruyah*—during each meal on *Acharon shel Pesach*, at night and by day. Is it customary to be extra scrupulous to wet the matzah. The Rebbe says,<sup>100</sup> “We saw how the Rebbeim were careful to wet their matzah with each and every food [that was served].”

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

In *birchas hamazon*, *Retzei* is recited for Shabbos, followed with *ya’aleh veyavo* for Yom Tov. The laws for omissions appear above (“First Night of Pesach”).

Both the *harachaman* for Shabbos as well as the *harachaman* for Yom Tov are recited.

## SHABBOS KODESH, NISSAN 23

### ACHARON SHEL PESACH

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

It is not the Chabad custom to read *Shir HaShirim* as a congregation, nor is it customary to read it individually, at home or in *shul*.<sup>101</sup>

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

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

The Haftorah, “*Od hayom b’Nov*” is read, to commemorate the miraculous downfall of Sancheirev that occurred on the night of Pesach. The deeper significance of this Haftorah is that it describes the victory of King Chizkiyahu, whom Hashem initially planned to appoint as the Moshiach. Similarly, the

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

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

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*.<sup>102</sup>

Musaf is identical to yesterday's with additions for Shabbos.

The Frierdiker Rebbe instructed that *Velakachta soles* be recited on a Shabbos that coincides with Yom Tov.

*Kiddush*: It is stated in *Luach HaYom Yom* and also in *Sefer HaMinhagim Chabad*,<sup>103</sup> that "during the day [of *Acharon shel Pesach*], we are *mehader* to recite *kiddush*, then pray *Minchah*, and to only then eat the Yom Tov meal." In actual practice, this custom is not observed.<sup>104</sup>

*Luach Colel Chabad* states that *Mizmor l'Dovid* until *vayekadesheihu* is recited in an undertone.

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

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

*Minchah* is identical to yesterday's, with additions for Shabbos, which include reading the Torah, Parashas Shemini at the beginning.

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

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

The Frierdiker Rebbe 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

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102) Regarding *Av harachamim*, which is recited this year despite Yom Tov coinciding with Shabbos, the Rebbe notes that it is up to each individual who is not reciting *yizkor* to decide whether he desires to recite *av harachamim* or not. The prayer is a form of *yizkor* (remembrance) for the general community, which is why it is usually not recited during special days when *tachanun* is not recited. However, since individuals do recite *yizkor* today, and the *yizkor* service includes this prayer, it is therefore acceptable for those not reciting *yizkor* to recite this prayer as well.

103) p. 43

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

Moshiach is revealed on *Acharon shel Pesach*.

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

The Rebbe added,<sup>105</sup> “It is understood that this directive [of the Rebbe Rashab] was not limited to that particular year. Rather, it was for all years [to follow].” 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 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 *Seudas Moshiach* should specifically belong to the Yeshivah administration. The four cups should not be drunk one after the other, and if it was done in this manner, you have not fulfilled the intention of these four cups; they should be separated by at least a *niggun*.

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

The Rebbe stated,<sup>106</sup> “In addition to the fact that all matters of Torah and *mitzvos* (our activities and divine service) serve to hasten and bring the future Redemption, there is a special power in those activities that are more openly associated with Moshiach. Among such activities is the eating of *Seudas*

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

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

*Moshiach* on *Acharon shel Pesach* and drinking the four cups of wine during that meal. Just as the four cups on the first nights of Pesach correspond to the Torah's four expressions of Redemption (the Exodus from Egypt), similarly, the four cups of *Seudas Moshiach* on *Acharon shel Pesach* are associated with future Redemption. The fact that *Seudas Moshiach* includes the same number of cups as the first nights of Pesach alludes to the power that every Jew has to immediately proceed from the Redemption from Egypt (the four cups on the first nights of Pesach) to the future Redemption (the four cups on the final day of Pesach) – meaning the Redemption in its literal sense, 'below ten *tefachim!*'<sup>107</sup>

The footnote on the maamar records:<sup>107</sup> "While reciting the above *maamar*, the Rebbe inserted the following as an independent directive: 'Certainly, everyone will complete all four cups. Even those who are in doubt whether they drank the four cups with the intention that they are associated with the Redemption, they will certainly make it up. After all, these four cups must be drunk in a manner of certainty and clarity. For, as mentioned, this hastens the Redemption.'"

Also:<sup>108</sup> "By celebrating **Moshiach's** meal even during the times of **exile**, we thereby show that we Jews refuse to accept the state of exile. With this approach, we will very soon 'burn down the walls of exile,' to paraphrase the [Friediker] Rebbe. Moshiach will be revealed and he will lead us upright to our Land!"

"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 [Friediker] Rebbe, who was especially joyful at this meal, more so than during the rest of Pesach, except for the *Sedarim*, during which he was especially joyful—because as stated in *Kisvei HaArizal*, we must be joyful at that time. In general, though, from the entire Pesach, the joy of *Acharon shel Pesach* was unique. Say *l'chaim!* Sing a happy *niggun!*"<sup>109</sup>

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

"The [Friediker] Rebbe was accustomed to dance '*Moshiach's tantz*' on *Acharon shel Pesach*. This phrase – '*Moshiach's tantz*' – could be explained in two ways: 1. It is a dance that is associated with, and creates a preparation for Moshiach. 2. It is a dance in which Moshiach personally participates.

107) *Ibid.*, fn. 20

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

109) *Hanachah of Sichas Acharon shel Pesach* 5713

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

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

“Now sing *Nye szuritzi chlopszi* with great joy, with dance—*Moshiach’s tantz!* In keeping with the two interpretations mentioned earlier, each person should picture to themselves that Moshiach, regarding whom it is stated, ‘*He shall be exalted and lifted up, and he shall be very high*,<sup>110</sup> higher even than Adam *haRishon*, even in his exalted state before the sin, is dancing together with us. And at the same time, this dance is a prelude to, and is associated with Moshiach.” The *Chassidim* then sang *Nye szuritzi chlopszi.* 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.

If the meal extends into the night after *Acharon shel Pesach*, beyond *tzeis hakochavim*, is permitted to eat *chametz* during his meal—despite the fact that Maariv has not yet prayed, nor was any form of *Havdalah* recited. This is allowed because the prohibition against eating *chametz* during Pesach is not dependant on whether we recite *Havdalah*.<sup>111</sup>

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 be invited to this [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 *seudah* of Shlomo, [and we may do so even] before reciting *birchas hamazon*—with joy and gladness of heart!”

**Yom tov ends at 8:09 pm.**

110) *Yeshayahu* 52:13

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

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

The Badatz has in the past issued an advisory that no one should photograph or digitally record in any way at all until after the congregation has prayed the Maariv service. May those who conduct themselves accordingly be blessed!

During Maariv, remember to recite *morid hatal*, *Atah chonantanu*, and *v'sein brachah*. The *Amidah* is followed with *chatzi Kaddish*, *Vihi noam*, *V'atah kadosh*, *Kaddish shalem*, the counting of the *Omer* (eight days—one week one day), and *Aleinu*.

The regular text of *Havdalah* is recited. As this year it is also Motzaei Shabbos, we also recite the blessings on the spices and the flame followed by *Veyiten lecha*.

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

*Tekufas Nissan*, the spring season in the Jewish calendar (marked by the vernal equinox) begins Sunday morning, at 12:00 am.<sup>112</sup>

## SUNDAY, NISSAN 23—ISRU CHAG PESACH

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

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

**Reminder:** If you have not yet recited the blessing on blooming trees this month, should remember to do so before the end of the month. The blessing is:

112) 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.

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

בְּרוּךְ אַתָּה אֲ-דָנִי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא חָסַר בְּעוֹלָמוֹ כְּלוּם וּבָרָא בּוֹ  
בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לְיִהְיוֹת בָּהֶם בְּגִי 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 anyone's possession during Pesach. *Chazal* extended their absolute ban on such *chametz* even to a case where the owner was a victim of circumstance and was unable to destroy or remove their *chametz*, or even where they were altogether unaware of its existence.

### **Beware of stores owned by Jews who unfortunately didn't sell their *chametz*!**

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

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

In many cases, however, it is possible that despite assurances otherwise these items were actually baked before Pesach, and if indeed they were baked after Pesach, very often the dough had been prepared well before Pesach and only baked after Pesach, which does not make much difference from a halachic standpoint. In most cases, the flour was ground before Pesach—and flour is very often absolute *chametz*; even if the flour was ground after Pesach and the dough prepared after Pesach, the baked products almost always contain added gluten, bread

improvers, and many other additives which are all absolute *chametz* and were in possession of the bakery before Pesach. Of course, since the whole “Baked after Pesach” concept is not rooted in halachah, there is no need to be concerned about the flour or additives. It should also be pointed out that many vendors sell the “Baked after Pesach” products immediately after Pesach and leave the pre-Pesach products for subsequent weeks.

The day following a festival is referred to as *Isru Chag*. This name is derived from the verse, *Isru chag ba'avosim ad karnos hamizbe'ach* (“Bind the festival [offering] with cords until [you bring it to] the horns of the altar”).<sup>113</sup> Taken literally, the phrase *isru chag* means to bind the festival itself, which Chazal explain as connecting (binding) the day following the festival with the actual festival, meaning, to celebrate in honor of the festival that has just ended. This celebration, Chazal explain, takes the form of feasting, as alluded in the alternative meaning of *ba-avosim*—with fattened cattle. The verse’s final phrase, “to the horns of the altar,” allude to the fact that whoever celebrates by eating and drinking a little more than usual on the day after the festival, and treats it as a mini-festival in honor of the departed festival, is considered having built an altar and offered an actual sacrifice to Hashem.

It is customary to eat and drink a little more than usual and to avoid fasting altogether. Even a bride and groom on the day of their wedding, and even someone who marks the anniversary of his parent’s passing, is prohibited from fasting. This is only a custom, because according to the strict law, fasting is indeed permitted on *Isru Chag Pesach*. Nevertheless, withholding from fasting in honor of *Isru Chag* brings blessing.

It is customary in these countries to omit the following throughout the month of Nissan: *Tachanun*, *Vehu rachum* (usually recited on Mondays and Thursdays), *Lam'natze'ach* and *Ttefillah l'David* (as per *minhag Sefard*), *Av harachamim* after reading the Torah on Shabbos morning, and *Tzidkas'cha* in Shabbos Minchah. *Tziduk hadin* is not recited over a passing, nor are eulogies delivered. Fasting is also avoided during Nissan, even private fasts, and even on *erev Rosh Chodesh Iyar*. An individual need not fast on the anniversary of his parent’s passing.

It is customary to refrain from holding weddings, hearing music, and taking haircuts between Pesach and Shavuos. This is a period of mourning for the twenty-four thousand students of Rabbi Akiva who perished at this time of the year. It is

<sup>113</sup>) Tehillim 118

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

**WE WISH OUR READERS AND THE ENTIRE CROWN HEIGHTS COMMUNITY, AMONG THE ENTIRE COMMUNITY OF ANASH WORLDWIDE, AND ALL OUR FELLOW JEWS, A KOSHER AND HAPPY PESACH, A HEALTHY SUMMER, AND ABOVE ALL, THE IMMEDIATE REVELATION OF THE TRUE AND COMPLETE REDEMPTION!**

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# The Hows and Whys of Selling *Chametz*

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

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

Anyone who owns a large amount of *chametz* and wishes to avoid incurring the financial loss that its destruction would invite is permitted to sell it to a non-Jew.

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

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

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

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

**A:** There are multiple laws involved in making such a sale. It is therefore customary to sign an authorization

form designating a Rav familiar with these laws as our emissary to execute the transaction on our behalf in full accordance with halachah.

According to the view of the Alter Rebbe (in his *Seder Mechiras Chametz*), if the transaction does not comply with all of the halachic requirements, the owner of the *chametz* will have transgressed *bal yeira'eh* and *bal yimatze'eh mid'Oraisa* (as prohibited by the Torah). The Alter Rebbe adds specific requirements to the standard methods of transaction. Some of these details are significant enough that otherwise the entire sale might be rendered invalid. The most obvious example is the requirement of an *areiv kablan*, a third-party guarantor to the sale. Accordingly, it is crucial for the sale to be conducted by a Rav.

**Q: What exactly should I do?**

**A:** Fill in the authorization form that is supplied by the Rabbonim, specifying the addresses in which *chametz* is to be found. Then, a *kinyan sudar* is performed with the Rav (by lifting an item belonging to the Rav). It is important to inform the Rav if you are planning to travel elsewhere for Pesach, so accommodation can be made according to any time difference between your destination and the Rav'. It is a custom to pay the Rav for his efforts in this sale.

**Q: What does the authorization note include?**

**A:** The authorization note is a form that authorizes the Rav to sell your *chametz* and to rent out the location in which the *chametz* is found, in the manner he deems appropriate. On the form, specify all the addresses in which your *chametz* will be found. In addition to the form, it is best to make a *kinyan sudar* with the Rav.

**Q: What is a *kinyan sudar*?**

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

The person acquiring the item hands something of his own to the original owner. Common practice calls for the witnesses to a transaction to offer such an object for this purpose. The owner then raises the object he was

handed, thereby making the transaction effective.

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

**Q: Is it necessary to read the entire form?**

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

**Q: Until when can *chametz* be sold?**

**A:** Once the time of *biur chametz* has passed, any *chametz* that we still own becomes *assur b'hana'ah*. At that point, it is no longer possible to sell any *chametz*. It is therefore highly inadvisable to wait until the last moments before the *biur chametz* deadline to authorize your sale. It is advised to come to the office of the Badatz **at the earliest opportunity** to sell your *chametz*.

Although the office of the Badatz is open for selling the *chametz* until **Thursday night, Nisan 13, at 1:00 am**, it is strongly advisable to take care of your *chametz* in the preceding days.

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

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

**Q: Should I hand my keys to the Rav?**

**A:** No. In *Igros Kodesh*, the Rebbe writes that in recent times and in many locations, even individuals most scrupulous in their observance of mitzvos do not follow the custom of handing a key to the Rav when selling their *chametz*.

**Q: Do I need to specify every place in my home where *chametz* will be locked away?**

**A:** It is necessary to specify each address that is included in your sale such as homes, offices, cars, vacation homes, off-site storage rooms, and lockers in shul. Likewise, include any change in residence for Pesach, if you intend to travel and bring *chametz* there before the *zeman* and want it included in the sale. In the form, also add "...and

wherever the *chametz* may be found.” Be sure to record the exact address of each location, including apartment number, where applicable. However, you do not need to specify each closet within your home, office, and the like. This is because the authorization form states clearly that the sale will include all the *chametz* that is placed in “designated places” within the addresses listed.

Remember not to move the *chametz* to an address not recorded on the form once it has been itemized.

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

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

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

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

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

**Q: Can we include real *chametz* in the sale?**

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

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

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

because we intend to buy it back from the non-Jew after Pesach.

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

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

**Q: Can I sell *chametz* through any Rav I like?**

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

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

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

**Q: Can I still access an area that was designated as sold to a non-Jew after the time of *biur chametz* has passed?**

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

If you intend to spend Pesach in the home in which your *chametz* is sold, or if you are travelling elsewhere but are leaving guests in your home during Pesach, do not include the rooms that will be used over Pesach in the sale of *chametz* —because no one may live in the rooms that have been sold as *chametz* to a non-Jew.

**Q: If I sell my *chametz*ige utensils to a non-Jew, must I immerse them in a *mikveh* after Pesach like I would when purchasing utensils from a non-Jew?**

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

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

**A:** Yes. In *Igros Kodesh*, the Rebbe writes that it is a mitzvah to encourage neighbors and business owners to sell their *chametz* as well, in order to avoid the strict prohibitions of owning *chametz* on Pesach. There is an added benefit in doing so, since it acts as a much-needed reminder to many Jews about the general prohibition of *chametz* and of the customs and traditions of their ancestors.

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

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

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

**A:** No. Each *chametz*-owning individual has an obligation to conduct a search. The best practice is that even a guest in another's home should place some personal *chametz* in their room at the time of *bedikas chametz*, providing an opportunity to conduct their own search. (According to the strict letter of the law, however, it is acceptable if the host searches for *chametz* on a guest's behalf). Some suggest that a guest should purchase the room in which he is staying from his host (using a purchase method that is halachically valid). However, it is still advisable to listen to the host recite the blessing over the search that he conducts prior to the guest conducting the search in their rooms. It is also advisable that even if you plan to travel for Pesach, (and you are leaving home less than thirty days before Pesach), to clean at least one area in your home and conduct a search there, without a blessing, before departing.

Only someone who does not possess any *chametz* at all is exempt from the search.

**Q: Is there any type of *chametz* that I can't sell?**

**A:** 1. You may sell *chametz* located in the trunk of your

car, even though it does not have an address, provided that you simultaneously sell *chametz* located within your home. In such a case, specify the details regarding the vehicle, such as its parking spot and license plate number in the Sale of *Chametz* authorization form. If possible, it is preferable that the entire car be leased to the non-Jew, and hence the car cannot be driven around on Chol Hamoed (even if was properly searched and found to be clean from *chametz*). Nonetheless, according to the strict letter of the law, you need not be concerned about this. Still, ensure that the trunk is locked, and the key is securely stored away.

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

2. As mentioned above, if you are certain there is absolute *chametz* in a particular location, it is not sufficient to sell the *chametz* there and mark the location with tape; the area needs to be sectioned off with a proper *mechitza* of 10 *tefachim*. In an area where a proper *mechitza* cannot be arranged, you cannot sell the *chametz* located there; rather, dispose of the *chametz* properly.

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

4. If you are aware that you own *chametz* that is currently in transit—it has been deposited with movers, on a boat or airplane, at a port, or in the mail—this must be specified in your authorization form. Even if you report this in the form, the sale will be valid only if you simultaneously sell additional *chametz* that is in your home. If the moving or mail company happens to belong to a Jew, consult your Rav for specific instructions.

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

6. If members of your household own *chametz* that is their personal property, they should sell it separately and not

rely on the sale conducted by the head of the household.

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

8. Some contemporary poskim argue that challah dough which was separated for the mitzvah of *hafrashas challah* cannot be sold and should be destroyed.

9. Due to time-zone limitations, if you intend to travel for Pesach to a location where Pesach begins earlier than it does in your present location—for example, if you travel from the USA to Eretz Yisrael or Europe—you must inform the Rav before selling your *chametz*. This is because at the time that the prohibition will affect you on *erev Pesach*, the sale of *chametz* will not yet have been conducted here, in the offices of the Badatz. This year, due to popular request, the Badatz has prepared a special authorization form for those who are traveling overseas and will be in an earlier time zone for Pesach. By completing this form, the Badatz can ensure that your *chometz* will be sold earlier than usual to correspond with the time difference in your location on *erev Pesach*.

**Q: When on motzaei Pesach can I begin using the chametz I sold?**

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

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

**A:** *Shulchan Aruch Admor Ha-Zaken*, 448; *Seder Mechiras Chametz* that appears in *Siddur Admor HaZaken* and in the commentary *Sha'ar HaKolel* (authored by HaRav Lavut, the Rebbe's grandfather); *Piskei Dinim L'Admor HaTzemach Tzedek*, 448; *HaMo'adim B'Halachah*, authored by Rabbi Zevin; and in numerous contemporary halachic compilations.

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# Sale of Chametz at the Badatz Office

390A Kingston Avenue

Beginning Sunday,  
2nd Day of Nisan (March 18)

**Sunday thru Thursday:**  
12:00pm–9:00pm

**On the night of Bedikas Chametz:**  
Until 7:30pm,  
and again from 11:15pm–1:00am

Fill in the authorization form that is supplied by the Rabbonim, specifying the addresses in which our *chametz* is to be found. Then, a *kinyan sudar* is performed with the Rav (by lifting an item belonging to the Rav). It is important to inform the Rav if you are planning to travel elsewhere for Pesach, so accommodation can be made according to any time difference between your destination and the Rav'. It is a custom to pay the Rav for his efforts in this sale.

New this year: Due to popular request, the Badatz has prepared a special authorization form for the Sale of Chometz for those who are traveling overseas and will be in an earlier time zone for Pesach. By completing this form, the Badatz can ensure that your chometz will be sold earlier than usual to correspond with the time difference in your location on *erev* Pesach.

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