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# DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the  
laws and customs for the  
Festival of Pesach  
5780

**PART ONE**

**FROM THE BADATZ  
OF CROWN HEIGHTS**



לזכות הרב אהרן יעקב שי' בן בוניא לרפו"ש וקרובה  
בתוך שאר חולי ישראל בשכונתנו ובעולם כולו

Wishing all  
Toshavei  
Haschechuna  
**A Kosher &  
Freilechen  
Pesach!**



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# DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the  
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## PART ONE

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

## 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

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

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."

\* \* \*

**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).

\* \* \*

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)

<sup>2</sup> from a *sichah* addressed to Nshei uBnos Chabad, *Sefer Hasichos* 5750, vol. 2, p. 485

# KASHERING FOR PESACH\*

By Rabbi Yosef Yeshaya Braun  
member of the Badatz of Crown Heights

**The methods and the situations that they apply to**

## Kashering Methods Overview<sup>1</sup>

*These six methods are represented by their number on the left in the tables below.*

**#1: הגעלה<sup>2</sup> (Boiling)** Immersing an item in a pot of bubbling hot water while it is on a source of heat. The item cannot have been used for 24 hours in advance and must be clean from substantial dirt and rust<sup>3</sup>. For more detail, see below: Additional Details on הגעלה.

**#2: ליבון קל (Light Burning)** Heat the item to the point that straw on the other side of the heat contact would burn. In some cases, it's sufficient if the other side is hot to the extent that one's hand would naturally recoil.

**#3: ליבון גמור (Burning)** Heat the item to the point that it is red hot, most commonly done with a blow torch.

**#4: עירוי ואבן מלובן (Pouring and Heated Stone)** Pour hot water from a kli rishon (water still within the original source of heat)<sup>4</sup> over the surface of the<sup>5</sup> item<sup>6</sup> whilst passing a white-hot stone<sup>7</sup> or a hot iron<sup>8</sup> over the surface.<sup>9</sup>

**#5: עירוי (Pouring)** Pour boiling water from a pot or kettle over the surface of the item.

## #6: Cannot be Kasheded

\*) For more information, see [www.asktherav.com](http://www.asktherav.com)

The following only applies to kashering for pesach, not when kashering from other issurim.

It is best for a halachically versed person to kasher items because of the nuances.

1. All items should be clean from visible dirt before kashering. With ליבון גמור pre cleaning is not necessary but basic cleaning is advisable.

2. Where הגעלה is sufficient, one can also substitute with ליבון קל and heat the item to the point that the item is hot to the extent that one's hand would naturally recoil.

3. Any non cleanable parts require ליבון קל.

4. Practically, it's most convenient to do this with an electric cordless kettle.

5. Make sure it pours in a direct flow without interruption before touching the surface of the item being kasheded.

6. The surface must be dry.

7. Use tongs, long sleeves, non-loose clothing and closed shoes.

8. Be mindful of the dangers of using a plugged in iron for such a thing.

9. It is customary not to use the pot that was used for the kashering on Pesach without kashering it itself afterwards.

Item		Kashering Method. <i>Refer to the table above for the indication of the kashering method each number represents.</i>
Kitchen Utensils	Alcohol Vessels - long term containers	<b>1</b> only if washed and scoured to remove taste and smell
	Cooking pots, frying pans, lids and cooking utensils (for moist/oily/greasy foods)	<b>1</b>
	Cutlery	<b>1</b>
	Earthenware such as ceramic, porcelain, china and glass	<b>6</b>
	Enamelware	<b>6</b>
	Hard to clean items and items with crevices	<b>6</b>
	Items damaged easily by heat (glued handles, boneware, etc)	<b>6</b>
	Knives from one solid piece	<b>1</b> <sup>10</sup>
	Knives with screws or glue	<b>6</b>
	Metal ware	<b>1</b>
	Plasticware, rubberware, and other synthetic materials	<b>6</b> <sup>11</sup>
	Roasting pans and lids (for foods with little moisture)	<b>3</b>
	Stoneware	<b>6</b>
	Stone Slabs (such as marble and granite countertops)	<b>2</b>
	Teflon	<b>6</b>
	Wood - Undyed/uncolored	<b>1</b>
	Wood - Dyed/colored	<b>6</b> <sup>12</sup>

10. One who is machmir will buy new knives

11. In cases of need, there are grounds for leniency.

12. Wooden dishes with cracks or holes should be smoothed first with sandpaper.

Sink	Enamel sink	4 three times and must put in a sink insert
	Faucet	1 if removable, if not possible 5
	Faucet handles	5
	Porcelain and clay sinks	6 <sup>13</sup>
	Metal Sink	2 or 5
	Spout strainer	6
Gas and Electric Stove	Burner plates	2
	Burners	2 <sup>14</sup>
	Electric stove	3 <sup>15</sup>
	Enamel stove top	6
	Glass stove top	6
	Grates	3 with a bleach on top
	Knobs	6 <sup>16</sup>
	Metal stove top	2 or 4
Oven	Oven (including continuous cleaning ovens)	6 see footnote <sup>17</sup> for options
	Self-Cleaning oven	See footnote <sup>18</sup>

13. Requires sink insert

14. Clean them well, especially the holes the fire comes out from. Replace and leave burning for an hour.

15. Leave on the highest heat level until the element becomes red.

16. Remove them and clean them well, and then cover with silver foil or such.

17. Best not to use a Chametz oven on Pesach. If that isn't an option, clean it well with an oven cleaner to disqualify the Chametz that can be seen by the naked eye, leave it on the highest heat level for two hours, and insert a tin crate that is closed from all sides to place the food within or double wrap all the food.

18. If the temperature of the self cleaning cycle reaches 900 fahrenheit, run the oven on self clean on the highest heat for as long as the cycle runs. The door should be covered with thick silver foil. (A continuous cleaning oven is treated Halachically as a normal oven. Some new self cleaning ovens use Aqualift technology that cleans at low heat; they should be considered like non-self-cleaning ovens.)

Appliances	Dishwasher	<b>6</b>
	Keurig	<b>6</b>
	Microwave	<b>6</b>
	Shabbos hotplate	See footnote <sup>19</sup>
	Shabbos blech	<b>3</b> <sup>20</sup>
	Urn	See footnote <sup>21</sup>

19. If possible, one is to purchase a new electric hot plate for Pesach. If needed, clean the entire hot plate, cord, sides, and bottom with bleach etc. After 24 hours, turn the hot plate onto its hottest setting for an hour, and then pour boiling water over it. One is to then cover the hot plate with a thick piece of tinfoil. For extra care, one can place a second sheet of tin foil or aluminum pan on the hot plate. Turn on and leave on for an hour. Pour boiling water and then cover well with thick foil. best to cover with an extra sheet.

20. This can be done but putting it over the fire for about 20 minutes.

21. An urn used all year round may not be used for Pesach without kashering, in each of the following cases:

- if it is small enough to be brought to the table,
- if it is used to heat other beverages, if one ever warmed challah or other food on top of it for Shabbos,
- if one cleaned it with vinegar (to remove calcium buildup),
- if it's washed with chametz dishes,
- if it was placed down while hot onto chametz,
- if one has poured hot water from the urn onto chametz (e.g. instant noodles or a Chametz soup mix), or
- if one has poured the leftover hot water into a chametzdik sink.

If one is certain that none of the above took place with the urn, it is not required to be kashered. Practically, however, it is difficult to ascertain this.

If the urn is plastic, it should not be used, as plastic is customarily not kashered. If it's stainless steel, or even if it's plastic but this a case of need, do as follows:

- Remove the hardened calcium from the urn before Kashering.
- The lid should be kashered with הגעלה.
- Fill the urn itself with water and turn it on. When the water reaches the highest temperature, the cover should be removed. Then throw into the boiling water an אבן מלובן [red hot stone or slab of metal] such that the water overflows the top. Run a blowtorch over the edge on top.

How to Prepare Common Kitchen Items for Pesach		
Bread bin that contains hot Chametz	4. If you aren't sure all the crumbs are removed, sell it.	
Cabinets that contain dishes or food at room temperature	Clean well from all visible Chametz, reaching all corners, and line it.	
Chairs and Benches	Scrub and clean the chairs.	
Fridge and Freezer	Clean well, including the shelves, drawers, and the rubber that lines the door. Wipe them with a wet cloth. Remove the ice from the freezer before cleaning. It is customary to line the shelves and drawers.	
High Chair	Clean and wipe down well. Line the tray with plastic wrap/saran wrap/cling film to stay for the entire Pesach.	
Table and countertops <sup>22</sup>	Formica that's used for hot dishes	Must be covered. As an added stringency, 5.
	Wood, stainless steel, stone (granite, quartz)	4 <sup>23</sup> Some are stringent not to rely on kashering for quartz, especially for pesach. Therefore, it's <b>necessary</b> to cover it.
	A table with no pots placed on it and always covered with a tablecloth when eaten upon	Clean well and cover.

22. Since pouring water might ruin the cabinets beneath the counters, it is recommended to place a towel over the cabinet doors to protect them.

23. It's sufficient to pass a blow torch over the counter to the extent that the other side gets hot enough that one's hand would naturally recoil. The common custom is to also cover the counters and tables after kashering. One should also cover the wall above the counter to the height where the pots reach when placed on the counter.

## ADDITIONAL DETAILS ON הגעלה

### Preparing an item for הגעלה

Clean all cracks and crevices well from dirt or rust<sup>24</sup> and dry well. Discoloration or burn stains are okay.

Any non-cleanable parts require ליבון קל as well. If one didn't do so in advance, it can be done post הגעלה.

Screws, company imprints and the area around handles need extra attention. Clean well or do ליבון קל.

Do not use items to be kashered or the kashering pot for 24 hours in advance.

### Preparing a Chametzdik pot to be used for kashering

Bring a full pot of water to boil. Submerge a white-hot stone so that the pot overflows and becomes kashered.

Empty and rinse with cold water.

Fill with boiling water again and use this water to kasher the items.

### Process

When submerging an item in the boiling water, it must be bubbling. Wait in between each item so that the bubbles return. Item should be submerged entirely but doesn't need to reach the depth of the pot.

Leave it in for a moment so the water can draw out the Chametz but not for too long. Remove when water is still bubbling.

Wash with cold water immediately.

Items too large to be kashered in one immersion

One can do it in two parts and try as much as possible that the same section shouldn't be submerged twice.

If any parts don't manage to enter the hot water, one can do קל ליבון on those parts.

### Pointers:

- It is best not to kasher items that absorb chametz on different levels together, such as an item used only for cold chametz and an item used on the fire for chametz.
- The entire item needs to be in contact with the hot water. If using tongs, make sure to release them and grasp the item at a different part at some point during the immersion. Best to place the item in a basket or such rather than kashering the item part by part with tongs.
- Don't pack the basket with many items. They shouldn't be touching so that they all come in full contact with the water.
- If the item holds liquid, submerge it on its side so that no air

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24. One can use the following to remove rust: lemon juice, vinegar, baking soda, steel wool or rust remover.

pockets are formed.

- The water must be pure water.
- If the water has been reused many times, replace.
- If one wants to use the items used for kashering for Pesach and the water it held wasn't sixty times more than the item it kashered, it needs הגעלה. There is no need to empty the water it is already holding. Add more water and when it reaches boiling point, submerge a white-hot stone or iron within it so that the water overflows the brim. Rinse with cold water.
- If doing הגעלה on erev Pesach, be sure to finish before סוף זמן אכילת חמץ. Some have the custom to kasher three days before Pesach.<sup>25</sup>

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<sup>25</sup> ליבון גמור may be done on Chol hamoed if it wasn't done before, but it's not recommended to leave it till then, as one may forget and use it without ליבון.

# HOW IS PESACH THIS YEAR DIFFERENT THAN ALL OTHER YEARS?

By Rabbi Yosef Yeshaya Braun  
Member of the Badatz of Crown Heights\*

## PREPARING WITH JOY

The current situation brings a lot of questions regarding preparing for Pesach. It is important to remember that *simchas* Yom Tov, to be happy on Yom Tov, is a mitzvah in the Torah—a *mitzvas aseh deo-raisah*. This mitzvah applies to all—men, women, and children, each in their own way. We must ensure that Pesach is a happy occasion for us, our spouses, and our children.

In all the commotion of preparation, we should be conscious of the halachah that a person should never say, “*Kama torach Pesach ze*” “How difficult is this Pesach.” While there are justifications for people who do occasionally say, “*Kama torach Pesach ze*,” saying so defeats the purpose of Pesach preparation. Some *poskim* say this is similar to the *ben rasha*, who wonders, “*Ma haavodah hazos lachem?*” We should instead frame Pesach as a memorable, pleasurable experience.

At this time, our children are constantly with us at home, and they will remember this Pesach for years to come. The long-lasting effects of this Pesach will continue far beyond when we *bez”H* overcome this challenge. What happens now, what happens during our preparations for this Pesach, will have a long-lasting effect, and the most important thing for our children is that their parents are a rock they can rely on at all times. Let us keep that bond strong and remember that it will keep them in good stead always.

## WORSE THAN CHAMETZ

Once, at the Frierdiker Rebbe’s Pesach *seuda*, there was a guest who was unfamiliar with the customs regarding *gebrochts*, wet matzah, and he dipped his matzah into borscht. A furor broke out, and when the Frierdiker Rebbe inquired what it was about, he was told it was because someone dipped their matzah into the borscht. The Frierdiker Rebbe responded, “It is much better to have red matzah than a red Jew.” To humiliate another Jew is much worse. *Chametz* is *assur b’mashehu*—even a minute amount of *chametz* is forbidden. But there are other things that are equally *assur*, like anger. Even a small amount of anger is forbidden. Let us not allow our *chametz* to lead to *kaas*, to anger in our homes. In these trying times, people need all the extra support they can get.

## Chumros

Regarding *chumros* on Pesach, *poskim*, including the Rosh and others,

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\*) Transcribed from Rabbi Braun’s shiurim on Timely Messages podcasts and other Pesach shiurim.

use the expression “*Yisrael kedoshim hem*”—Yidden are holy and go beyond the letter of the law. Some things fall under the rubric of *Yisrael kedoshim*, and some are merely extra and unnecessary. Certain *chumros* and behaviors have developed that are not only not required by halachah, they are not even considered *chumros*. Even when it comes to actual *chumros*, in desperate times many *poskim* say we can avoid the *chumrah*—not only do we not need to do them, they don’t even require *hataras nedarim*. And certainly, a *milsa yeserta*—something that is totally unnecessary that a person decided on their own, which has no source in halachah—never requires *hataras nedarim*.

The Rashab remarked that he is afraid of the idea of *chumros* on Pesach. Indeed, there is a lot to fear regarding *chumros* on Pesach. *Chumros* are a balance, containing both positive and negative aspects. One must focus on the *hiddur*, on beautifying the mitzvah, rather than on the *chumrah*, the severity of the mitzvah.

Reb Michal Zlotchever’s son was once sitting with his Chasidim and saw an individual eating matzah *shemurah mishaas techina*, which is supervised from the time of grinding, in contrast to *shemurah mishaas ketzira*, which is supervised from its harvest. Many Chasidim were careful to eat matzah *shemurah mishaas ketzira*, as is our custom today. He told his Chasidim, “Don’t humiliate him, *chas veshalom*. If a Yid is eating this matzah, then by the Aibirshter it is special.” He then requested to be provided with matzah *shemurah mishaas techina* to show that it too is acceptable.

### **CLEANING FOR PESACH**

When it comes to cleaning for Pesach, it is important to distinguish it from spring cleaning. Some use Pesach as an opportunity to clean the whole house, but that is not what we’re supposed to do now. There is a famous saying, “*Kinder zeinen nisht a korban Pesach un shmutz iz nisht chametz*” “Children should not be treated like the *korban Pesach*, and dirt is not *chametz*.” We must ensure our priorities are straight.

### **HALACHIC GUIDELINES FOR PESACH CLEANING:**

Generally, all the *chumros* are focused on preventing the possibility of eating *chametz*. Accordingly, although we cannot have *chametz* in our possession at all, the bigger focus is on the areas in which we eat: the kitchen, the dining room.

Halachah tells us that a place where *chametz* doesn’t normally go doesn’t require *bedikas chametz*. A place where someone might go during a meal is considered *makom shemachnisim chametz* and requires *bedikas chametz*. Places one would never enter with *chametz* don’t require *bedikas chametz*. Even in a house with children, who often bring *chametz* to places where there normally wouldn’t be *chametz*, high places they can’t reach don’t require *bedikas chametz*. There is certainly no halachic obligation to wash the wall, scrape the ceiling, or the like. Likewise, there is no need to move the fridge and oven; the areas underneath appliances don’t require *bedikas chametz*. The Tzemach Tzedek rules that areas sold to the non-Jew don’t require *bedikas chametz* or cleaning. One can lock up closets and entire rooms and areas that won’t be accessed on Pesach and sell it to the non-Jew. Ensure that any place or thing that will be sold instead

of cleaned is locked, sealed, or taped and clearly marked as sold. It is our custom to *davka* sell *chametz gamur* to show it's a real sale. Even someone who has the *minhag* to not sell real *chametz*, in the current situation, he could be *mevatel* his *hanhahga*, change his behavior, and doesn't require *hataras nedarim*.

Any amount of *chametz* smaller than a *kezayis*, even bigger than a crumb, that is soiled (meaning, it is usually inedible) may stay in the house over Pesach. Even if it's larger than a *kezayis*, if it is totally *pogum* and inedible, more than just soiled, it is not a problem on Pesach. Therefore, one of the solutions to cleaning hard-to-reach places is to pour a cleaning agent on it and make it *pogum* before *zman biur chametz*. That alone is sufficient.

One can also rely on the help of their children and non-Jewish cleaning help in Pesach cleaning. Just check over and ensure that everything was cleaned properly.

There's an expression that in Galicia the *minhag* to prepare for Pesach was to sweep on the day before *erev Pesach* and "gemacht Pesachdik." In the current situation, this might be the only way to prepare. There's no *chiyuv* to mop, no obligation to vacuum; sweeping is sufficient as long as we sweep the entire area and see no visible *chametz*. And if we have clothing, toys, *seforim*, *bentchers*, etc., that aren't used on Pesach, just lock them away and include them in the sale.

### **SELLING CHAMETZ**

The sale of *chametz* this year might present some difficulties. The Badatz set up a system where people can sell *chametz* online at [www.chcentral.org/mechira](http://www.chcentral.org/mechira)

It is perfectly legitimate in terms of *mechiras chametz* and the sale is binding in all respects. There might be extra room to make a *kinyan*, but it is not necessary. Normally before Pesach we try to go above and beyond, but it is not a requirement, and it's an equally valid sale when done over the internet.

Transactions today are regularly done over the internet. Most certainly when appointing an agent to do a transaction for us—where no *kinyan* is halachically required—doing this over the internet is unquestionably valid.

If one wishes to make a *kinyan*, they can give an object (e.g. pen, watch, cellphone etc.) to an individual over *bar* or *bas mitzvah* and tell them to "lift it up for the *rav*, Rabbi Yosef Yeshaya Braun". The item belongs now to the *rav*. Through this you are giving authorization for the *rav* to be your agent to sell your *chametz*. (After the *kinyan* the *rav* allows you to take the item back.)

### **TEVILAS KEILIM**

When there is no access to a *mikveh*, one may take new cookware and give them as a gift to a non-Jew and then ask the non-Jew to borrow the items. It is then considered the non-Jew's item and doesn't require immersion. The *keli* should be given physically, with the non-Jew picking it up. However, this is not a long-term solution. One should make sure not to discard any of the dishes as they belong to the non-Jew. When *toiveling* is once again possible, the items must be *toiveled*, but without a *berachah*. Alternatively, and this is preferable, they can

be *toiveled* with another dish that requires a *berachah*.

Another option: many *rabbanim* have set up a *shtar* for *mechiras keilim*, and one could get a hold of the *shtaros* and have the rav sell it on their behalf.

### **SOCIAL DISTANCING**

People should not visit others on Pesach or host guests, unless they have received medical clearance.

In general, we should respect the official guidelines and not travel to other communities for the Pesach break. During such a time we can apply the statement of R' Eliezer in the Gemara, "I praise the lazy ones who don't leave their houses over Yom Tov and fulfill the mitzvah of rejoicing with their family".

### **KIDDUSH LEVANA**

One should not seek others to recite Kiddush Levana with them, but say it themselves. There is an advantage to reciting it with three people, and if there are three people in the household it is ideal, but one should not seek others due to the current situation.

If one can't go outside, they can say it indoors. Preferably they should open a window or open the door, and if possible, stick out their head. But the window can stay closed if one can see the moon from the window. If there is no one to say *shalom aleichem* to, omit it.

### **BIUR CHAMETZ**

Since there are no public fires and it is difficult to arrange a private fire, one can burn a little bit (a *kezayis*) of *chometz* in a *chometzdike* toaster or (gas or charcoal) grill. The custom of burning *chometz* possesses the power of breaking the Divine aspect of *din*, (severity and judgement) and silences the *mekatrgim* (prosecutors). If this is difficult, it is sufficient to flush the *chametz* down the toilet. It is also sufficient to put the *chametz* in the garbage and make sure the garbage is removed before Pesach. Another option is to pour bleach or another cleaning agent over the *chametz*, rendering it *pogum*, as outlined earlier.

### **SIYUM**

It is a good idea to start learning now to be able to make a *siyum*. One can learn a short *mesechta*; a short *mesechta Mishnayos* like *Avos* is fine. This is the preferred option, but if that is not possible, one may rely on hearing a *siyum* over the phone and partake of the "*seudah*" for the *siyum* in their own home.

### **A MESSAGE TO THOSE IN NEED OF ASSISTANCE**

If you need it, do not hesitate to ask for help. By you asking for help, you are doing a mitzvah and giving an opportunity to increase in *ahavas Yisrael*. *Kol Yisrael areivim ze la-ze*—Yidden are guarantors for one another: we are *areivim*, sweet to one to another, and *areivim*, mixed with one another. Although now we are having difficulty with *areivim*, mixing, and we are practicing social distancing, that doesn't take away from the *arvus*, the feeling of responsibility toward another Yid. Let's exercise our *ahavas Yisrael*, and proactively reach out to help other people, and reach out to ask for help.

**BENTCHING GOMEL**

People who experienced symptoms of coronavirus do not need to *bentch* Gomel when they recover. However, if someone was in bed for three days straight, and certainly if admitted to the hospital due to breathing difficulties, they should *bentch* Gomel when they recover completely. Obviously, this can only happen when minyanim are back in session.

**PUBLIC EVENTS**

Since public *sedarim* are cancelled, people should make sure others have their own matzah and make their own *sedarim*.

Yud Alef Nisan *farbrengens*, Shabbos Hagadol *derashos*, and the like will take place via phone conferencing, etc.

**SIMCHAS YOM TOV**

*Simchas yom tov* is achieved by wine, new clothes, and sweets for children. If stores are closed and one can't buy new clothes, one should use other ways to show their appreciation and help their spouse fulfill *simchas yom tov*. It is recommended, if possible, to order new toys for kids for Yom Tov to help in their *simchas yom tov*, particularly during this difficult time where we need to use every opportunity to increase in *simcha*.

**HAIRCUTS**

If it's not possible to receive a haircut before Yom Tov, it will have to wait until Lag Ba'Omer.

**MAOS CHITIM**

Extra *maos chitim* should be given this year, as many people are experiencing financial difficulties during this trying time. One should go out of their way to help people with their Pesach needs this year. Additionally, there is a mitzvah to include others in our *simcha* over Yom Tov (such as inviting guests etc.). Due to the difficulty in arranging this now, we should make sure to set up arrangements for them before Yom Tov.

**MAARIV EREV YOM TOV**

*Maariv* is said before *bedikas chametz* even when davening *biyechidus*.

**CHAMETZ SANITIZER**

One must ensure soaps or hand sanitizers don't contain alcohol. All sanitizers not containing alcohol may be used on Pesach. Even if it does contain alcohol if its not denatured ethyl alcohol or if its made in North America it may be used on Pesach. However, if nothing else is available, one may be lenient regardless due to the current circumstances and be careful to rinse their hands with cold water before touching food.

**ERUV TAVSHILIN**

If a person forgets to make an *eruv tavshilin*, they may rely on the *eruv tavshilin* made by the *rav*. This applies only if they forgot because they were very busy. However, if one forgets to make an *eruv tavshilin* due to laziness, it is considered negligence and he may not rely on the *eruv tavshilin* made by the *rav*. Nonetheless, he can still make it with a *tnai* on the first day of Pesach as follows: They

take matzah and food, recite the *berachah* and then say as follows: "If today is *yom tov*, tomorrow is considered a weekday, and no *eruv tavshilin* is required and if today is weekday and tomorrow is *yom tov*, this *eruv* allows us to bake and cook..." (the rest of the text is printed in the siddur 'לאפריי ולבשולי וכו'), and that becomes the *eruv tavshilin*.

If one forgot to make an *eruv tavshilin* on the first day of *yom tov*, then on the second day they can only cook whatever they need for *yom tov*. In such a case, all the cooking must be complete before the *yom tov* morning meal. They can make extra of what they are making for that day, as long as it doesn't require extra work, and use the leftovers for Shabbos.

Regarding lighting Shabbos candles without an *eruv tavshilin*, one can light one candle in a dark room without making a *berachah*.

### **ERUV TAVSHILIN AND CHATZEROS**

*Eruv tavshilin* and *chatzeros* require another person, but one should not bring someone in from outside if it's not safe. If there is no other choice, one may rely on his wife or children over bar/bas mitzvah and make the *eruv* with them.

### **MIVKEH**

Regarding *mikveh* on *erev Shabbos*, *erev yom tov* and on Shabbos and *yom tov*, one can take a shower (on Shabbos and *yom tov*, the shower must be cold) for a few minutes or recite Mishnayos Mikvaos instead.

### **HALLEL**

The Hallel said the night of Pesach after *maariv* and throughout the entire *yom tov* can be said without a *minyan*. However, regarding the *pesukim* of *Hodu* and *ana Hashem hoshiah na*, ideally two people should be present to respond, even women or children the age of *chinuch*. Half-Hallel can also be said without a *minyan*.

### **FOUR CUPS**

People who are not feeling well and cannot drink wine or even plain grape juice may use coffee or tea for the four cups.

### **MORID HATAL**

Regarding *Morid Hatal* on the first day of Pesach, we start saying it by *musaf*, and every family can make an announcement that we are switching to "*morid hatal*" and could start saying it by *musaf*.

### **KRIAS HATORAH**

*Krias HaTorah* should be recited every day of Pesach and *chol hamoed* individually from a Chumash or siddur.

### **TEHILLIM**

In the current situation *Tehillim* may be recited Shabbos, *Yom Tov*, day and night. However we must ensure this does not distract from our *simchas Yom Tov*.

### **BERACHAH ON TREES IN NISAN**

One should not leave the house to look for a tree to say the *berachah*. The halachah is that only if a person sees a tree in Nisan should they make a *berachah* on it.

### **COUNTING THE OMER**

Since there is no *minyan*, it is harder to remember to count the Omer,

and one should be careful to make reminders for themselves to count every day.

**WASHING CONTAMINATED CLOTHING  
ON CHOL HAMOED**

Clothing that needs to be washed due to contamination concerns may be washed on *chol hamoed*.

**TAHALUCHAH**

When *Tahaluchah* is not possible, one should get the Rebbe's message out to as many people as possible over the phone before *yom tov*.

**YIZKOR**

Yizkor can be recited at home.

**SEUDAS MASHIACH**

If it cannot be done with a minyan, Seudas Mashiach can be done at home.

**SIMCHA**

It is extremely important during this time to stress the importance of being in a state of *simcha*. Many poskim mention that during the month of Nisan the obligation of "*marbin b'simcha*" still applies. Certainly, discussion of the extent of the tragedy is not appropriate during this time. The *halacha* is that one may not share information on Shabbos and Yom Tov about the passing of a relative or a colleague. Specifically in the time of a plague, *sefarim* tell us we are not meant to publicize such information which creates a sense of panic and is at times counterproductive. The antidote to the plague is an increase in *simcha*.

May Hashem provide us with the ultimate true *simcha*, the eradication of all sickness from the face of the earth and the coming of Moshiach now.

ונאכל שם מן הזבחים ומן הפסחים.



**TUESDAY, NISSAN 6**

*Kiddush levanah* may be recited from tonight after Maariv<sup>4</sup>.

**WEDNESDAY, 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.

It is a mitzvah for each individual to learn the halachos of Yom Tov prior to Yom Tov, so that he will become proficient in the halachos and know what to do.

**Law of Redemption:** Describing the inauguration of the

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4. According to the *Kabbalah*, *Kiddush Levanah* is not recited until seven days have passed since the *molad* (the appearance of the new moon). See *Sefer HaSichos* 5752, vol. 1, p. 68.

third *Beis Hamikdash*, the prophet Yechezkel states,<sup>5</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>6</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>7</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>8</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>9</sup>

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*<sup>10</sup>.

## THURSDAY, NISSAN 8

The *Nasi* is recited after Shacharis. 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<sup>11</sup>, in order to count seven days free of impurity and to enable offering the *korban Pesach* in the

5. 45:20; *Haftorah* for *Parashas HaChodesh*

6. See *Likkutei Sichos*, vol. 22, p. 198

7. *Menachos* 45b

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

9. See *Likkutei Sichos*, vol. 36, p. 208

10. Regarding people who are ritually impure due to having had contact with a corpse, see tomorrow. This year (5780), they too should ideally begin the purification process today. See explanation in the Hebrew section. Anyone who contracted this form of impurity must begin the purification process today.

11. See previous footnote.

required state of purity.<sup>12</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.

**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>13</sup> and observes trees in bloom should recite the blessing:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא חָסַר בְּעוֹלָמוֹ כְּלוּם וּבָרָא בּוֹ בְּרִיּוֹת  
טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לִיהֲנוֹת בְּהֵם בְּנֵי 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 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.

If you have not yet purchased shmurah matzah for Pesach, do so now. 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.

*Mechiras chametz* should be done as early as possible and not pushed off until the last day. The laws of selling the *chametz* are detailed separately.

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.

12. 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.

13. This law is applicable only during the month of Nissan.

(For men and children, see below, “First Day of Pesach.”)

**Reminder:** 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 to 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 may 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.

## FRIDAY, EREV SHABBOS HAGADOL, NISSAN 9

The *Nasi* is recited after Shacharis. Today's *Nasi* is for the tribe of Bin-yamin and marks the ninth 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<sup>14</sup>, 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.)

Candle lighting is at 7:05 pm.

## SHABBOS KODESH PARASHAS TZAV, NISSAN 10, SHABBOS HAGADOL

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>15</sup> This year, *Shabbos HaGadol* falls on the 10th of Nissan, on the same date it occurred originally.

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

The *haftorah* for Parshas **Tzav** is read. It is taken from Yirmiyah and includes the following verses only: Yirmiyah 7:21-28 (*Ko amar Hashem* until *Mi-pihem*), followed by 9:22-23 (*Ko amar Hashem al yis'hallel* until *Ne'um Hashem*), skipping the intermediary passages.

The *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>16</sup>

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

The *Nasi* is recited after Musaf and *Tehillim*. 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:** 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

14. Usually, this takes place four days before *erev Pesach*. This year (5780) it should be done today instead, as tomorrow is Shabbos. See explanation in Hebrew section.

15. 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*.

16. 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*.

*korban Pesach* on *erev Pesach*. Thus the last opportunity to begin the seven-day count was on Thursday. Those who began the count on Thursday will be sprinkled with the ashes for the first time today—the third day of their count<sup>17</sup>.

**Law of Redemption:** “In the Future Era, Yom Kippur will be observed on the tenth of *Nissan* [instead of the tenth of *Tishrei*].”<sup>18</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>19</sup> Common custom, however, is not to fast on this day.<sup>20</sup>

The Torah reading for *Minchah* is from *Parashas Shemini*.

*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>21</sup>

## MOTZOEI SHABBOS, EVE OF NISSAN 11

**Shabbos ends at 8:06 pm.**

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

**Reminder:** *Kiddush Levanah* is recited after *Maariv* (for those who haven't recited it yet).

*Havdalah* is recited. *V'yiten Lecha*.

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 *Melave Malkah*], 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>22</sup>

## SUNDAY, NISSAN 11 — THE REBBE'S BIRTHDAY

The *Nasi* is recited after *Shacharis*. Today's *Nasi* is for the tribe of

17. However, see entry for *Nissan* 8 about this year specifically.

18. *Ahavas Yonason (Parashas HaChodesh)*; see the reasoning in the original source.

19. as stated in the *Alter Rebbe's Shulchan Aruch, Orach Chayim* 580.

20. see, however, *Magen Avraham* 492:106

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

22. *Alter Rebbe Shulchan Aruch*.

Asher and marks the eleventh day of inaugural offerings. After the *Nasi*, the *yehi ratzon* prayer is recited.

This week, the Chumash/Rashi studied daily as part of *Chitas* is Parashas Shemini (for the first time).

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 118th birthday, Chapter 119 of *Tehillim* is recited daily after Shacharis, together with the daily portion of *Tehillim*.

The Rebbe encourages the study of the year's chapter of *Tehillim*, not only with its classic commentaries, but also with the explanations of Chassidus. For example, the Rebbe pointedly stated,<sup>23</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 Tes*.

The recitation of this year's kapitel is unique in that it is a well-known practice to say Chapter 119 daily.<sup>24</sup>

Yud Alef Nissan farbrengen:

"We should utilize this day to increase in all matters of Torah and mitzvos," the Rebbe instructed,<sup>25</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

23. *Sichas Yud Gimmel Nissan* 5751,

24. *Sefer Chovas HaLevavos Sahaar Havas Hashem* 6. Also in *Leket Yosher* (Rev. ed. p. 63 and references cited there) it is brought that this was the practice of the author of *Terumas Hadeshen*.

See more about the *segulos* associated with saying this chapter, in the Hebrew section.

25. *Sichas Yud Alef Nissan* 5748

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.”

The entry for the year 5714 in *Shalshelas HaYachas* (in the introduction to *HaYom Yom*) reads: “[The Rebbe] encouraged [that the *chasidim*] bring merit to the public by providing *shmurah matzah* for Pesach.”

The Rebbe established<sup>26</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>27</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 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.”

This year has a special significance, as the day on which Pesach falls mirrors the original setting of the redemption from Egypt on a Thursday. The Rebbe speaks about the significance of this in many *sichos* and public Pesach letters.<sup>28</sup>

**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.

26. *Sefer HaMinhagim Chabad*

27. *Sefer HaSichos* 5751, vol. 1, p. 411

28. See Hebrew for list of sources.

## MONDAY, NISSAN 12

The *Nasi* is recited after Shacharis. Today's *Nasi* is for the tribe of Naf-tali 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.

## TUESDAY, 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 **10:46 am**. Some refrain from eating or drinking all *chametz* for a full twenty-four hours before they perform *hagalah* on the dentures.

*Tekufas Nissan*, the spring season in the Jewish calendar (marked by the vernal equinox) begins today, at 12:00 pm<sup>29</sup>.

**Reminder:** In 5747, the Rebbe issued<sup>30</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>31</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

29. 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.

30. *Sichas Shabbos Parashas Vayikra* 5747

31. *Sichas Shabbos Parashas Vayikra* 5748

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.”

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.

## TUESDAY 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>32</sup> For this reason, Maariv must be recited in its due time and not delayed. As the Alter Rebbe explains,<sup>33</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 trans-

32. see also *Likkutei Sichos*, vol. 17, p. 434

33. *Shulchan Aruch Admur HaZaken*, *Kuntras Acharon*

gressed an enactment of Chazal.”

Some are careful to wash their hands for *netilas yadayim* before conducting the search. *Bedikas chametz* facilitates the observance of Pesach, and it is therefore an important mitzvah that deserves to be conducted in a state of ritual cleanliness.

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 reciting 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 when burnt.

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

*Bedikas chametz* entails painstakingly searching for *chametz* in every location where *chametz* could have been unthinkingly brought in at some point during the year. For that reason, every room in the house, including its attics and even places where *chametz* was not consumed needs to be thoroughly searched for *chametz* tonight, by candlelight.

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:** Tonight is the last chance to recite *kiddush levanah*.

## WEDNESDAY, 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.

It is forbidden to eat matzah any time today, starting from dawn. (The Chabad custom is to refrain from eating matzah from Purim, thirty days before Pesach.) A young child who is unable to comprehend the basic story of the Exodus from Egypt is permitted to eat matzah, and may even do so after nightfall before hearing *kiddush* at the start of the Seder. By contrast, a child who can relate to the saga of *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>34</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>35</sup>

**The deadline for eating *chametz* is 10:46 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.

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 *kashered* 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

34. 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.

35. see *Hisvaadyos* 5744, vol. 2, p. 1050

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 *kashered*, they must be attended to now. Any traces of *chametz* must first be removed and then boiling water is poured over the rings.

Everyone must remember to examine 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 11:52 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 *bitul 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, is it appropriate to recite the second *Kol chamira* (declaration of annulment), so that if any crumbs or traces of this morning's food were overlooked, they will be considered ownerless and worthless. If they are subsequently discovered during Pesach, there will be no transgression in the prohibitions against *chametz*.

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

**All leaven or anything leavened which is in my possession, whether I have seen it or not, whether I have observed it or not, whether I have removed it or not, shall be considered nullified and ownerless as the dust of the earth.**

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 Friediker 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>36</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>37</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* (12:57 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 requirements that would make it permissible during Chol Hamoed.

36. *Sefer HaSichos* 5703, p. 74. See *Sefer HaSichos* 5696, p. 129

37. *Sefer HaMinhagim Chabad*, p. 38

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 **12:57 pm**. It is also prohibited to cut your own hair at this point. However, you may receive a haircut from a non-Jew.

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

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

All of the above refers to work performed in the afternoon on *erev Pesach*. 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), 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.

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.”

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 the fifth halachic hour of the day) has passed. The concept of not retaining an appetite nevertheless remains, and only small amounts of any food should be eaten from **4:13 pm**, taking care not to fill up. Any significant quantity of wine should also be avoided from this point forward.<sup>38</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, as well as on the eve of Shabbos Chol Hamoed. A gas flame is sufficient for this purpose.

Someone who is accustomed to setting timers in their home each *erev*

38. Regarding wine, see *Sichas Shabbos HaGadol* 5741

*Shabbos* should bear in mind that they may need to be adjusted for two full days of Yom Tov, including the late Seder nights, as well as the *Shabbos* that directly follows 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* with the appropriate blessing over it in order to be permitted to light *Shabbos* candles while it is still Yom Tov.<sup>39</sup> Without an *eiruv tavshilin*, you may not light candles during Yom Tov for the sake of the approaching *Shabbos*.

If you are being hosted as a guest during Yom Tov, ask a *Rav* regarding the permissibility of relying on your host's *eiruv tavshilin*.<sup>40</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 מְזַבֵּחַ לְכָל מִי 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-דָי אֱ-לֹהֵינוּ מְלֶכֶּ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וַיְצַונו עַל מִצְוֹת עֲרוּב

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

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

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

dwelling in this city.”

Those who understand Aramaic, recite in the original:

בְּדִין יְהִי שְׂרָא לְנָא לְאַפּוּי וּלְבְּשׁוּלִי וּלְאַטְמוּנִי וּלְאַדְלוּקִי שְׂרָגָא  
וּלְתַקְנָא וּלְמַעַבְד בְּלִ-צְרֻכְנָא מִיּוֹמָא טָבָא לְשִׁבְתָּא לְנָא וּלְכָל-יִשְׂרָאֵל  
הַדְרִים בְּעִיר הַזֹּאת

**Eiruv Chatzeiros:**<sup>41</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 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 (*Phavdil*) 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 וּלְעִיּוּלִי וּלְטְלוּלִי מִבֵּית לְבֵית וּמִחָצֵר  
לְחָצֵר וּמִבֵּית לְחָצֵר וּמִחָצֵר לְבֵית וּמְרֻשׁוֹת לְרֻשׁוֹת בֵּין בְּשִׁבְתָּא זֹו וּבֵין  
בְּשָׂאָר שְׁבִתוֹת הַשָּׁנָה לָנוּ וּלְכָל הַדְרִים 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>42</sup> If you established the *eiruv* without the blessing, you may recite it any time before the onset of Shabbos, because an *eiruv chatzeiros* only comes into effect at the beginning of Shabbos, not before.

### How to make the *eiruv*:

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

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

42. 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.

*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.

Although according to common practice the need for both an *eiruv Tavshilin* and an *eiruv Chatzeiros* coincide on this year's calendar, it is our minhag to perform these two mitzvos separately and make the bracha, “*al mitzvos eiruv*” on each of them<sup>43</sup>.

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 **7:28 pm**.

Chazal did not obligate a person to recite *Seder Korban Pesach* in the precise moment the *korban Pesach* would have been offered in actuality. It is sufficient to recite it during the hours in which offering the *korban Pesach* is permissible. For that reason, if someone neglected to recite *Seder Korban Pesach* within that time frame, they may recite it any time before *tzeis hakochavim* (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

43. As is brought in the Alter Rebbe's siddur. See further notes in the Hebrew section.

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 actually offer the *korban Pesach*. He explains that one of the ways in which this is accomplished—in fact, the foremost method—is through studying the details of the Pesach offering, beginning with a study of *Seder Korban Pesach* that was printed in the *Siddur* to be equally available to Jews of every caliber.

The Frierdiker Rebbe offered<sup>44</sup> a powerful description of the effect of the Rebbe Rashab's recital of *Seder Korban Pesach*:

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

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

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

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

“One who is G-d fearing and is careful to fulfill the word of Hashem,” writes the Alter Rebbe, “must read [*Seder Korban Pesach*] at the appropriate time [of day], for his recital will take the place of its actual offering. He should be troubled over the destruction of the *Beis Hamikdash* and plead before Hashem, the Creator of the universe, that He should build [the Third *Beis Hamikdash*] speedily in our days—*Amen!*” The Rebbe explains 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

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

in *Seder Korban Pesach*; a literal act of offering the sacrifice.”

**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>45</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>46</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 Chaniah 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.”

**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>47</sup> or oil in the bottom of the glass holders on *erev Yom Tov* so that the metal disks that hold the vertical wicks will not stick to the base of the glass, creating a 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). One should check his pockets before sunset.

Give *tzedakah* in advance for the two days of Pesach, as well as for the following Shabbos.

**Candle lighting:** The Yom Tov candles are lit before reciting the blessing, as is done before Shabbos. There are two blessings today: 1. *Le-hadlik neir shel yom tov* and 2. *Shehechyanu*. Tonight’s candle lighting will be at **7:10 pm**, which is eighteen minutes before sunset.

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

If a man lights the candles he omits *shehechyanu* because he will

45. vol. 22, p. 443

46. Yechezkel 45:22—from the Haftorah of *Parashas Hachodesh*

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

recite it during *kiddush* later tonight.

## WEDNESDAY NIGHT, EVE OF NISSAN 15 — FIRST NIGHT OF PESACH

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

If you accidentally recited a blessing (beginning or conclusion) of the weekday or Shabbos *amidah*, see footnote.<sup>48</sup>

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

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

Each person wishes his fellow, "Good Yom Tov!"

*Kiddush* is **not recited earlier than** true nightfall, which is at **8:01 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. 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), because it is forbidden to prepare food during the first day of Yom Tov for the sake of the second day.

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48. Here's what to do if you accidentally recited the ordinary weekday *amidah*:

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

If you realize your error after the blessing *ha-machazir shechinaso le-tziyon* but before *modim*, then simply recite *ya'aleh ve-yavo* and continue with *modim*, etc.

If you already began *modim*, as long as you have not recited the second *yihiyu le-ratzon* at the conclusion of the *amidah*, you should return to *atah vechartanu* towards the start of the *amidah*, and continue with the rest of the Yom Tov *amidah*.

If you concluded the *amidah*, having recited the second *yihiyu le-ratzon*, without intending to recite any further supplications, repeat the entire *amidah* (because you neglected to mention Yom Tov altogether).

If you completed the entire *amidah* without making any mention of Yom Tov (such as *ya'aleh ve-yavo*), you have not fulfilled your obligation and must repeat the Yom Tov *amidah* from the beginning.

If you did mention the Yom Tov in the weekday *amidah* that you recited accidentally (for example, by reciting *ya'aleh ve-yavo* for Pesach as is done during Chol Hamoed), even if you did not recite any complete blessing devoted to Yom Tov, you need not repeat or recite anything further.

If you accidentally began the blessings of the Shabbos *amidah* (*atah kidashta, va-yechulu*, etc.), you should stop immediately and begin the Yom Tov blessings.

If you realized your error before the second *yihiyu le-ratzon* 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 *yihiyu le-ratzon* without intending to recite any further supplications, repeat the entire *amidah*.

*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.”

If you forgot to roast the *zeroa* on *erev Pesach*, but you have a cooked one available, use it instead. If you specifically want it roasted, you 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 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. Even if it is merely cooked, you should ideally refrain from eating it tonight; wait and eat it tomorrow in the daytime.

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 *zeroa* 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.

*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>49</sup> Rather, if you forgot to grate the *marror* before *Yom Tov*, you should either use lettuce leaves only (they must be examined carefully for insects) or chop the horseradish into small pieces with a knife.

Romaine lettuce: Checking the lettuce for bugs may involve a number of severe prohibitions, including killing a living creature, handling *muktzah*, sorting, squeezing, etc. It is therefore essential to check the lettuce and dry them on *erev Pesach*. 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.

The other foods needed for tonight's Seder, including the *charoses* and the salt water, may be prepared regularly, without the need for a *shinuy*<sup>50</sup>.

Matzos: It is appropriate to examine the matzos before *Yom Tov* to ensure that they do not have problematic folds or swollen areas. If you forgot to do this, you may remove these problematic areas (even on Shabbos) without concern of *boreir* (selecting).<sup>51</sup> The problematic

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

50. A *shinuy* would be necessary in these cases only if Pesach would coincide with Shabbos, as the Alter Rebbe explains. This is in contrast to *Chayei Adam* and other authorities who require a *shinuy* to prepare salt water on *Yom Tov*.

51. *Shulchan Aruch Admur HaZaken* 500:18

matzah should be put aside to burn after Yom Tov.

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

It is not ideal to use a matzah for *lechem mishneh* that has a part that is so burned it is inedible. However, if it would be eaten that way in dire circumstances, it may be used. And where no other proper matzah is available, even burned matzah may be used.<sup>52</sup>

Ideally, two whole matzos should be used whenever *lechem mishneh* is needed. However, in a situation where whole matzos are scarce, what can be used? According to many authorities, a broken matzah that is missing up to 1/48 of its total mass can still be considered whole. If you have only one whole matzah, you only need another piece (a half-matzah or larger) to complete the *lechem mishneh*, according to some opinions. If you have no whole matzos at all, even two pieces, each at least a half-matzah, will suffice.

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*.)

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 quotes<sup>53</sup> his father, the Rebbe Rashab, "he must first take a look inside his *Siddur* [to clarify the precise instructions and order]."

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

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

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

When reciting the blessing, "*borei pri ha'adamah*" on the *karpas*,

52. See Hebrew section for sources.

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

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 *Vih 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. 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 *kezzeisim* 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*.

## 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>54</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 *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

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

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

## 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.

*Laws for Redemption about the Seder - see Addendum (1) at the end of vol. 2.*

## THE SEDER:

Regarding overall spiritual purpose during the Seder, the Frierdiker Rebbe related:<sup>55</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!’”

The order of *kiddush* tonight is: 1. *askinu se’udasa* (the *Yom Tov* version). 2. *borei peri ha-gafen*. 3. *mekadeish Yisrael ve-haz’manim*. 4. *shehechyanu*.

Women who recited *Shehechyanu* 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>56</sup>

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

56. 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 *Yachatztz* (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

“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 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 [Frierdiker] 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*.

It is only permissible to speak during the recitation of the *Haggadah* if it’s necessary, in order to elaborate on the story of *yetzias Mitzrayim* or something essential to the Seder. Once you reach the section of “*Le-fichach*,” you should not interrupt at all until after drinking the wine. The same is true for the second half of the *Haggadah* after *bentching*.<sup>57</sup>

Be meticulous with wiping your hands (even past your wrists) and keeping your sleeves dry, so there is no possibility of wetting the matzah after washing for *rachtzah*.

It is an essential aspect of the mitzvah of eating matzah that it is consumed before *chatzos*. There is a debate among *poskim* whether a bracha may be recited after that point—if someone finds themselves in that situation, “*al achilas matzah*” is not recited.

It is important that the matzah is consumed immediately after the bracha is recited. Therefore, if you need to distribute matzah to your family, care should be taken to minimize the interruption. Either: wash, make a bracha (keeping the family in mind) and eat the *shiur* of matzah (2 *k’zeisim*). Once you’ve finished, everyone else can wash and you can give out their matzah. Or: members of the family should each get a bag with the appropriate *shiur* **before** anyone washes, and everyone eats together. Once you’ve finished your *shiur*, distribute 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.

57. See Hebrew section for a discussion how this relates to reciting Havdalah at this time, and other sources.

pieces of each matzah from the *ka'arah*.

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.

The *afikoman* must be eaten before **12:56 am**.

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.)

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>58</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, the Rebbe added a postscript at the bottom of the page: "But as of late, [the Rebbeim] have observed this custom (to pour it before *birchas hamazon*) every time."

During *birchas ha-mazon*, recite *ya'aleh ve-yavo*, and the *ha-rachaman* for Yom Tov.

If you forgot *ya'aleh veyavo* in *birchas ha-mazon* tonight, see footnote.<sup>59</sup>

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,

58. vol. 1, p. 391, fn. 78

59. 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'amoi 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.

and say *birchas hamazon* once again.

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

## THURSDAY, NISSAN 15 — THE FIRST DAY OF PESACH

The latest time for reciting the morning *Shema* is **9:39 am**.

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

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

The order of Torah readings throughout Pesach this year follow the mnemonic *Mashach tura, Psal kadeish, B'kaspa bimadbara, Shlach buchra* (Draw the Ox; Hew and Sanctify; Money in the Wilderness; Send the Firstborn). These refer respectively to the portions of “Draw and take for yourselves...” (Shemos 12:21-51); “An ox or lamb or goat...” (Vayikra 22:26-33); “Hew for yourself...” (Shemos 34:1-26); “Sanctify for Me each firstborn...” (Shemos 13); “When you lend money...” (Shemos 22:24-30); “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>60</sup>.

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

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 *minyán*.

If you mistakenly recited *mashiv haru'ach* instead of *morid hatal*, see footnote.<sup>61</sup>

60. The details of this order are explained in *Shulchan Aruch Admur HaZaken*, 490:8.

61. 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

For Musaf on a festival, the sections *Atah vechartanu* and *Umip'nei chatoeinu* are recited.

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

If you forgot to recite the verses for Pesach or if you made a mistake, see footnote<sup>62</sup>.

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

These are the private offerings:

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

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

*Shalmei simchah* (a peace-offering of rejoicing) must be brought at least once throughout Yom Tov. They could be offered any

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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*.

62. One who forgot to recite the verses describing the Musaf offering, or if he recited verses that belong to other days of Pesach, but he has not yet pronounced Hashem's name at the conclusion of the blessing, he should return and recite it properly. If he realized only after pronouncing Hashem's name, he should not repeat the blessing. This is true throughout all of Pesach.

One who recited verses that belong to other Yomim Tovim, but he has not yet pronounced Hashem's name at the conclusion of the blessing, should return and recite it properly. If he realized only after pronouncing Hashem's name, he should repeat the blessing. This is true throughout all of Pesach.

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

time during Pesach generally<sup>63</sup>.

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: *Yevarecha-ha*—head erect; *Hashem*—lean head to the right; *Veyishmerecha*—head erect; *Ya'eir*—lean head to left, and so on until *Shalom* when the head is erect.

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

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

*Kiddush* includes *askinu se'udasa for shalosh regalim, eileh mo'adei, 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.

If you realize at any time today that you forgot to recite *Shehechianu* 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.

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

Avoid sitting down to a meal after the tenth halachic hour of the day—from **4:17 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. Some individuals are accustomed to reduce the quantity of matzah

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63. 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.

eaten during the first day of Pesach, to allow them to eat matzah during the second Seder night in good appetite.

*Laws for Redemption about eating the sacrificial - see Addendum (2) at the end of vol. 2.*

If you forgot to prepare an *eiruv tavshilin* before *Yom Tov*, it can be made today—the first day of the festival—while specifying a verbal stipulation. Ask a Rav how to do this.

If you forgot to establish an *eiruv chatzeiros* before *Yom Tov*, it can be done today and tomorrow while specifying a verbal stipulation. Ask a Rav how to do this.

During Minchah, the *amidah* for *shalosh regalim* is recited. One must take care to recite the phrase *morid ha-tal*.

It is forbidden to prepare anything for the second day of Pesach until after **8:12 pm**. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>64</sup>

## THURSDAY NIGHT, EVE OF NISSAN 16 — SECOND NIGHT OF PESACH

Light the candles **after 8:12 pm** from a flame that has remained lit from before the onset of *Yom Tov*.

According to Chabad custom, the candles may be lit right away at the above-mentioned time for candle lighting. There is no reason or purpose for delaying just in order to light the candles right before *kiddush*.

Recite (1) *le-hadlik neir shel Yom Tov* and (2) *shehechiyanu*.

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 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.)

<sup>64</sup>. See Hebrew Halachic Guide for extensive references on this topic.

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 stringent to avoid using the Yom Tov candles for other purposes, such as to light a candle that is not being lit in honor of Yom Tov, or to light a gas burner.

Maariv begins with *Shir hama'alos*. The *Amidah* is the same as last night — for *shalosh regalim*.

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

*Aleinu* is recited after the *Omer*.

**If you forget to count the *Omer*:** Count the following day, without a bracha, and you can resume counting with a bracha going forward. If you forget the following day too, continue counting each night without a bracha. If you cannot remember whether or not you counted the previous day, you may count with a bracha going forward.

The Friediker Rebbe says: In Lubavitch, all the days between Pesach and Shavous were referred to by the names of the *sefiros* associated with each particular day.

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

Regarding the length of the second Seder, the Rebbe stated as follows:<sup>65</sup> “The [Friediker] 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

65. *Sichas Leil Beis de-Chag ha-Pesach* 5711

the Rebbe's order of conduct. In this case, regarding the second Seder, they should begin at the ninth hour and conclude many hours after midnight. During the first Seder, the Rebbe [Rashab] would make a point of eating the *afikoman* before midnight, but during the second Seder he was not particular about this and he would eat the *Afikoman* after midnight. This was also the conduct of the [Friediker] Rebbe. Now, seeing that this was the conduct of the [Friediker] Rebbe and the Rebbe [Rashab], is it understood that this was also the conduct of all the previous Chabad Rebbeim. According to *Nigleh*—the *Shulchan Aruch* and so on—we do not find any reason to distinguish between the first and second Sedarim in regard to the *Afikoman*'s timing. Nevertheless, it is obvious that if our Rebbeim observed this custom, they must have had a mystical reason for doing so. Aside 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.”

In a footnote to *Sefer HaSichos* 5750, the Rebbe notes<sup>66</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.

## FRIDAY, NISSAN 16 — SECOND DAY OF PESACH

The latest time for reciting the morning *Shema* is **9:38 am**.

Shacharis is the same as yesterday's, with the exception that *mashiv haru'ach* is replaced with *morid hatal*. Musaf is the same as yesterday's, with the exception that *tefillas tal* is not repeated.

*Kiddush* is identical to yesterday's.

It is best to do something during today's meal to commemorate the second meal that was arranged by Queen Esther 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>67</sup> It is told that during the Rebbe's festival meal of Pesach 5729, he clarified that the meaning of this is not to *change* something in the meal, but rather, to *add* something. When asked by one of those present to identify the nature of the addition—“Does the addition take the form of food, a *niggun* (Chassidic melody), or saying *l'chayim*?” the Rebbe responded, “You can do all three!”

**Law of Redemption:** The *korban omer* is offered today. For details, see *Rambam, Hilchos Temidin U'Musafin*.<sup>68</sup>

66. vol. 2, p. 664

67. vol. 3, p. 1016

68. 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 *shte'i halechem* (two loaves) offered on Shavuot. The reason for this omission was discussed at length in the *Kinus Torah* that was held on Isru Chag Shavuot 5774.

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

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 *daf* a day.”<sup>69</sup>

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.”

*Pasach Eliyahu* and *Yedid Nefesh* are recited before Minchah, but not *Hodu*.

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

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*.

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.

**Candle lighting is at 7:12 pm**, at 18 minutes before sunset. Recite the regular blessing (*le-hadlik neir shel shabbos kodesh*). If you accidentally did not recite the appropriate brachah, see footnote.<sup>70</sup> If the time for candle lighting has passed, it is not permitted to light them using a pre-existing flame, G-d forbid.

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

70. If you accidentally recite *le-hadlik neir shel Yom Tov* instead of the appropriate blessing, you should immediately correct yourself. However, if a number of seconds pass before you realize your error, you must repeat the entire blessing correctly from the beginning. You can do this as long as the candles remain lit.