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DAY-TO-DAY HALACHIC GUIDE

Pesach 5785

FROM THE BADATZ OF CROWN HEIGHTS



א.טו חיוך

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B"H

# DAY-TO-DAY HALACHIC GUIDE

Laws & Customs for  
Pesach 5785

By  
**Horav Yosef Yeshaya Braun**, shlita  
member of the Badatz of Crown Heights

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## FOREWORD

Presented here is comprehensive guidance for selling *chametz*, *kashering* and *toiveling* dishes in preparation for Pesach, and laws and customs associated with the days from Rosh Chodesh Nissan through 26 Nissan. This year has additional sections with comprehensive halachos and advice for the unique calendar setup of *erev Pesach* that falls on Shabbos. The details are derived from multiple sources, revised by **Rabbi M.M. Rotenberg**.

Due to a dearth of space, only some references and halachic notes have been added. Primary sources include: *Shulchan Aruch* and commentaries, *Haggadah shel Pesach im Likkutei Taamim U'minhagim*, *Sefer Haminhagim Chabad*, *Luach 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, though they may apply to subsequent dates as well.

\* \* \*

### TIME TO PREPARE

In a *sichah* on the second day of Rosh Hashanah in 5752, the Rebbe states:

"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, allowing us to implement these laws in practice.

## LAWS OF REDEMPTION

The concept of studying these halachos is based on several *sichos*, some of which are quoted below.

### To Realize Redemption

“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 Rambam], ‘King Moshiach [who] will build the *Beis Hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the mitzvos that are stated in the Torah,’ speedily, in our time—literally! [Then, to quote the festival liturgy,] ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’”

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

\* \* \*

**General Note:** The times listed below are for Crown Heights only. Since one can never achieve complete precision, and many factors may influence the accuracy of these times, it is recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of Shabbos), or to wait extra time, when that is the appropriate precaution (e.g., at the close of Shabbos).

### The Editors

Nissan 5785

Brooklyn N.Y.

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<sup>1</sup> *Likkutei Sichos*, vol. 18, p. 341—*Emphasis in the original*

<sup>2</sup> *From a sichah addressed to N'shei uB'nos Chabad—Sefer Hasichos 5750*, vol. 2, p. 485.



## THIRTY DAYS

### LEARNING THE LAWS

Starting from Purim, we begin to discuss the halachos of Pesach.

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

#### LAW OF REDEMPTION: 30 DAYS

The Alter Rebbe states<sup>3</sup> in his *Shulchan Aruch*: “During the times of the *Beis Hamikdash*, the early Sages instituted that the laws of each festival should be explained to the public starting thirty days prior to each festival. Therefore, they would begin teaching the laws of Pesach from Purim onwards ... Each person living in Eretz Yisrael was obligated to bring three offerings (*olas re'iyah*, *shalmei chagigah*, and *shalmei simchah*) on each festival. Each sacrifice has to be free of any blemish or other disqualification. The Sages therefore instituted the practice of publicly explaining the laws of the festivals thirty days in advance, to remind the people of the festival so that they do not forget to prepare animals that are fit for offering. They then had a full thirty days to prepare.”

### MAOS CHITTIM

Now is also the time to begin donating, preparing, and organizing to provide *ma'os chittim*<sup>4</sup>—supplies for those who cannot afford the Pesach expenses, providing them with *shmurah matzos* for the Seders and for the rest of Pesach, as well as providing their other Pesach needs.<sup>5</sup>

Women are also accustomed to personally being *mehader* in this important mitzvah.

#### DONATIONS BY WOMEN

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 America, 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 husband.”

### NO MATZAH

We refrain from eating matzah during the thirty days prior to Pesach until the Seder on the first night of Pesach. It is customary to avoid even *chametzdik* matzah

3) *beg. Hilchos Pesach*

4) Regarding the use of *ma'aser* for purposes of providing Pesach needs, see [www.asktherav.com](http://www.asktherav.com) #3217.

5) See *Sefer Hasichos* 5750, vol. 1, p. 351, fn. 134; *Sichas Purim* 5726; *Sichas Shabbos Parshas Parah* 5740



not fit for consumption on Pesach, however, egg matzah, matzah balls and other matzah-based products are permitted.

### CHAMETZ PRECAUTIONS

Within the thirty days prior to Yom Tov, care should be taken to prevent *chametz* substances from becoming firmly attached or entrenched in our possessions, which would frustrate our subsequent efforts to clean for Pesach. *Poskim* refer to various scenarios to avoid doing so, such as: not using a *chametz* utensil to collect wine from a barrel that has been set aside for Pesach use; preventing *chametz* from entering a location that will be exempt from *bedikas chametz*; not laundering clothes with a *chametz* agent; not gluing paper with a *chametz* substance; performing a *bedikah* on a property that will be vacated within the thirty days and not returned to until after Pesach; checking an area for *chametz* before storing things away in a place that will not be cleared until after Pesach, and so on. (See more details in the entry below called “Cleaning and Bedikah”.)

### MIVTZA MATZAH

The entry for the year 5714 in *Shalshelas Hayachas* (the brief biography of the Rebbeim in the introduction to *Hayom Yom*) reads: “[The Rebbe] encouraged [the *Chassidim* to] bring merit to the public by providing [them with] *shmurah matzah* for Pesach.”

The Rebbe established<sup>6</sup> the practice whereby everyone, but especially those in positions of authority such as a Rav or a communal leader or activist, should send round hand-baked *matzos* (they must be *shmurah matzah*) for Pesach—or at a minimum, enough for the Seders—to their acquaintances who would not otherwise obtain such on their own initiative. Organizers of large public Seders in hotels and the like should make similar arrangements.

In 5751, the Rebbe announced,<sup>7</sup> “Public Seders will be held in many places. 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 Seders. At least, the existing budget should be spread over both nights. No doubt, that solution will prove unnecessary because Hashem will certainly bless and supply the organizers with all that is necessary and even more than that.”

## THE MONTH OF NISSAN

Our Sages say, “In the month of Nissan, our forefathers were redeemed from Egypt, and in the month of Nissan, we are destined to be redeemed.”

---

6) *Sefer Haminhagim Chabad*

7) *Sefer Hasichos* 5751, vol. 1, p. 411

## HIGHEST OF ALL

Nissan is considered first and foremost of all months—also spiritually—even in contrast to Tishrei, which is a month of great and plentiful Divine revelations. This is because the G-dly Light that is accessed in this month defies all levels of spiritual revelation, and is sourced in the infinite, unfiltered essence of Hashem, *Atzmus*.<sup>8</sup>

Nissan is therefore a main channel for Divine energy being drawn into the world, since the manner that the name of Hashem manifests in this month is in the orderly permutation of letters (first *yud*, then the higher *hey*, then *vav*, then the lower *hey*), and it appears (not merely as an expression of G-dliness) but an actual name and title for His Essence which is accessible immediately at the start of the month.<sup>9</sup>

## YOM TOV EVERY DAY

The entire month, we conduct ourselves in a holy manner similar to a Yom Tov. The Sheloh writes: “The *possuk* ‘This month is *rosh chadashim* for you’ (though literally meaning ‘the head of all months’) alludes to the practice of treating each day as a Yom Tov—a month where every day is like Rosh Chodesh.”<sup>10</sup> Therefore, as the Rebbe encourages,<sup>11</sup> “it is good and proper” to hold *chassidische* farbrengens, like on Yom Tov, every day of the month of Nissan.

## NO TACHANUN

For the duration of the month of Nissan, we do not say *Tachanun*. On Shabbos, we likewise do not recite *Av Harachamim* in Musaf nor *Tzidkascha* in Minchah.

On these days when *Tachanun* is not said, we omit *Lamnatzeach* (Chapter 20 of Tehillim) from davening. Instead, we recite it at the beginning of the daily Tehillim—not as a part of the prayers, rather as an aspect of additional supplications.

## FASTING & CEMETERY VISITS

We avoid fasting for the entire month—even as an individual *tikkun*, and inclusive of *erev Rosh Chodesh Iyar* for those whom it is their usual custom, and even for a *yahrtzeit*. The exceptions to this rule are the Fast of the Firstborn on *erev Pesach* and a *chosson* and *kallah* on their wedding day.<sup>12</sup>

It is also customary to avoid visiting a cemetery during the month of Nissan for the purpose of davening at loved ones’ gravesites. If a parent’s *yahrzeit* falls during

8) From the *maamar* entitled *Hachodesh 5747*. See the more lengthy, edifying explanation there.

9) *Maamar Hachodesh Hazei* 5671, pp. 64 ff. Also found in *Likkutei Sichos*, vol. 22, p. 243 in the footnote under the title “Chodesh Nissan”.

10) Since the entire month is under the rubric of *zman cheiruseinu* (the time of our redemption from Egypt), and it is called “a month of *geulah*”. See Hebrew footnote for some of the many sources in *Chassidus* that mention this.

11) *sichas Shabbos Parshas Tzav*, 5724

12) The latter is observed even on Rosh Chodesh Nissan. However, on *Isru Chag*, they do not fast. (However, this is not practically relevant, as during *sefirah*, there are no weddings per our custom.)

this month, it is appropriate to go on *erev Rosh Chodesh Nissan* (the 29th of Adar) instead. If you failed to go then, you may attend on the day of the *yahrtzeit*, but avoid the *techinos* (supplication prayers) usually recited for the occasion at other times of the year. The injunction against visiting gravesites does not extend to *kivrei tzaddikim* (the graves of holy people), for frequenting these sites is not for the purpose of bringing succor to the souls of the departed, but to pray and ask that the righteous intercede on behalf of ourselves and other living people.<sup>13</sup>

### THE NASI

Starting on Rosh Chodesh Nissan (the date the *Mishkan* was inaugurated), and every day until the 12th of Nissan, the *Nasi* is recited after Shacharis, followed by the *yehi ratzon* prayer. This prayer is recited also by a *Kohen* or a *Levi* (despite the fact that they have a known lineage and the *yehi ratzon* mentions the possibility of descending from the other tribes) and by women and converts, without any changes to the wording.<sup>14</sup>

On the 13th of the month, the concluding passage of *Zos Chanukas Hamizbe'ach* is recited to represent the tribe of Levi without the concluding *yehi ratzon*.

If you forgot to say the day's *Nasi*, you may make it up until the break of dawn of the following day, reciting the *yehi ratzon* as well. If you did not remember until the following day, say the verses in addition to current day's, but without repeating the *yehi ratzon*.<sup>15</sup>

### AS IF

The Rebbe urges us to strengthen ourselves and those around us in the recitation of the *Nasi* and the accompanying *yehi ratzon* daily,<sup>16</sup> thereby demonstrating how we uphold our *minhagim* in a manner that “we are more punctilious and indulgent of the words of *Chazal*,” and Jewish custom in general, “than the commandments of the Torah itself.”<sup>17</sup>

In fact, regarding this particular custom, we can apply the saying of our Sages, “One who occupies themselves with the study of the holy sacrifices, it is as if they have offered them themselves.” So it can be considered that each and every Jew (who recites the *Nasi*) has brought the *korban* (that is a specialty) of our nation's leaders.<sup>18</sup>

13) See [www.asktherav.com](http://www.asktherav.com) #1683 (in the footnotes), #3846

14) See *ibid.* #20224; also #1694 (regarding a general rule about changing the conventional format in davening.)

15) See *ibid.* #20331

16) Regarding the special significance of the *yehi ratzon* prayer, which is unlike any of the other *tefillos* that commemorate specific historical happenings year-round, see *Likkutei Sichos*, vol. 32, p. 20 ff., also published in *Sefer Hasichos* 5747, p. 371 ff. (From the *sichah* of *Parshas Vayikra*, 5747, see the *Roshei Devarim* of that occasion.)

17) Oft-quoted with regard to the *hakafos* of Simchas Torah, which are sourced in a *minhag Yisrael*. See *Sefer Hasichos* 5749, vol. 1, p. 380, fn. 85.

18) *Sefer Hasichos* 5751, vol. 1, p. 387, fn. 65

The *Mekor Chaim* states<sup>19</sup> that it is important to (first learn of and then) channel the intention behind these sacrifices as well.

### BLESSING ON THE TREES

Someone who goes outdoors during the month of Nissan<sup>20</sup> and observes trees in bloom should recite the blessing:

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא חָסַר בְּעוֹלָמוֹ כְּלוּם וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לְיִהְיֹת בָּהֶם 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 ha'olam* from the brachah. Rather, simply state, “*Baruch shelo* etc.” (“Blessed is the One Who has made....”)

This blessing is only recited on a tree that produces fruit—though the fruit does not have to be edible.<sup>21</sup>

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. Both men and women alike make the brachah. 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.

### PREPARING FOR 11 NISSAN

#### THE GIFT THE REBBE WANTS

“There is still time remaining until Yud-Alef Nissan,” the Rebbe says<sup>22</sup> that can be used to fulfill all of the good resolutions made in connection with this day, and to accept even more good resolutions.”

The Rebbe stated, on another occasion<sup>23</sup>:

19) By the author of *Chavos Yair*, in his commentary to *Shulchan Aruch Orach Chaim*, beginning of ch. 429; cited in *Likkutei Sichos*, vol. 32, p. 21, fn. 27.

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

21) See [#8068](http://www.asktherav.com)

22) From the *sichah* of Yud Shvat 5733

23) From the *sichah* of Purim 5732. In *Sichos Kodosh*, vol 1, p. 539.

Those who are preparing for the birthday are thinking about what to do—perhaps in *tzedakah*... or Torah.

First of all, these efforts should be connected with Torah. And not merely that pledges for *tzedakah* should go **toward** Torah study. Although, it is true, there is much to be said for those who “support Torah,” and even more so, to quote, “those who support it are מאושר—fortunate,” about which the Zohar states: “Do not read it מאושר, but (by rearranging the letters we get:) מראשו—from his head”. This means that a “supporter of Torah” draws from the “head” and source of all blessings.

Still, this does not approach the value of Torah study itself (even though the *passuk* first states, “Zevulun on your journeys”, referring to those who do business and support Torah study, and only after, “and Yissachar in your tents”, referring to those who sit and learn Torah). And therefore, simply stated, whatever *hachlatah* you mean to focus on as a gift for my birthday it must include the realm of Torah. Obviously, this refers to whoever desires to do so—as it is not possible to offer conditions for a gift—but since a gift is meant to be pleasing (in line with what the recipient desires).

So whatever the gift will be: *tzedakah* itself, positive activities or good deeds in a different milieu, it would be “proper, desired, good...”(and the remaining accolades of the fifteen positive expressions mentioned in the prayer, *Emes V'yatziv*), that each person should include an addition in Torah study. And as mentioned—the addition should be both in *Niglah* and the inner, deeper part of Torah, *Chassidus*.

## PREPARATIONS FOR PESACH

### UNIQUE CALENDAR

“With regard to the calendar setup this year,” the Rebbe stated in 5734, “when *erev Pesach* is going to fall on Shabbos: there are many, many laws connected to activities related to *erev Pesach* that must be addressed earlier this year because we are forbidden to do them on Shabbos. Some of these include activities that are not necessarily inherently verboten on Shabbos, but are prohibited because they are preparations for after Shabbos. Not every person is fluent in these (rare and nuanced laws), so it is correct and appropriate that a Rav write all the detailed rules that apply, translating them into the common language, and then they should be distributed all over.”

On Parshas Metzora, 5741, the Rebbe stated: “Now is an opportunity to explain with regard to the special quality of this year’s calendar, when *erev Pesach* falls on Shabbos and brings its own unique laws unlike other years. Since Hashem chose to increase our merits with a prolific number of commandments...we must redouble our efforts to learn the halachos of Yom Tov, even more so than every other year, each underlined with the imperative to study the laws thirty days prior...”

Later in the *sichah*, the Rebbe encouraged organizing gatherings of Tzivos Hashem so that the children can be informed that a new “front” has opened, since this year has a unique setup for *erev Pesach* and many special laws, and also for Rabbanim

to meet regarding the unique laws for Pesach, with a specific agenda of how to propagate this information to the masses.

“This is a rare configuration,” the Rebbe states about the calendar setup this year, when *erev Pesach* is on Shabbos and, more specifically, “it’s an opportune time for the *Geulah* to arrive.”

Some of the particular laws that apply:

**Shabbos, 7th of Nissan:** The Shabbos Hagadol *drashah* in shul occurs a week early.

**Thursday, 12th of Nissan:** The Fast of the Firstborn is deferred back to Thursday (the 12th of Nissan).

**Before Friday, 13th of Nissan:** We sell our chametz early—all contracts must be submitted before the Rav arranges the sale with the non-Jew on Friday.

**Thursday night, eve of 13th of Nissan:** We perform *bedikas chametz* and state our nullification of all *chametz* (aside from what is put away for Shabbos).

**Friday morning, 13th of Nissan:** We burn the *chametz*.

**Friday, 13th of Nissan:** We get rid of all *chametz*, aside from a small amount of *hamotzi* put away for both Shabbos *seudos*.

**Shabbos morning, 14th of Nissan:** We wash early for the *seudah*, so that *hamotzi* may be eaten before the end-time for eating *chametz*, then flush and nullify the remainder. We proceed with a *pesachdik* Shabbos meal.

### LAW OF REDEMPTION: SHABBOS & KORBAN PESACH

In the *Beis Hamikdash*, many laws are adapted when *erev Pesach* is on Shabbos, as will be elaborated upon in the Law of Redemption sections throughout the booklet.

### SO MANY QUESTIONS!

“There is a very unique opportunity this year,” the Rebbe said in 5741 (when *erev Pesach* was also on Shabbos), “for which we can assist many Jews in relation to special laws that apply in this calendar configuration. *Erev Pesach* is on *Shabbos Hagadol* and there is a lot of confusion regarding the Shabbos day meal: How do we set up (a part-*chametz*, part-*pesachdik*) meal? What do we do with the *hamotzi* leftovers? How do we observe *seudah shlishis*? How do we partake in an optimal way that satisfies both our duty to enjoy Shabbos and to prepare properly for Pesach—both being obligations of the same Torah? These are questions that even the most learned, elevated Jews may encounter.

“...We are obligated to learn how to act in any particular circumstance, but in this (rare) occurrence, (even the learned one) is lost! And he can’t just phone the Rav, because on Shabbos, he may not call—how could he possibly have known earlier every detail of the issues that may arise throughout Shabbos? Ideally, he would have learned all the relevant halachos as they are stated in *Shulchan Aruch*, because

any gap in knowledge negatively affects his personal practice of the law right now; no resolution to learn them in the future will help him at this moment, on *Shabbos erev Pesach*!

“Right now (Thursday night, on the thirteenth of Nissan) there is no other choice but to thoroughly review these matters of law over the next twenty-four hours, so that all practicalities are known as commanded by Hashem, the Commander of all mitzvos, and King of all kings, so that both *Shabbos* and *erev Pesach* obligations are fulfilled in the most legitimate way, in a manner that this *Shabbos* will be truly *gadol*—great.

“This call is especially critical (as mentioned above) to those who are considered top-tier. For when it comes to our simpler brethren, they have no airs in relation to their learning of the halachos, and when there was hype regarding the *Shabbos-erev Pesach* event, they faithfully read from the *Kitzur Shulchan Aruch* or another summarized compendium of laws (even in English!) as many times as needed until they were versed in the laws. But those who feel such study is beneath them—how inferior of them to rely on some abridged version of the law; he must learn *Shulchan Aruch* with the commentaries! Yet, our obligation is especially to these top learners, to warn them that this review must happen now, so that on *Shabbos*, they are versant and active.”

### SPECIAL PURCHASES

If you have not yet purchased *shmurah matzah*<sup>24</sup> for Pesach, do so now.<sup>25</sup>

If you have not yet purchased **wine** for Pesach, do so now too. It is a mitzvah to specifically utilize red wine for the Seder, unless a white wine is of superior quality than the available red wine.<sup>26</sup>

Other items that may need to be purchased anew are sufficient *haggados*, *chametz-free siddurim* (to substitute for those used at mealtimes year-round, as well as as a gift for children—see the next paragraph), *matzah covers*<sup>27</sup> and appropriately-sized, stemless<sup>28</sup> *bechers* for all Seder participants.

In 5747,<sup>29</sup> the Rebbe issued the following directive: “It is extremely worthwhile and highly appropriate for each Jewish child to receive their own *Haggadah shel Pesach*

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24) Choosing between **white** and **whole wheat flour**? See [#13635](http://www.asktherav.com). **Spelt matzah** may be used if absolutely necessary, see *ibid.* #7062; regarding **oat matzah**, see *ibid.* #20014.

25) It is permitted to use last year’s matzah. However, if it was not properly stored to keep it from coming in contact with *chametz*, it must be burned.

26) See the sources and footnotes in [#372](http://www.halachat2go.com). See also the Day-to-Day Guide for Purim 5783, where it speaks about what qualifies as superior wine (as required for making the brachah of *hatov vehameitiv*).

27) See [#19345](http://www.asktherav.com) about covers bearing the brachos on matzah, with Hashem’s name.

28) See *ibid.* #18985 regarding the Chabad custom of using stemless cups for *Kiddush*. For the minimum size required, in the entry for the Seder night of this guide it states: [in] modern measurements, the required quantity of a *revi*’s of wine equals approximately 3 ounces. (Divergent views on its precise quantity range from 2.6 oz. to 3.4 oz.) See there for more details.

29) *Sichas Shabbos Parshas Vayikra 5747*



before the start of the festival. It would be best to give them an illustrated text that depicts the various mitzvos and events that are discussed in the Haggadah, making the Haggadah's contents far more accessible to them. On the inside cover, inscribe the words *Lashem ha'aretz u'melo'ah* ('To Hashem is the Earth and its contents,' often abbreviated as ל"ה, acknowledging that everything belongs to Hashem), followed by the child's name."

In 5748,<sup>30</sup> the Rebbe added: "It would be best to purchase a new *siddur* or the like for a child before Yom Tov. The importance of such gifts can be derived from the law that one should purchase edible treats for a child in honor of Yom Tov, and those are merely non-obligatory items."

### "IT'S FOR PESACH"

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* that 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.)

### SELLING CHAMETZ

*Mechiras chametz* will take place at the Badatz office by Rabbi Braun (see dates and times on pg. 4). It is advisable to arrive as early as possible and not push off until the last day. This year the sale takes place earlier than other years. The laws of selling the *chametz* are detailed at the end of this booklet.

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30) *Sichas Shabbos Parshas Vayikra* 5748

## PESACH PREP FOR EVERYONE

In the public Pesach letter dated 11 Nissan 5747, the Rebbe says: “All Jews, especially balabustas, and including children and even the very young, throw themselves into the preparations for Pesach days and days in advance. Even those very special people (though I have never observed or even heard that our Rebbeim did this) who have the custom to move out of the homes for Pesach (or have Pesach kitchens) still find that there are many ways to get ready and organized for Pesach and hustle through with alacrity.”

## JOY OF YOM TOV

Gladness and a joyful frame of mind are mandated for the entire eight days of the festival. A man must see to it that his wife, children, and all who are dependent upon or accompany him are similarly joyful. This joy is a biblical obligation. How is this accomplished? A husband purchases clothing and jewelry for his wife, according to his means. (For how this applies to men and children, see the laws of the First Day of Pesach).

## PESACH FOOD: CHUMROS AND HIDDURIM

### THE ARIZAL'S PROMISE

The Arizal states, “One who is scrupulous regarding even the minutest quantity<sup>31</sup> of *chametz* on Pesach is guaranteed not to sin the entire year.”<sup>32</sup>

### WHEN TO RESTRICT

All the stringencies for Pesach are commonly observed starting from the cut-off time for eating *chametz on erev Pesach*, and including *Acharon shel Pesach*,<sup>33</sup> and should also be adhered to when preparing any foodstuffs that will be consumed within that time frame. There are some leniencies that may apply on *erev Pesach*, or when cooking for Pesach in advance, which will be discussed below.<sup>34</sup>

### WHY RESTRICT?

Someone who avoids *chametz* completely as stated in Halachah, safeguarding this prohibition by acting in line with the greatest stringencies, will greatly benefit their soul throughout the year (as promised in the above statement of the Arizal).

The mitzvos of eating matzah and avoiding *chametz* were first given to the Jewish

31) Anything invisible to the eye is excluded. See [#7957](http://www.asktherav.com)

32) He possibly refers to immunity from inadvertent sins; there is no question that every person retains freedom of choice for good or bad regardless, as is explained in the *sichos* of *Acharon shel Pesach* and *Pesach Sheini*, 5740

33) The only *chumra* that is suspended on the last day is for *gebrochts*, soaking matzah in liquid—this will be explored in the entry for the laws of *Acharon shel Pesach* in this guide.

34) See [#13490](http://www.asktherav.com). These specific customs are outlined later on in the entry for *erev Pesach* in this guide.

people in Egypt, and they accepted them with love and affection, and applied them stringently in both their generalities and particular details. As stated in Halachah *sefarim*, those who “lengthen their measure of careful observance of these *mitzvos* lengthen their days and years.”

The Alter Rebbe quotes in a responsum that the Arizal stated that we should observe all of the *chumros* (extra-precautionary stringencies)<sup>35</sup> during Pesach.

### HOW TO RESTRICT?

An individual may be stringent on Pesach to avoid *chametz*, utilizing all possible limits and preventative measures, without any concern that this would somehow constitute a breach of the directive to avoid pretentious or confounding behavior. Similarly, these practices do not fall under the rubric of isolating yourself from the community, for in this, we each have familial traditions upon which to rely. The Rema writes that no custom should be abolished or made fun of, for they were not established gratuitously.<sup>36</sup> Regarding those customs that only some people observe, *poskim* warn not to mock them; everyone should be given the freedom to follow the path best for them.

The golden path, however, does not entail a constant search for ever stricter practices,<sup>37</sup> for often stringencies (in a particular area) lead to leniencies (in other areas). It is also important to avoid a scenario in which the pursuit of perfection in something of lesser importance takes supreme focus and ends up overriding what is essential. We are taught that our Divine service needs to be on a level, a gradual succession; this measured stance prevents an individual from suffering inevitable regression or a relationship with Halachah that is inconsistent. Additionally, though some act in this regard with a huge dose of piety in the pursuit of the designation *yarei Hashem*, not everyone who wishes to assume the reputation of a G-d-fearing person may actually assume it.

As a last word on the subject: be sure to consider the outcomes of your actions and how they affect those around you—decisions regarding which *chumros* to accept upon yourself will vary depending on your specific circumstances of timing, type of stringency, community and surrounding locale. With the best intentions, a narrow-minded individual can inadvertently display pretentious behavior, or take on too much and need to backpedal, ultimately making themselves vulnerable to transgression and mistakes.

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35) “Generally speaking, on Pesach we should be following all the precautions and details of the mitzvah, staying far away from any *chametz* that could be found, and attuned to the opinions of those who are stringent. However, if a question arises in a unique situation, we don’t automatically assume that we need to be stringent, but should see what the halachic decisors have written in regard to the matter, whether to permit or forbid. These [stringencies] also apply to a situation on Pesach itself and not on what is done before Pesach.” From the responsa *Chavalim B’Neimim*, S18, explaining the intention of the Alter Rebbe.

36) The sefer *Yosef Ometz* states: although these stringencies on Pesach are extreme, even seemingly unreasonable, it is good practice to thus “burn *chametz*” (undergo a spiritual cleansing) to the greatest extent possible.

37) See [#19328](http://www.asktherav.com)

## STRICT, BUT NOT EXPRESSLY

In the year 5692, the Frierdiker Rebbe stated that his father, the Rebbe Rashab, had said not to make a custom of observing *hiddurim* during Pesach. The reason for this is to avoid being considered having formally accepted these stringencies with the force of a vow. Presumably, this means that we should keep the *chumros* without establishing them as a custom.<sup>38</sup>

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. On the other hand, in order to judge those who complain 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.

## MATZAH ASHIRAH

*Matzah ashirah*, made of dough kneaded with other liquids like fruit juice that were never mixed with any water, is not essentially *chametz*. However, we are stringent not to utilize it on Pesach,<sup>39</sup> even those that use unquestionably pure fruit juice.<sup>40</sup> This *minhag* should be adhered to even for children—unless such matzah is needed for an ill or elderly person.

## MACHINE MATZAH

“The great G-d-fearing Rabbis of the previous generation<sup>41</sup> forbade machine-made matzos,” the Rebbe Rashab writes to an individual regarding their usability. “Some of them refused to reveal their reasons for their ban, so that no one would counteract them with justifications. Nevertheless, the ruling is resolute that machine matzos are forbidden. There were those who wrote they are complete *chametz*. How could we conceive to contravene their words, G-d forbid... You ask for my opinion (and it is this): I do not permit using machine matzos in any manner. There is no need to introduce any innovations, rather we should just follow the proper path that our holy Rabbis laid out for us.”

38) Elsewhere, the Rebbe Rashab expressed himself thus: “I am very scared of *chumros*.”

39) Perhaps a minute amount of water was mixed in, which would cause it to become true *chametz*, a transgression that renders the consumer liable for *kares* (spiritual excision). (Water with fruit juice is actually a more potent leavening agent than water alone.)

40) For there are those that say that not only do fruit juices essentially cause leavening, they even cause the leavening process to be faster than with just water.

41) From a list of those who prohibit this: the Tzemach Tzedek; his renowned student, R’ Shneur Zalman of Lublin, the Toras Chesed testified, that he himself saw a responsa of the Tzemach Tzedek forbidding machine matzos.

In a letter of the Frierdiker Rebbe: In response to the topic of machine matzos, I will address only what is relevant to (the correspondent), for I do not wish to speak about the general issues relating to this type of matzah, which are already well known. So, in response to his question about what he should do: Undoubtedly, there are *shmurah matzos* of superior quality in his location... baked in a traditional oven as is customary, and hand-prepared...is it really possible that there will not be any legitimate *shmurah matzos*?

“Why would you do that?” the Rebbe queries<sup>42</sup> in response to the question of whether machine matzah can be given to children. “Consuming matzah is a matter of faith, which is something we need to work on from childhood onward. It is written that a child knows how to say ‘father’ (which also connotes a level of Divine awareness) only once they have tasted grain, and this is not achieved via machines. We don’t need to make a big deal about liquid-soaked *matzah (gebrokts)* or other *hiddurim* for children<sup>43</sup>, but do not feed them machine-made matzah.”

Even in regard to *mivtzoim*—Mivtza Matzah, the Rebbe emphasized that matzah that is round, hand-made, and specifically *shmurah* (“guarded” against contact with liquid from the moment of harvest) should be used.<sup>44</sup>

### KITNIYOS

Rice and other non-*chametz* grains, and many types of seeds and legumes are called *kitniyos*. They can never become *chametz*. Nonetheless, many authorities forbade cooking them on Pesach. The Ashkenazi custom is to be stringent about this, and we are not permitted to deviate from the custom. Consuming them on Pesach without an express *heter* for health reasons would transgress the commandment of “do not stray (from the Torah sages’ decree).”<sup>45</sup> Even if we reconvened the court of *Shmuel Hanavi* and the court of *Eliyahu Hanavi*, and all the greatest sages of Israel were with them, they would not be able to permit *kitniyos* on Pesach. Even in a time of pressing need, when a person does not have what to eat, it is forbidden to cook *kitniyos*.

Included in the category of *kitniyos* are: Rice, peas, peanuts, millet, chickpeas, sunflower seeds, mustard, buckwheat, poppy seeds, beans, lentils, soy, quinoa, sesame, corn and many other grains, seeds and legumes not listed here.<sup>46</sup>

Any oil derived from *kitniyos* (peanut, sunflower, rapeseed/canola, sesame,

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42) recorded notes of the *sichah* of Yud-Gimmel Nissán 5711

43) See further on, about how for the sake of educating children, one should be careful about these as well.

44) Although in places and times where providing Jewish communities with *shmurah matzah* was impractical (and therefore machine matzos were sent at the behest of the Rebbeim), the Rebbe emphasized that at least 6 round matzos be provided for the seders; in a private handwritten note, the Rebbe instructed to provide, in addition to the Seder matzah, enough that a small piece of *shmurah* could be consumed each subsequent day of Pesach.

45) And, in principle, potentially liable for “death at the hands of Heaven”.

46) For a comprehensive overview regarding quinoa, see [#7463](http://www.asktherav.com)

soybean, and the like) is also forbidden. Non-*kitniyos* oils are permissible when they are made specially for Pesach. Cottonseed oil is permitted halachically, though there are those who nevertheless refrain. Some are stringent not to use any oil, and only animal fats (*schmaltz*).<sup>47</sup>

Some authorities also ruled against coffee, though most are lenient. Some also do not drink tea. Potatoes are not *kitniyos*, though some *poskim* say not to use potato starch—though most do not *pasken* this way. Some *sefarim* mention a custom to refrain from watermelon and pumpkin seeds. There are even those that are stringent not to eat any fruits or vegetables with edible seeds that resemble *kitniyos*, like cucumbers and eggplant.

There is a popular idea that the reason the tradition exists to refrain from eating certain foods is that they were simply not available in a particular locality in the past. However, it should be noted that great *tzaddikim* would nonetheless avoid eating “new” foods (i.e., those that they do not have precedent to consume). Their reasoning is as follows: It is humanly impossible to absolutely ensure that even the tiniest morsel of *chametz* does not come in contact with our food on Pesach. We must therefore rely on our predecessors’ prayers for Divine assistance regarding the suitability of our Pesach fare. Any foods that were not part of our ancestors’ repertoire do not have the same degree of *siyata dishmaya* attached as those that did, and should therefore be avoided. In this practice, they applied the premise: “do not abandon the Torah of your mother (your forebears’ custom).”

*Kitniyos* were only forbidden for consumption, so it is permitted to derive benefit from them and also to store them in the house over Pesach.

It is permitted to cook and feed *kitniyos* to a child or sick person if required. The grains must be carefully examined to remove any granules that are not of type (this is a common occurrence) since they may be *chametz*. Special utensils are required for *kitniyos*, separate from those used to cook regular Pesach fare. It’s best to mix the *kitniyos* with fruit juice rather than water, if possible. If using water, the *kitniyos* should be mixed in when the water is already boiling. It is also preferable, if cooking *kitniyos*, to choose grain other than rice, millet or buckwheat.

### GEBROKTS

We are extremely careful about matzah coming into contact with liquid, called *gebrochts* (except for on the last day of Pesach when we **go above and beyond** to eat *gebrochts*; see the entry for *Acharon shel Pesach*). We therefore cover matzos on the table in case water might drop on them, and so matzah crumbs don’t fall into drinks or soup. The *minhag* is to set aside dishes and utensils that you suspect may have been involved in such a mixture, not reusing them until the next year.

Before pouring water, or any liquid that contains water, into a cup or bowl, we examine the utensil for matzah crumbs.

<sup>47</sup>) See the response of *Shevet Halevi*, Section 8, 163:7, regarding one who wants to interfere with this custom.

Throughout the first seven days of Pesach, we do not pass our hands over our lips when rinsing them with *mayim emtzayim* (between fish and meat) or *mayim acharonim* (before *Birchas Hamazon*) to avoid the possibility of consuming wet matzah crumbs.

We are careful to teach children to avoid *gebrokts* as well, as a matter of proper *chinuch*.<sup>48</sup>

Pure fruit juice mixed with matzah crumbs are not strictly *gebrokts*, though many avoid it as well. Those who are lenient, however, must take every precaution that not even a drop of water came to be mixed into the juice.

The Rebbe Rashab would not eat matzah together with fish or meat because of his concern that it may become *gebrokts*, but he would eat matzah with (pure) wine.<sup>49</sup>

### OTHER FOOD AVOIDANCES

Halachic works mention a custom to avoid dried fruits, and similarly, sugar,<sup>50</sup> and other foodstuffs, including pre-salted foods, cloves, saffron, and honey,<sup>51</sup> as different locales had production and post-production storage practices for these items that may have caused them to come in contact with *chametz*. If it is definitively known that there is currently no cause for doubt in the purity of these food items, there is no need to be stringent. However, there are those who refrain from using these foods even if they bear a *hechsher* for Pesach based on the principle of strictly following the traditions of their forebears on Pesach.

It is cited in *sefarim* to boil sugar prior to Pesach, as when cooked into a liquid any *chametz* therein is nullified (whereas on Pesach, it can no longer be nullified when dissolved no matter how great the quantity). However, as stated, the need for preserving this practice is dubious based on the current availability of purely kosher for Pesach sugar. It should be noted that the Rebbeim did not use sugar on Pesach at all.<sup>52</sup>

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48) As stated previously, the Rebbe emphasized that we be **most** stringent regarding machine matzah; there, *gebrokts* is grouped with other *hiddurim* that we are not as strict to enforce with children.

49) In another source: only with 'shmurah-milk' or wine, liquids with no cause for concern about any presence of *chametz*. He ate the matzah with wine at the same exact time, together. See *Sefer Hasichos* 5692, p. 41.

Concerning a custom not to eat fish and **then** matzah, or vice versa (related via hearsay that our Rebbeim were also careful in this regard) the Rebbe was not observed as being careful about this.

50) There is a custom to sell sugar to a non-Jew, even if there is no reason to suspect *chametz* contact.

Nowadays, however, there is almost no cause whatsoever for cross-contamination, and sugar only requires supervision due to the stringency of *chametz* on Pesach being prohibited even in the minutest quantity. With a superior *hechsher* for Pesach, it is permitted (and those who avoid it, do so only in keeping with tradition, as mentioned).

51) There are those who also refrain from using milk. This is written about at length in halachic works. In any case, many people refrain from milk since it is a manufactured product, as will be discussed.

52) It has been told that the Rebbe Rashab said in connection to those who practice this: "I do not like that I am being copied."

The Rebbe said at the meal of *Acharon shel Pesach* 5729: In response to the question why the *hiddur* not to use sugar on Pesach isn't printed in *Sefer Haminhagim* (as opposed to the custom not to drink even water outside of



**Herring:** On Pesach we do not eat salted fish (herring) nor pickled fish.

**Spices:** It has long been our custom not to use ginger and cinnamon (as some add to their *charoses*) because of the concern that it may have been mixed with *chametz*.<sup>53</sup>

**Alcohol:** The custom is to not drink any spirits other than wine on Pesach.

**Radishes:** The Tzemach Tzedek forbade eating radishes on Pesach, without explanation.

### FOOD-RELATED HIDDURIM

**Peeling Fruits & Vegetables:** It is our custom not to eat any fruits and vegetables that are not peeled.<sup>54</sup> This is especially pertinent in our times when fruits and vegetables are sprayed with various coatings that may contain starch or outright *chametz*.

**Eggs:** Women have a tradition of using a special pot to cook eggs on Pesach, to avoid cooking other (peeled) foods in a utensil in which the eggs in their shell were previously boiled. We do not have the custom to wash all eggs before Pesach.<sup>55</sup> In any case, in a situation where there is a concern about *chametz*, eggs should be rinsed in cold water prior to cooking.<sup>56</sup>

**Buying/Cooking in Advance:** The tradition of our ancestors is to avoid buying oil, honey or milk on Pesach itself from non-Jewish shops, on account of the possibility of *chametz* crumbs falling as gentiles ate their bread and it mixed with the aforementioned liquids. It is rumored that the Rebbe Rashab needed to eat sweetened almonds on Pesach for health reasons, and was insistent that they be bought before Pesach in a store that sold no *chametz* items. Many people have the practice of buying all products needed for the duration of Yom Tov before Pesach. There also exists a custom to cook everything before Pesach (thus increasing the odds of avoiding *chametz* due to the rule of nullifying small quantities pre-Pesach).

### "MISHEN": EATING OUT

Pesach is an outlier as a time when *men misht zich nisht*—we avoid mingling

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the Sukkah, which is printed): 1) My father-in-law the Rebbe instructed to print the latter. 2) Not all *minhagim* have been recorded in the current edition of *Sefer Haminhagim*. 3) I don't know if this is an instruction for the masses. If a Jew makes his own sugar, or knows with certainty that there is no cause for concern, why forbid him from using it?

53) The same goes for all commercially produced spices. See later, with regard to manufactured foods.

54) There are grounds for being lenient about peeling when cooking before Pesach. It depends on a person's *minhag*.

55) We should still check before Pesach that there is no dirt on the eggs, and it is proper to check the egg cartons that they are unsoiled as well.

56) Washing the eggs may cause bacteria to penetrate inside the eggs, and for this reason they should only be washed right before use; in Halachah, a danger to health is treated more severely than a prohibition.

over food. The Alter Rebbe said, “On Pesach we should not offer another person food and drink, but guests can take on their own.” Elsewhere, he said: “We must give guests the choice to partake (or not).” Also mentioned in this regard is that, “to offer food to another, or to take issue that they aren’t tasting what is served, is not appropriate for Pesach; we must not bother others observing their Pesach stringencies, but they could still take food on their own.”

The *minhag* of not partaking in others’ homes is practiced in many communities. The reason we abstain is that not everyone observes the same stringencies, and following a blanket rule gives room for each person to follow their own *hiddurim* without possibly causing offense. Even a person who has no unique *chumros* vis-a-vis the community, should follow the message gleaned from the possuk, “*Ashrei yoshvei veisecha*” (praised are those who sit in your house—a play on words) and stick closer to home on Pesach than the rest of the year. The tradition of the Seder, and by extension the rest of this Yom Tov, is to celebrate in the presence of the nuclear family, at home; parents spend time with their children to whatever extent possible. This is, of course, in addition to the fact that it would be difficult to maintain your particular *chumros* and *hiddurim* to the full extent possible if you spend Pesach away from home.

As as an extension of the rule of home-based eating on Pesach, we have a custom to refrain from using commercially-made products as much as possible. This especially applies to spices.<sup>57</sup>

### FOOD-ADJACENT HIDDURIM

We refrain from placing items that are not specifically *Pesachdik* on the table, since we are concerned that they may have hardened *chametz* stuck to them from use throughout the year that might fall into the Pesach food.

**Covering Shelves:** It is proper to line shelves used throughout the year with paper or cloth, so as not to place Pesach foods or dishes directly on the shelf.

**Sink Filter:** In water-drawing days, someone who wanted to use water for Pesach drawn from the wells of non-Jews, or Jews who weren’t careful about distancing *chametz* from the area throughout the year, would customarily filter all the water through a clean cloth. The custom nowadays is to place a fabric filter on the faucet.<sup>58</sup>

**Wine Seals:** In *Likkutei Dibburim*, the Frierdiker Rebbe mentions that among the preparations for Pesach was removing the seals from the wine bottles—especially those with lettering—and to remove some of the cork, taking care that the opener on the outside not touch the wine inside.

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57) The area for leniency is only for essential items that one cannot do without, and those products that are a single ingredient without mix-ins. This only applies in cases where it would be difficult to reproduce the particular food in the home kitchen and only when they were made before Pesach, and of course, endorsed by excellent *hashgachah*.

58) It has been reported that when the Rebbe visited educational institutions before the Seder, he commented that they should occasionally check the filters if any unwanted substances were caught there.

**Floor Contact:** If food or a food utensil fell in a place commonly used for *chametz*, it is forbidden to use, even if the area was *kashered* before Pesach. This is all an extra stringency, since *kashering* such an area (before Pesach) would in itself be a *chumra*. Practically, if something falls on the floor, we refrain from using it, and put aside any such utensils until the next year.

**Bread Talk:** It is written in a few places not to mention the word “bread” on Pesach. It is rumored that the Rebbe said that it is also not fitting to mention the word “*chametz*”.<sup>59</sup>

### MEDICATIONS KFP

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.

### CAN I SMOKE ON PESACH?

The practice of smoking cigarettes is already questionable due to its inherent health hazards. In addition, the act of smoking during Yom Tov raises problems of its own. Pesach further compounds the problem, since it has recently come to light that some cigarettes possibly contain *chametz*. Although some authorities are lenient for a number of reasons, it would be prudent to exercise stringency and avoid smoking cigarettes during Pesach.

### CLEANING & BEDIKAH

It is permissible to begin—although not complete—the mitzvah of *bedikas chametz* earlier than its designated time, the night of the 14th (this year the 13th) 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 13th 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 13th; he may search it earlier, as explained above. He must be

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<sup>59</sup>) See *Heichal Habrachah, Parshas Re'eh* 12:21, that *chametz* on Pesach is a fatal poison, and similar to the prohibition of mentioning the names of false gods, the word *chametz* should not pass the lips these eight days.

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 not rely on the search that will be conducted later on the night of the 13th—it is better to do a preliminary search: wait until the nighttime after it has been cleaned, conduct a search for *chametz* by either candlelight or the use of an electric flashlight, and then introduce the Pesach items.

**Reminder:** Make sure that even the less obvious places are *chametz*-free—e.g. the computer keyboard must be cleaned thoroughly from *chametz*.

### TIMELY LETTERS

Here is a repository of the Rebbe's *Michtavim Klali'im* (general letters addressed “to all the sons and daughters of Israel everywhere”) sent in years with a calendar setup identical to this year's when *erev Pesach* coincides with Shabbos and *Pesach* begins on *motzoei Shabbos*, as well as the Rebbe's greetings before the group Seders of such years: In 5714 (a telegram), 5734 (a letter), 5737 (a letter and Seder greetings) and 5741 (a letter, telegram, and Seder greetings)—see the footnote for sources where these messages are printed in Yiddish and Hebrew.<sup>60</sup> Most are available in English too.<sup>61</sup>

### KASHERING FOR 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 an expert in the laws of *hagalah* to perform the procedure.

For the details on which kitchen utensils and appliances may be kashered and the method of kashering, see the appendix at the end of the booklet.

### HAIRCUTS

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

## SUNDAY, 1 NISSAN, ROSH CHODESH

### MOSHIACH TODAY

The Rebbe says<sup>62</sup>: “Every Rosh Chodesh the spark of Moshiach, also known as the

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60) *Michtavim Klali'im* from 5734, 5737 (5741 in Yiddish: *Likkutei Sichos*, vol. 22, p. 243; p. 248; the Rebbe's *Haggadah*, vol. 2, p. 655; p. 674; p. 679; p. 710; p. 715. In Hebrew: *Igros Melech*, vol. 2, p. 103; p. 140; p. 190; p. 197. Telegram from 5714: the Rebbe's *Haggadah*, vol. 2, p. 867. From 5741: *Likkutei Sichos*, vol. 22, p. 280; the Rebbe's *Haggadah*, vol. 2, p. 868. Greetings before the group Seder in 5737: *Likkutei Sichos*, vol. 40 (#2), p. 33; the Rebbe's *Haggadah*, vol. 2, p. 847. (See also appendices to *Sichos Kodosh 5737*.) In 5741: *Likkutei Sichos*, vol. 22, p. 282 ff.

61) Available on *Maftaiach.app* under the *Michtavim Klaliyim* tab, or on the Rebbe Responsa app.

62) *Sefer Hasichos* 5752, p. 123. See fn 20: This is emphasized even more when we are approaching..the day of Shabbos (which, unlike the rest of the Six Days of Creation) is unpartnered, individual (the aspect of *yechidah* temporally), which relates as well to the Jewish people who are called “singular”.

*yechidah*, the essential, individual aspect of every Jew's soul (which is a spark of the general *Yechidah*—the soul of Moshiach) is revealed. The revelation of this spark resonates and causes a rejuvenation in the entire being of every Jew, so that everything they do is permeated with the level of *yechidah*.

“But the most important result of this revelation is that it is related to the manifestation and advent of Moshiach, even in the most literal sense—a soul embodied as the ‘king from the house of David etc.’ (as the Rambam describes).”

## CORONATION

The first day of Nissan is called “Rosh Hashanah for kings and festivals”, as well as a day that “obtained ten crowns”.<sup>63</sup>

More about the specialty of this month, and its particular laws and customs, are found earlier in this guide, under the title, “The Month of Nissan”.

## LAW OF REDEMPTION:

The First of Nissan is one of the annual days designated for the seasonal delivery of firewood for the *mizbeiach*; this day's offering was traditionally provided by the family of *Arach ben Yehudah*.<sup>64</sup>

## DAVENING & BENTCHING

*Ya'aleh veyavo* is added during the *Amidah* and in *Birchas Hamazon*. If you made a mistake, see the chart at the end of the booklet.

In *Birchas Hamazon*, the *Harachaman* for Rosh Chodesh is also recited.

When saying the after-brachah *Me'ein Shalosh* (for *mezonos* foods requiring *al hamichya*, the seven fruits, or wine), the proper wording for today is: *vezochrainu letovah b'yom rosh hachodesh hazeh*. If you forget, see the chart at the end of the booklet.

During Shacharis, half-*Hallel*<sup>65</sup> is followed by *V'Avraham zaken*, *Kaddish tiskabel*, *Shir shel Yom* (“*Hayom yom rishon bashabbos*”), *Hoshi'einu*, *Barchi nafshi*, and *Kaddish Yasom*. Then *Krias Hatorah* begins.

## KRIAS HATORAH & MUSAF

Four *aliyos* are read in the Rosh Chodesh reading (***Kohen***—until *olah tamid*, ***Levi***—reread the verse of *vamarta lahem* until *revi'is hahin*, ***Shlishi***—until *veniska*, and ***Revi'i***—*Uv'roshei chadsheichem* until *venisko*.)

63) Shabbos 87b, see Rashi. These are the “firsts” that occurred on this day: 1. Beginning of the week; 2. Offerings of the *Nesi'im*; 3. Service of the *Kohanim*; 4. The Temple sacrifices; 5. Holy fire descending on the *mizbei'ach*; 6. *Kodshim* eaten in the *Mishkan*; 7. The *Shechinah* resting among the people; 8. *Kohanim* recited the priestly blessing; 9. *Bamos* (temporary altars) being outlawed; 10. The beginning of the first month of the new year. See also *Sefer Hasichos* 5748, p. 335 ff.

64) See Hebrew footnote for sources, including a discussion of an alternative setup.

65) Does one make a *brachah* on half-*Hallel* if *davening* without a *minyan*? See [#2750](http://www.asktherav.com)

The Torah reading is followed by *chatzi-Kaddish*; *hagbah* and *gelilah*; *Ashrei* and *Uva letziyon*—the *chazzan* does not conclude *Uva letziyon* aloud. That is followed by *Yehalelu* and the return of the Torah to the *aron*. The *tefillin* are then removed, *Rabbeinu Tam tefillin* are donned and then removed before continuing with Musaf.

The *chazzan* should recite a chapter of Tehillim before beginning *chatzi-Kaddish* for Musaf.<sup>66</sup> If you made a mistake in Musaf, see the chart at the end of the booklet.

### LAW OF REDEMPTION: IN THE BEIS HAMIKDASH TODAY

The cycle of the yearly half-shekel tax begins today, Rosh Chodesh Nissan. All communal *korbonos* henceforth are purchased with the funds from the new donations.

We offer the following *korban musaf* in the *Beis Hamikdash* in honor of Rosh Chodesh: two bulls, one ram, seven lambs as burnt-offerings, and one goat for a sin-offering. These are in addition to the regularly scheduled *korban tamid*.

We will all ascend to the *Beis Hamikdash* in Yerushalayim—not just three times a year, for Pesach, Shavuot and Sukkos, but also for each Shabbos and for each Rosh Chodesh (as it says in Navi<sup>67</sup>).

### START THE NASI

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

### ROSH CHODESH CUSTOMS

It is a mitzvah to eat a bigger meal than usual on Rosh Chodesh.

On Rosh Chodesh, it is customary not to cut hair, as per the *tzavaah* of Rabbi Yehudah Hachasid. (Note that the *tzavaah* mentions not cutting nails too. This requires further elaboration.<sup>68</sup>)

“It is an ancient custom, on each Rosh Chodesh, to study one verse of the chapter of Tehillim that corresponds with the current year of a person's life. The verse should be studied with the commentary of Rashi, and additional commentaries may be added as well. If the current chapter contains less than twelve verses, or in a leap year, when there are more than twelve months, verses that have been studied on a previous Rosh Chodesh should be studied a second time. Similarly, if the current chapter contains many verses, then two or three verses should be studied at once on each Rosh Chodesh of the year.”

66) Regarding the custom (based on rumor) regarding saying *Kavei* and *Ein k'elokein* today from the section of the *siddur* for Shabbos, see *ibid.* #19196

67) *Yeshayah* 10:23

68) See the notes (in Hebrew) on [www.asktherav.com](http://www.asktherav.com) #3099.

## DOUBLE DOWN

The Rebbe explains<sup>69</sup> that although the halachic imperative is to learn the laws of Pesach starting thirty days in advance of Yom Tov, there is a minority opinion that this must be done just from two weeks prior—which would begin today, Rosh Chodesh Nissan. We can easily and practically account for both the popular timeframe and this alternate one (for, as it states, “these and these are the words of the Living G-d”) by starting to increase the intensity and duration of our learning starting now. The same would apply to expanding our efforts in supplying Pesach support to the needy from now on.

## IN THE AFTERNOON

In Minchah, both *ya’aleh veyavo* and *V’al hanissim* are included.

**Late afternoon meal?** If you wash for bread later in the day and your meal extends past nightfall, say the Rosh Chodesh additions in *Birchas Hamazon*, even if it goes into the evening. This applies only if you ate a *kezayis*<sup>70</sup> of bread before *shki’ah* to obligate you with regard to mentioning Rosh Chodesh,<sup>71</sup> and you have not interrupted the meal to say *Krias Shema*<sup>72</sup> or daven all of Maariv.

## MONDAY, 2 NISSAN

Today is the *yom hillula* (anniversary of the passing) of the Rebbe Rashab, the fifth Chabad Rebbe. He passed away on the *motzoei Shabbos*, 2 Nissan, 5680 (1920), in Rostov.

*Kel erech apayim* is not recited in davening today, and also for the remainder of the month.

## TODAY’S NASI

Recite the *Nasi* after Shacharis and *Tehillim*. Today’s *Nasi* is for the tribe of Yissachar and marks the second day of inaugural offerings. After the *Nasi*, the *yehi ratzon* prayer is recited.

## FRIDAY, 6 NISSAN

Recite the *Nasi* after Shacharis, then *Tehillim*. Today’s *Nasi* is for the tribe of Gad and marks the sixth day of inaugural offerings. After the *Nasi*, the *yehi ratzon* prayer is recited.

*Shulchan Aruch* states that although a person hears the entire Torah read in shul on Shabbos morning, he also needs to read it himself every week in the manner of

<sup>69</sup>) *Shabbos Parshas Vayikra*, 5751

<sup>70</sup>) This is the volume of bread that would squeeze into a small matchbox.

<sup>71</sup>) In general, one’s obligations depend on the circumstances at the start of the meal. In this case, the meal began during Rosh Chodesh, and therefore, the obligation to mention Rosh Chodesh during *Birchas Hamazon* does not expire even if it has already ended.

<sup>72</sup>) See [#24793](http://www.asktherav.com)



*shnayim mikra ve'echad targum* (we recite each verse twice, and the commentary of Onkelos once). It is customary to do this Friday after *chatzos* (midday). It is best to ensure that the reading has been completed before starting the Shabbos morning meal, and preferably even before the start of Shacharis.

Check your pockets on *erev Shabbos* before the onset of Shabbos.

Candle lighting is at **7:05 pm** (eighteen minutes before sunset).

## SHABBOS PARSHAS VAYIKRA, 7 NISSAN

This year, Shabbos falls on the 7th of Nissan, which is the same calendar setup as the year that the Mishkan was inaugurated (an event that is commemorated each year with the recitation of the gifts of the *Nessi'im*).<sup>73</sup>

*Av harachamim* is not recited before Musaf (this will apply to every Shabbos during the month of Nissan).

Recite the *Nasi* after Musaf, then Tehillim. Today's *Nasi* is for the tribe of Efraim and marks the seventh day of inaugural offerings. After the *Nasi*, the *yehi ratzon* prayer is recited.

### LAW OF REDEMPTION: INAUGURATION & PURITY

Describing the inauguration of the third *Beis Hamikdash*, the prophet Yechezkel states,<sup>74</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>75</sup>

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>76</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>77</sup>

Nowadays, all people are considered ritually impure from having had contact with a corpse. Anyone who contracted this form of impurity must count seven days<sup>78</sup> free of

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<sup>73</sup>) See *Likkutei Sichos*, vol. 22, p. 248, fn. titled “*Nessi'im*”; also vol. 23, p. 42ff and *Sichas Shabbos Parshas Miketz* 5746.

<sup>74</sup>) 45:20; *Haftorah for Parshas Hachodesh*

<sup>75</sup>) See *Likkutei Sichos*, vol. 22, p. 198. Radak's commentary on the verse notes that repeating the inauguration process for the altar and the *Beis Hamikdash* on the seventh of Nissan is exclusive to the Era of Redemption. According to the *Gemara Menachos*, the prophet Eliyahu will clarify the details found in Yechezkel's description of the future inauguration. For additional discussion, see further in that Gemara.

<sup>76</sup>) See *Likkutei Sichos*, vol. 32, *Parshas Shemini*, at length.

<sup>77</sup>) See *Likkutei Sichos*, vol. 36, p. 208

<sup>78</sup>) See previous footnote.

impurity to enable them to offer the *korban Pesach* in the required state of purity.<sup>79</sup> This year, precautions would begin today, so that the seventh day would be on Friday. (The sprinkling process, and the reentry to purity, on the seventh day does not override the laws of Shabbos. Therefore, someone who remains impure today would have to wait until *Pesach Sheini* to bring their sacrifice.)

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.

Generally, 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 7th 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*.

There is an early *Mincha* today (in 770). The Torah reading is from Parshas *Tzav*. *Tzidkas'cha* is not recited today, (nor on any Shabbos during the month of Nissan).

In recent generations, it has become customary for the Rav of a community to lecture on the laws of Pesach on *Shabbos Hagadol* when *erev Pesach* falls on a weekday. This year, being that *Shabbos Hagadol* is *erev Pesach* itself, the *drashah* is held on the previous Shabbos, today. 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>80</sup>

In 770, the *Shabbos Hagadol* address will be delivered by the Rabbanim of the Badatz at 7:30 pm.

## MOTZOEI SHABBOS, EVE OF 8 NISSAN

Shabbos ends at 8:06 pm.

*Vihy no'am* and *V'Atah kadosh* are recited as usual at the conclusion of *Maariv*. *Kiddush levanah* is recited after *Maariv*.

*Havdalah* is recited. Then, *Veyiten 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.

## MELAVEH MALKA

“One should always set his table,” writes the Alter Rebbe in *Shulchan Aruch*, “and arrange it fully on *motzoei Shabbos* (for *melaveh malka*), as if he were setting it

<sup>79</sup>) See Rambam and Ra'avad, *Hilchos Korban Pesach*, 62, as to the date for beginning the seven day count for those who contracted impurity from contact with a corpse.

<sup>80</sup>) as explained in *Likkutei Sichos*, vol. 3, p. 953 ff.

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.”

## SUNDAY, 8 NISSAN

### TODAY'S NASI

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

## MONDAY, 9 NISSAN

### TODAY'S NASI

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

### LAW OF REDEMPTION: DAY 3 OF PURIFICATION

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. Ritual purity is required to offer the *Korban Pesach* on *erev Pesach*.

Part of this process involves being sprinkled with the ashes of the *Parah Adumah* (red heifer) on the third and seventh day. The seventh day is Friday, for this year *erev Pesach* is on Shabbos (the process cannot be concluded on the day of bringing the sacrifice, for the sprinkling ritual does not override Shabbos). Therefore, the last opportunity to begin the seven-day count was this past Shabbos, and those who began the count then would be sprinkled with the ashes for the first time today—the third day of their count.

**The Equinox:** *Tekufas Nissan*, the spring season in the Jewish calendar (marked by the vernal equinox) begins Thursday night, at 6:00 am.<sup>81</sup>

## TUESDAY, 10 NISSAN

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>82</sup> Common custom, however, is not to fast on this day.<sup>83</sup>

The *Nasi* is recited after Shacharis, then Tehillim. Today's *Nasi* is for the tribe

81) The *tefukos*—seasons—are mentioned in the introduction to the calendar in *Hayom Yom* and in *Luach Colel Chabad*. For more detailed laws, see the notes in the Hebrew section. See also: *Likkutei Sichos*, vol. 16, p. 98, fn. 33; vol. 21, p. 233, fn. 33; vol. 16, p. 577.

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

83) see, however, *Magen Avraham* 492:106

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

### LAW OF REDEMPTION: EXAMINATION

It is a mitzvah to examine the animal designated for the *Korban Pesach* today, as must be done at least 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.)

The *Ahavas Yonasan* states, “In the Future Era, Yom Kippur will be observed on the tenth of Nissan [instead of the tenth of Tishrei].”<sup>84</sup>

## TUESDAY NIGHT, EVE OF 11 NISSAN—THE REBBE’S BIRTHDAY

The central *farbrengen* in honor of Yud-Alef Nissan will be held in 770 at 9:45 pm.

### MEGA FARBRENGEN

“We should utilize this day to increase in all matters of Torah and mitzvos,” the Rebbe instructs,<sup>85</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—not exceeding four cups of spirit using small shot glasses, and even then, only if one’s 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 continues, “to mention the birthday of the Rambam. He was a guide to the confused of his own generation and remains a guide to those in all subsequent generations until the end of time. His birthday coincides with *erev Pesach*. We should arrange a joyful *farbrengen* that addresses matters of Torah and mitzvos on that date. It should be attended by many Jews—men, women, and children; to quote the Rambam’s introduction to *Mishneh Torah*: “It is for the small and the great alike.” However, since *erev Pesach* is not an appropriate time to hold widely attended gatherings, the event should be held in

<sup>84</sup>) In *Parshas Hachodesh*; see the reasoning in the original source.

<sup>85</sup>) *Sichas Yud-Alef Nissan* 5748

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.”

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

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

### TEHILLIM

In honor of the Rebbe’s 123st birthday, we begin reciting Chapter 124 of Tehillim after Shacharis every day, together with the daily portion of Tehillim.

The Rebbe writes in a letter: “It is worthwhile to say the Rebbe’s *kapitel* of Tehillim every day, *bli neder*, as a vessel for the complete fulfillment of the *brachos* with which he blessed you.”

In another letter: “It would be proper to say the Rebbe’s *kapitel* of Tehillim every day, *bli neder*, and several times a week, study the Chassidus of the Rebbe, my father-in-law...this is a broad vessel to draw down the *brachos* of the *tzaddik*—namely, the Rebbe my father-in-law—into this world of action.”

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 states,<sup>86</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-Chaf-Daled*.<sup>87</sup>

### TODAY’S NASI

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

### LAW OF REDEMPTION: LAST CHANCE

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.

## THURSDAY, 12 NISSAN

<sup>86</sup>) *Sichas Yud-Gimmel Nissan* 5751

<sup>87</sup>) See the footnotes in the Hebrew section for sources about the significance of the number and content of Chapter 124.

### TODAY'S NASI

The *Nasi* is recited after *Shacharis*. Today's *Nasi* is for the tribe of Naftali and marks the twelfth day of inaugural offerings. After the *Nasi*, the *yehi ratzon* prayer is recited. There are special lessons associated with the 12th of Nissan as the culmination of the sacrifices of the *Nesi'im*. See the footnotes in the Hebrew section for sources.

### KASHERING

With regard the timeframe for *hagalas keilim* (koshering kitchen utensils for Pesach by immersion in scalding water): Some are extra scrupulous to perform the procedure at least three days prior to Pesach. That would be today.

### DENTAL KASHERING

Denture wearers, as well as those who wear braces to straighten their teeth or have fillings, should not eat or drink any hot (at about 113 degrees fahrenheit) or sharp *chametz* substance for a twenty-four hour period prior to *kashering* their mouths. The *kashering* should take place before Shabbos.

### FAST OF THE FIRSTBORN

In commemoration of the miracle of *Makas Bechoros*, whereupon every Egyptian male firstborn died but every Jewish male firstborn was spared, it is customary for firstborn sons to fast the entire *erev Pesach*. Since it is forbidden to fast on Shabbos, the fast is deferred to the Thursday prior, which is today, the 12th of Nissan. Those who make a *siyum* to supersede the fast do so today, and all firstborns who participate may eat at the *seudas mitzvah* afterward. It is a hachlic dispute whether a firstborn who forgets to fast (or attend a *siyum*) should do so tomorrow, on *erev Shabbos*. Practically, by making a *siyum* on Friday, the more stringent opinion can be taken into account.

Who needs to fast? 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. Even a convert who is the firstborn of non-Jews should fast. However, a *chassan* still in the seven days after his wedding and someone born by C-section (or his younger brother born by natural birth), do not need to fast.<sup>88</sup>

It is customary for a father to fast on behalf of his minor son who is older than thirty days until he has grown old enough to fast for himself including this year, by participating in a *siyum*, at least.

Halachah states that 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, or forgoes it by participating in a *siyum*, if possible. Some *poskim* are lenient, and say she can

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<sup>88</sup>) See footnotes in the Hebrew section for more regarding converts and non-natural births.

participate simply by eating food delivered to her from a *siyum*. If fasting causes pain, and certainly if she is pregnant or nursing, the mother does not need to fast. The common custom is that women do not fast, regardless. In that case, the father's fast will be considered on his own behalf as well as on behalf of his son.<sup>89</sup>

In locations without an established custom to the contrary, a firstborn is permitted to end his fast with 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,<sup>90</sup> after which they partake of the *seudas mitzvah* that follows the *siyum*. They are thereby permitted to eat and drink as they wish during the day. It is customary to bring even young firstborn children to this *siyum*.

It is customary to be lenient in this area, so that even a *siyum* over a tractate of Mishnah or the minor tractates of Talmud are considered a *seudas mitzvah*. Nevertheless, a firstborn who is stringent to maintain his fast will be blessed.<sup>91</sup>

### MAYIM SHELANU

Those who have the custom of baking *erev Pesach*-matzos (called *matzos mitzvah*) need to draw the water this evening close to dark (during *bein hashmashos*) so that it can “rest” overnight before the baking tomorrow, on *erev Shabbos*.

### BEDIKAH PREP

The selling of *chametz* will take place at the Badatz office today from 12:00 noon until 7:45 pm, and again after *Bedikas Chametz* from 11:00 pm until 1:00 am. Be sure to inform the Rav if you will be traveling away for Yom Tov.

Every room that requires searching for *chametz* must first be thoroughly swept and cleaned today during daytime hours in preparation for the actual search in the evening. The head of a household should remind all members of his family to clean under their beds.

## THURSDAY NIGHT, EVE OF 13 NISSAN, NIGHT OF BEDIKAS CHAMETZ

### WHAT TO PREPARE

Since *erev Pesach* is on Shabbos, and we cannot search for *chametz* by candle

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89) See Alter Rebbe's *Shulchan Aruch* 470:6 regarding the case of a mother who no longer has a husband, or a woman who observed this fast in previous years.

90) Can a firstborn participate in the *seudah* without having heard the *siyum*? There are differing halachic opinions in this case. See *Sichas Parshas Pinchas* 5745 (regarding an allowance for eating meat during the Nine Days). See [#4934](http://www.asktherav.com), also the Hebrew footnotes in this guide.

What if he heard the *siyum* but didn't participate in the *seudah* following—can he eat throughout the day? This is also controversial, but he may do so if absolutely necessary. (The leniency does not apply for someone eating from food delivered from the *seudah*, in a case where they missed the *siyum*.)

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

on Friday night, we do *bedikas chametz* on the preceding night—tonight, on the thirteenth of Nissan, commencing with the blessing *al biur chametz* (“on the eradication of *chametz*”). The *bedikah* follows the usual procedure in all details: search all spaces where *chametz* was brought in throughout the year (including the room where *hamotzi* will be eaten tomorrow), then isolate both the found *chametz* and the portions to be eaten over Shabbos, followed by nullifying all *chametz* that is not in your purview.

The prevalent custom is to position pieces of *chametz* around the house (hard pieces that do not crumble, as those would cause serious *chametz* issues), in the areas that will be searched during *bedikas chametz*. These are placed 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*<sup>92</sup> divided into ten, in order to fulfill the mitzvah of *biur chametz* according to biblical law. However, each individual piece should not exceed a *kezayis* in size. For 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 beginning the search, all remaining *chametz* on the property—whatever will be sold, consumed tonight and on Shabbos before the *z'man*, or burnt with the ten pieces—should be safely stored away in a designated place—high up and hung hammock-like, or locked away, or covered by a heavy lid inaccessible to young children (or rodents).

### AWAY FROM HOME

Someone who intends to travel on *erev Shabbos* 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 be excluded from the sale in order to be able to perform *bedikas chametz* tonight (the eve of the 13th of Nissan) in at least part of their home.

A person who has traveled away from home earlier need not leave a room unsold. Instead, they are obligated to perform *bedikas chametz* tonight wherever they may be.

A guest should place some of their own *chametz* in the room where they are staying and conduct a search for *chametz* tonight. Some suggest that a guest

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92) The volume of bread that fits into a small matchbox.



should temporarily 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. In either case, they should rely on the host's blessing and start the search in an area near where the blessing was recited and then proceed further (as will be elaborated below).

Technically, a guest can fulfill their obligation to search for *chametz* tonight via the search conducted by their 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.

If a renter or guest stays in a home and the host is not present on the night of the 13th of Nissan, they must conduct the search on behalf of the owner.

### BEFORE SEARCHING

From approximately half an hour prior to *tzeis hakochavim* (nightfall), it is prohibited to sit down to a meal or to study, except in the case of a regular *shiur*, or if you appoint a *shomer*—someone who will remind you that the proper time for the search has arrived.

It is also forbidden to perform work or to enter a bathhouse (as these are activities that may easily go overtime, and cause neglect in conducting the search). If you started more than a half-hour before *tzeis*, you do not need to interrupt at that time, just when the actual *z'man* for the *bedikah* arrives.

This year, *bedikas chametz* immediately follows the Fast of the Firstborn. Those *bechorim* who are fasting may snack before searching if they are feeling weak; if that is insufficient, they may give the search for *chametz* over to another, and sit down to eat a meal.

**Daven Maariv:** *Bedikas chametz* is conducted immediately after Maariv. Various options are presented in *Shulchan Aruch*, but the accepted practice is to conduct the search at that time.<sup>93</sup> For this reason, Maariv must be recited in its due time (8:03 pm) and not delayed. As the Alter Rebbe explains,<sup>94</sup> “Since *Chazal* established a time (for *bedikas chametz*), one who fails to conduct his search at that time is not merely considered slothful (in fulfilling his duties), but he is called a transgressor, for he has transgressed an enactment of *Chazal*.” This applies to this year as well, even though the search is the night before *erev Pesach*.

**Reminder:** Do *Kiddush Levanah* tonight if you did not do so yet this month.

Some are careful to wash their hands for *netilas yadayim* before conducting the

<sup>93</sup>) see also *Likkutei Sichos*, vol. 17, p. 434

<sup>94</sup>) Alter Rebbe's *Shulchan Aruch*, *Kuntras Acharon*

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.

### WHO SEARCHES

The head of a household should gather his family members around him while reciting the blessing:

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בֵּיעוּר הַחֵמֶץ.

The brachah is said before conducting the search, so that the entire household 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.

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. Do not talk from the moment you recite the blessing until the conclusion of the search. Take care to begin searching in the immediate vicinity of the location in which you recited the blessing before moving on to other rooms.

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

### HOW TO SEARCH

After reciting the blessing, do not speak before beginning the search, even to address a matter that pertains to the actual search. Throughout the search, refrain from talking about matters unrelated to the actual search—including when going to search in outbuildings or the car.

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, with the exception of any areas that can be verified to have been *chametz*-free all year round.

In a home with young children, any holes and nooks 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 places 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.

### POST-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 those who hid the missing piece can pinpoint the room where the piece should be found, only that room must be searched.)

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 candle stub (if it remains) is placed together with the feather and the small paper bag (containing the ten pieces of wrapped *chametz*) into the bowl of the wooden spoon. The entire set is 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.

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

### KOL CHAMIRA

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

כָּל חַמִּירָא וְחַמִּיעָא דְאִיכָא בְרִשׁוּתִי, דְלֹא חֲמַתִּיהָ, וְדִלָּא בְעֲרַתִּיהָ, וְדִלָּא יִדְעֵנָא לִיהּ, לְבָטֵל וְלִהְיוּ  
הַפְקֵר כְּעַפְרָא דְאִרְעָא.

The main denunciation occurs not via speech, but in the mind and heart, whereby you resolve firmly that all *chametz* found on your property is utterly worthless to you—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 13th of Nisan (in this year's calendar setup) 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 and Shabbos—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.

If you forgot to do the *bedikah* tonight, see the chart at the end of the booklet.

## CHAMETZ MEAL

In *Sichas Acharon Shel Pesach* 5745, the Rebbe states: “We observed of our Rebbeim, that after *bedikas chametz* they would sit down to a meal with bread.”<sup>95</sup>

## FRIDAY, 13 NISSAN

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

## UBER-READY FOR REDEMPTION

”We are presently in a most opportune time,” the Rebbe says,<sup>96</sup> “for the thirteenth of

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95) Another version: “As was observed in the conduct of our Rebbeim, that after *bedikas chametz* they ate a meal containing *chametz*, albeit very carefully.” The implication is that it refers to the nighttime (as well). In his *Shulchan Aruch*, the Alter Rebbe uses the words: “the *chametz* set aside to eat that night and the following day until the fifth hour.” See sources in a further footnote in the *erev Pesach* section.

96) *Likkutei Sichos*, vol. 22, p. 203, 211

Nissan is the day of the Tzemach Tzedek's *hilula*, and also the day of passing of the Beis Yosef (Rabbi Yosef Karo, 5248-5335), a *posek* of the entire Jewish community. These auspicious occasions augment our general elevated state of *geulah*-readiness in the month of Nissan. Regarding the Tzemach Tzedek—as we know, Moshiach himself has the designation “Tzemach” (as we say multiple times a day, “May you speedily cultivate the the *tzemach*—offshoot of Dovid, your servant”) and the Rebbe also draws forth cultivation (*tzemach*) and justice (*tzedek*) through his halachic decisions, in the areas of both *nigleh* and *Chassidus*.

“With regard to Beis Yosef, as well, who composed the *Shulchan Aruch* (lit., “set table,” as related about Moshe’s instruction, the laws of Torah were “as a set table before them”)—a resource for *Yidden* until the end of time, and also a *sefer*, *Maggid Mesharim* on the subject of Kabbalah.”

On another occasion, the Rebbe says<sup>97</sup>: “Today is the *yahrtzeit* of the Tzemach Tzedek, whose name derives from the *sefer* he composed. But this is also Moshiach’s name, as we have said many times...the Tzemach Tzedek himself dedicated himself to publicize in many of his *maamarim* the suitable way in which to fulfill the imperative, “I await Moshiach every day, that he should come.”

Halachah urges a person to get up early on Friday to prepare for Shabbos; this pronouncement is even more relevant today, when many Seder preparations must be made.

A regular *Shacharis* is prayed, including *Mizmor l’sodah*, since it is not actually *erev Pesach* today.

**No Tachanun:** While the first twelve days of Nissan commemorate the *Mishkan*’s dedication and the offerings of the *Nesi'im*, and the subsequent days (the fourteenth and on) are associated with the festival of Pesach and, appropriately, *Tachanun* is not said, we also do not say it today, on the day in between these events. It was thus established; since the majority of the month is connected with holidays, it influences the holiness of all its adjacent days.<sup>98</sup>

### TODAY’S NASI

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.

The Colel Chabad calendar remarks that there is a custom of added stringency to avoid matzah, *marror* and *charoses* and the other Seder plate ingredients, as on a regular *erev Pesach*.<sup>99</sup>

### DENTAL KASHERING

Dentures must be cleaned extremely well to remove even the minutest trace of

97) From a recording of *Sichas Yud-Gimmel Nissan, 5750*

98) See Hebrew footnotes for sources, details, and alternate explanations.

99) See footnotes in the Hebrew section for elaboration.

visible *chametz*. They should then be *kashered* for Pesach today, before Shabbos, by pouring boiling water over them using a *kli sheini* (secondary vessel). If it is certain that they will not be damaged by pouring directly from the source of boiling water, it is preferable to do so. From now until the time tomorrow when *chametz* will no longer be eaten, hot or sharp *chametz* foods must be avoided.

On Shabbos, they should be washed again really well just before the *chametz* end time. Pre-boiled water may be used for this purpose.

Young people with non-removable braces,<sup>100</sup> or those with bridgework or implants, should avoid all hot and sharp *chametz* foods for twenty-four hours beginning this morning at 10:42 am. In addition, boiling water should be put up prior to Shabbos to be used to “*kasher*” the braces or permanent dental works as follows: after cleaning teeth well before the *chametz* end-time on Shabbos morning, they will drink this water at the highest temperature that can be tolerated without harming themselves, G-d forbid. (If this hot water is from a *pesachdik* source, be sure to use a disposable cup for this process.)

### BLOODWORK ON EREV YOM TOV

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.

This prohibition applies to *erev Shabbos* this year, even though it is not actually *erev Yom Tov*.

### PREPARING SHABBOS FOODS

We must avoid the preparation of Shabbos foods that cause *chametz* residue on non-disposable cookware and dishes, since these dishes cannot be properly cleaned, as cleaning items after the *seudah* that are not needed on Shabbos is prohibited. Disposables would also be difficult to get rid of properly (especially in areas without an *eiruv*). However, *kitniyos* and Kosher for Pesach matzah-meal products may be prepared in *chametz* dishes and consumed before the *chametz* end-time on Shabbos.

Practically, it is best to prepare *pesachdik* Shabbos meals in *pesachdik* dishes, like kosher-for-Pesach kugels, and the only actual *chametz* eaten is the *hamotzi* at night and by day. For that, it is good to purchase pita, which crumbles less than bread. A less ideal possibility is egg matzah (although these can be Kosher for Pesach, they may not be eaten without special dispensation after the *chametz* end-time), but this would need to be consumed in great quantity—four *beitzim* worth, to satiation—to qualify for *hamotzi* and *bentching*. Regular *pesachdik* matzah is not an option, since we do not eat matzah on *erev Pesach*.

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<sup>100</sup>) Removable teeth aligners should not be worn while eating on Pesach altogether to avoid a *kashering* issue. For more detailed discussion on *kashering* teeth, see the Hebrew footnotes.

## BURNING THE CHAMETZ

We burn the *chametz* today by 11:49 am.

Essentially, it is possible to burn *chametz* until Shabbos—if it cannot be avoided, the burning may take place until *shki'ah*, and an individual, in an emergency, can get rid of their *chametz* simply by removing it to a public place, declaring it ownerless (since the actual prohibition of owning and benefitting *chametz* does not commence until the next day). *Chametz* dishes or appliances needed for Yom Tov may be *kashered* until Shabbos, as well. Indeed, if someone forgot to do *bedikas chametz* last night, they may do so today with a brachah. If they neglected to sell their *chametz* before this time, a Rav should be contacted.

Although it is not actually *erev Pesach*, and there are no restrictions on work, we should not do any non-burning-related activities from when the time arrives until the burning is completed.

*Chametz* should be burned alone in a fire designated for this purpose only. It is critical to remember to burn 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.

We include the found pieces with any leftover *chametz*. We retain what is needed for the Shabbos meals in a secure location, where crumbs won't fall and youngsters can't reach.

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...*")

During the burning of the ten pieces, recite the *yehi ratzon* prayer found in the *Siddur* or *Haggadah*. Those who observed the Rebbe burning his *chametz* have noted that the Rebbe did this also in years when the *chametz* was burnt early on *erev Shabbos*. However, *Kol chamira* is recited only the next day, after the *hamotzi* left over from the morning Shabbos meal is eliminated.

**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* even this year, though there is still time until tomorrow to stow away missed items and shake out pockets. 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. The *hamotzi* that will be used for the Shabbos meals should also be safely set aside at this time.

One cabinet should be designated as the spot to store *chametz* as well as *chametz* items used on Shabbos (mouthwash, *becher*, etc.) and should be secured in a way that it can be opened and resealed on Shabbos, such as tying the handles with a string fashioned in a bow, or the like.

Many have the custom of avoiding *chametz* from here on, except what is needed for *hamotzi* at the Shabbos meals. Certainly children should not be given *chametz* that may cause crumbs around the house; matzah may be given instead, since it is not actually *erev Pesach*.

Women who intend to wear their rings during Pesach must *kasher* them if the rings have been in contact with warm *chametz* substances or steam.<sup>101</sup> 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.

*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. It is advised to wash out the bins before this time and utilize a separate *chametz* bag that can be properly disposed of during the *biur* this morning.

### **Important Notice for NYC Residents Regarding Chametz Garbage Bins:**

According to recently new sanitation laws in the city of New York, residents were required to purchase garbage bins put all trash bags brought to the curb in them. These bins are the property of the owner, even when they are in public domain. Therefore, care should be taken to ensure that no *chametz* remains in the bins.

### **LAST YEAR'S EIRUV**

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*.

### **INTERNAL BIUR**

“Burn and nullify your *chametz* quickly and with alacrity,” the Sheloh writes. “Rouse yourself for *teshuvah*, parse your affairs and ponder that thus you are eliminating your *yetzer hara*, who will hence (as stated in the Torah verse concerning the eradication of *chametz*) ‘not be seen nor found’ with you anymore.”

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<sup>101</sup>) that are in the category of *yad soledes bo* (heat the hand recoils from, a temperature of about 113 degrees Fahrenheit).



## EREV PESACH MATZAH

Those who have the custom of baking matzah on *erev Pesach* for the Seder, do so today, after *chatzos*.

The Rebbe customarily distributed *shmurah matzos* after Minchah on *erev Pesach* while dressed in the silk *kapote* that he reserved for Shabbos and Yom Tov, and while wearing his *gartel*<sup>102</sup>—it is a custom mentioned in many places to wear Shabbos and Yom Tov clothing after *chatzos* (midday).

### LAW OF REDEMPTION: IN THE BEIS HAMIKDASH TODAY

According to some Rishonim, when *erev Pesach* falls on Shabbos, the *korban Chagigah* may be brought on Friday, and is given special dispensation to be eaten on the night of the fifteenth after sitting through the night and following day (even though this act would usually render it non-consumable). However most *poskim* disagree, and the halachah is that in a year such as this one, the Pesach *Chagigah* is not brought.

All preparations related to sacrificing the *korban Pesach* that may be performed prior to Shabbos must be done on Friday: transporting the animal and the knife, sharpening, checking, sanctifying the slaughtering knife, removing any warts that are present etc. The *korban* itself is brought on Shabbos.

## EIRUV CHATZEIROS

When two or more homes share a joint courtyard or property, it is customary to establish an *eiruv chatzeiros* on *erev Pesach* (this year, we do so on *erev Shabbos*) 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.

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

It is customary to use a whole matzah for the *eiruv*. Do not use *matzah* designated for the Seder (such as *matzos mitzvah*), since it is *muktzah*.

The blessing recited upon establishing the *eiruv* is

ברוך אתה אֱ-לֹהֵי אֲדָנָי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוַת עֵרֹב.

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

<sup>102</sup>) *Sefer Haminhagim Chabad*, p. 38

language with which he is familiar.

בְּדִין יְהִי שָׂרָא לְנָא לְאַפּוֹקִי וְלַעֲיוּלִי וְלַטְלֹטוּלִי מִבֵּית לְבֵית וּמִחֲצָר לְחֲצָר וּמִבֵּית לְחֲצָר וּמִחֲצָר לְבֵית וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בְּשַׁבָּת זֶה וּבֵין בְּשַׁאֲר שְׁבֻתוֹת הַשָּׁנָה לָנוּ וְלְכָל הַדְּרִים 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>103</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*)<sup>104</sup> for each participant—which is the amount of bread normally consumed by an individual at two meals. The upper size limit of the *eiruv* is eighteen *grogros* (six *beitzim*), even if more than eighteen homeowners are participating.

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

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

(2) Hand the bread to the other participant who acquires it on their own behalf and on behalf of all other participants (as described) by raising it at least one *tefach* (between 3 to 3.5 inches). The recipient should have intention to acquire

103) 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.

104) the volume filling two-thirds of a small matchbox.

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 them as such, because an individual 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.

### PROVIDING FOR OTHERS

“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.”

### PREPARE FOR YOM TOV

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>105</sup>

In *Likkutei Dibburim*, the Frieddiker Rebbe recalls *erev Pesach* in Lubavitch: “On that one day there was this huge contrast in atmosphere between the first and second part of the day. *Chatzos* separated the two like a partition, and on either side, it was like two different seasons of the year.”

All Yom Tov preparations must take place today, because it is forbidden to do any work on Shabbos for post-Shabbos needs.

## SEDER PREPARATIONS

### MEAT COOKING METHODS

Roasted meat and poultry are not consumed at the Seder because they resemble the *Korban Pesach*. Meat that is cooked in its own juices, meaning that it is placed in a pan without water or any other liquids and 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

<sup>105</sup>) *Sefer Hasichos* 5703, p. 74; see *Sefer Hasichos* 5696, p. 129

prohibited. Braised meat is included in this prohibition as well (even though it uses some liquid—oil—at the bottom of the pan). Even meat that is first cooked in water and then roasted is prohibited for the same reason. However, meat that is roasted and then cooked in liquid is permitted.

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

### SETTING THE SEDER

On Friday afternoon, 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), and the items to be placed on the *ka'arah*. Check the lettuce; grate the horseradish; boil eggs, roast the neckbone; prepare the *charoses* and saltwater.

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 *Kadesh* (the recital of *Kiddush* at the start of the Seder).

If the *Seder* will be held at a different location than the Shabbos meals, it is recommended to set the table as fully as possible today (with the exception of the actual *ka'arah*, as mentioned), so the *Seder* can begin as soon as possible with optimal participation (and wakefulness) of the children.

### MATZAH

Setting aside whole matzos for the *Seder* that are free of bubbles and folds (which may hide unbaked dough that became *chametz* and should not be eaten on Pesach) will save precious time when setting the *ka'arah* on *motzoei Shabbos* and Sunday night. Also ensure that *challah* was taken when the matzos were baked, since this may not be done on Shabbos or Yom Tov.

If you discover that no *challah* was taken from the matzos once it is Shabbos or Yom Tov, leave a piece of matzah in the box to be separated as *challah* after Yom Tov. Note that for matzah made in Eretz Yisroel, there is no leniency to leave a piece behind to separate *challah* after Yom Tov; this matzah cannot be eaten until Chol Hamoed begins and *challah* is actually separated.

This same rule would apply to the *challah/pita* that will be consumed on Friday night and Shabbos morning. However, in that case, the bread would not be able to be eaten at all, as there is an end-time for consuming and owning it on Shabbos itself. If this were to occur, the bread would need to be gifted altogether to a non-Jew before the *chametz* end-time.<sup>106</sup>

If you forgot to examine your matzos, you may remove the folded or bubbled areas

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<sup>106</sup> It is brought in *poskim* that for this reason, it is incumbent upon the husband to ask, "Did you take *challah*?" on this *erev Shabbos* that is the day before *erev Pesach* in any location, even though this is generally only necessary for bread-baking in Eretz Yisroel, where dough from which *challah* wasn't separated is prohibited by biblical law.

(even on Yom Tov that falls on Shabbos without concern of *borer* (selecting)).<sup>107</sup> The problematic 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 manah*, 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>108</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.

Although each person must own the matzah they consume on the night of the Seder to fulfill the mitzvah, we are not stringent to have family members or guests make a formal *kinyan* (halachic transfer of ownership) on their portion.

### ROMAINE LETTUCE

Check the lettuce leaves to make certain they are bug-free; dry them to avoid a concern of *gebrokts* (matzah that contacts water during Pesach) for the lettuce that will later be used to fill the matzah of *Korech*.

Checking the lettuce for bugs on Yom Tov 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 Shabbos*. Additional difficulties that arise from checking the leaves at night are the lack of daylight—natural light is a far superior means of lighting for this activity—and the haste required to avoid delaying the Seder, both of which raise a serious risk of overlooking an insect.

If you forget to check the leaves on *erev Shabbos*, do not soak the leaves in water on Yom Tov. Cut off the fittest pieces of lettuce, or take only the spines, and examine them for visible bugs right before the meal, only in the quantity needed for that night.

<sup>107</sup>) Alter Rebbe's *Shulchan Aruch* 500:18

<sup>108</sup>) See Hebrew section for sources.

**Zeroa—the backbone:** The Alter Rebbe states in his *Shulchan Aruch* that “according to the strict law, it may be roasted or cooked. It is customary, however, to roast it over coals as a remembrance of the *Korban Pesach* that was roasted in fire.”

You may roast the *zeroa* on Yom Tov if you neglected to do so on *erev Shabbos*, as roasted is preferred. If your custom is to cook it, but forgot to do so earlier, you may likewise cook it then.

There are two things to be careful about when preparing the *zeroa* on Yom Tov: (1) Cook or roast only the quantity needed for that night; (2) Make certain to eat the meat sometime tomorrow. 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 that night 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 the next morning or afternoon. Even if it is merely cooked, you should ideally refrain from eating it at night; wait and eat it in the daytime.

The general Chabad custom is 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 (even after the Seder night) because of its resemblance to the *Korban Pesach*. Only if the meat was cooked or roasted on Yom Tov is this done differently (that its meat is eaten the next day).

Note that when clearing the *ka'arah* when the Seder is concluded, we are careful to wrap the *zeroa* before throwing it away.

**Beitzah—the egg:** If you neglect to cook them before, it is permissible to cook eggs on Yom Tov, but only the amount that is required for the first night/day of Yom Tov.

When boiling eggs *erev Shabbos*, do not peel them, since plain eggs (without any added ingredients) should not be left without their peels overnight.

**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>109</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 slightly larger pieces with a knife.

Even those who are not generally meticulous in how they store their ground horseradish should take precaution for the extra time (over *Shabbos*) that the *chrein* will stand until the Seder commences. Tightly pack the grounds and use a sealed container to preserve sharpness.

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<sup>109</sup> This stands in contrast with the ruling of *Chayei Adam* and other authorities who permit grating and grinding with a *shinui*.

**Charoses:** If you did not make it on *erev Shabbos*, it may be prepared as usual on Yom Tov.

**Saltwater:** It is permissible to prepare the saltwater on the night of the Seder without employing a deliberate *shinui*.<sup>110</sup>

### NEW PURCHASES & PAPER GOODS

If new ceramic cookware<sup>111</sup> was purchased for Pesach, it is customary to cook in it at least once before Yom Tov, since this material improves with use, and cooking with it for the first time can be a form of *mesaken kli* (finishing construction), which is forbidden on Yom Tov.

All new utensils should be *toiveled* before the onset of Shabbos. If you forgot to do so, see the footnote.<sup>112</sup>

Before Shabbos, remember to cut all disposable table covers, paper towels, tinfoil, and toilet tissue needed over Shabbos and the first days of Yom Tov. It is absolutely forbidden to cut any material 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 prohibition also includes cutting a roll of paper, nylon, foil, and the like, to size.

Remove packaging, tags, basting stitches and spare buttons from new (and dry-cleaned) clothing; lace shoe eyelets; check tzitzis knots, and perform other needed tasks that are restricted on Shabbos and Yom Tov.

### EREV SHABBOS AFTERNOON

It is customary to include all relevant *Haftoros* in the recitation of *shnayim mikra v'echad targum*.<sup>113</sup> In accordance with the custom of the Chabad Rebbeim, the *Haftarah* of *Tzav* is read after completing *shnayim mikra v'echad targum* on *erev Shabbos*; when the Torah portion from *shevi'i* until the conclusion is read once again (in the manner of *shnayim mikra v'echad targum*) on Shabbos morning, it is followed instead by the *Haftarah* of *Shabbos erev Pesach (V'arvah)*.

*Erev Shabbos* additions of *Hodu* and *Pasach Eliyahu* are said today; Minchah is as

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<sup>110</sup> This is the opinion of the Alter Rebbe (unlike the opinion of *Chayei Adam* and others who insist that one use a *shinui* to prepare saltwater on *Yom Tov*).

<sup>111</sup> The same would apply to cast iron as well.

<sup>112</sup> If the (metal) utensil holds water, you can fill it at the *mikveh* and use the drawn water on Yom Tov (such as for washing dishes). No brachah is recited on the dipping, but the utensil is *toiveled* by default and may be used on Yom Tov. If the water cannot be used or the utensil is not concave to hold water, the utensil may be given as a gift to a non-Jew and then borrowed back for the duration of Yom Tov. Regardless, the utensil should be *toiveled* again after Yom Tov without a brachah.

Glass or china (which only require *toiveling* by Rabbinic law), may be dipped on Yom Tov, but not on Shabbos.

<sup>113</sup> The requirement to review the weekly *parshah*, primarily on *erev Shabbos*, by reciting the Torah text twice and the (Onkelos) translation in Aramaic once.

usual.

“One should purify himself before Yom Tov.” This refers to going to the *mikveh*, in addition to other spiritual preparations. This year, since *erev Pesach* is on Shabbos, someone who immerses on Shabbos morning does not need to immerse again in preparation for Yom Tov.

### LAW OF REDEMPTION: ALL PURE

The Rambam states that all Jews are expected to maintain a state of ritual purity throughout each festival, because they must be ready and fit to enter the *Beis Hamikdash* and to partake of the sacred sacrifices.<sup>114</sup> The purity of even an ignorant Jew is not questioned at any time for the duration of the holiday, for all are considered equal with regard to their partaking, eating and drinking in a purified state during the *Regalim*. This applies to this coming Shabbos as well, as the day before the *Regel* itself.

### OTHER PREPARATIONS

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

Give *tzedakah* in advance for the day of Shabbos and for the following two days of Pesach.

Check your pockets before Shabbos to avoid carrying items in public in areas with no *eiruv*, especially if you were wearing Shabbos and Yom Tov clothing during the day. If you purchased new clothes for Yom Tov, it is preferred to wear them from *erev Shabbos*, unless there is concern that they may become *chametzdik*.

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 72-hour flame<sup>115</sup> that will remain lit from *erev Shabbos* until it is needed to light the Yom Tov candles on the first **and** second night of Pesach. A gas flame is also sufficient for this purpose.

**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>116</sup> or oil in the bottom of the glass holders on *erev Shabbos* so that the metal

114) The Rebbe explains this requirement at length in *Likkutei Sichos*, vol. 32, *Parshas Shemini*.

115) The so-called “2-day candles” would need to last longer than 48 hours to use for lighting the second night.

116) Although it is prohibited on *erev Shabbos* to place enough water in the glass to cause the candle to



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

It is best to eat the *seudah* in a place where Shabbos candles are lit (and gaze upon them when making *Kiddush*), so even if the Shabbos meals (or even just *hamotzi*) are not being eaten in their usual place, set up at least one candle upon which the *brachah* was made so it is visible from the *kiddush/hamotzi* location.

Candlesticks may not be moved on Shabbos at all (even once they have extinguished). If they are placed on the table<sup>117</sup> where the *hamotzi* will be eaten, arrange the candles and the tablecloth in a way that the crumbs can be efficiently removed—such as putting the candles at one end of the table, and spreading a plastic tablecloth that reaches the edge of the candlestick tray, or by cutting a hole in the plastic so it can be lifted without moving the candles. You may also use disposable tea lights only, so that the metal cups can be shaken out with the crumbs on Shabbos, but in order to be able to move the tablecloth upon which candles rested, a permitted item, such as a *sefer*, must be placed on the table before Shabbos. Placing a permitted item is recommended anyway, since it is necessary in order to move the table on Shabbos (to sweep the area or the like).

## QUICK EREV SHABBOS CHECKLIST

- Regular Shacharis
- Lock up *chametz*, if not yet done (**before 11:49 am**)
- Designate a place where *chametz* items will be stored on Shabbos morning
- Reserve *hamotzi* (pita) for both Shabbos meals (make sure *challah* was taken)
- Burn *chametz* (**before 11:49 am**)
- Make *eiruv chatzeiros*
- Toivel new dishes
- Cook *pesachdik* food for Shabbos
- Prepare *Seder* items
- Check matzos
- Open wine bottle seals
- *Shnayim mikra v'echad targum*
- *Mikveh*
- *Erev Shabbos Minchah*

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extinguish earlier than it would on its own on Shabbos, the minute amount necessary to prevent sticking is permitted.

117) This is preferred over being merely visible, in line with our *minhag*. See Hebrew footnote.

- Open packaging and tags on new clothing; tear open threads on new pockets
- Remove dry cleaning tickets
- Check tzitzis knots
- Cut hair and trim nails<sup>118</sup>
- Tear perforated edges of plastic tablecloths, garbage bags, cut foil for 3 days
- Cut paper towel (especially for cleaning up *chametz* on Shabbos morning)
- Tape fridge lights
- Light 72-hour flame (or gas burner) for Yom Tov candles
- Set up candles (unstick Neronim)
- Set timers for 3 days (and long Seders)
- Put out garbage and clean bins (remove all *chametz* from your property)
- Set up blech/hotplate
- Check pockets

Candle lighting is at **7:13 pm** (eighteen minutes before sunset). Since it is Friday afternoon, candles may **not** be lit after sunset. The blessing of *lehadlik ner shel shabbos kodesh* is recited. If you said *shel Yom Tov* by mistake, see the chart at the end of the booklet.

## FRIDAY NIGHT, SHABBOS PARSHAS TZAV, NISSAN 14

### Shabbos Hagadol, 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.

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>119</sup>

*Kabbalas Shabbos* and *Maariv* are prayed as on a regular Shabbos (without Yom Tov-type changes to the starting point or the wording of *Lecha dodi*).

### THE SHABBOS MEAL

A regular Friday night *Kiddush* is made. Use a (fancy) disposable *becher* on account of the *chametz* that will be eaten. Alternatively, you can use a *chometzdik becher* and return it to the cabinet with other items being sold. If a *pesachdik becher* is used, great care should be taken that it is removed from the table before the *hamotzi* is taken out. The wine in a *chometzdik becher* should not be saved for tomorrow night's *Havdalah* (for those who customarily do so).

118) Today, this may be done until close to Shabbos, since it is not actually *erev Pesach*.

119) 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*.

If eating the challah in a more remote location than usual, try to arrange to have water for washing available nearby. However, there is leniency to wash further away and return to make *hamotzi*, if this is not feasible.<sup>120</sup>

Each person must eat at least an amount larger than a *kebeitzah* of *hamotzi*, all at once (each *kezayis* within three minutes, if possible).

Do not cut the *hamotzi* with a *pesachdik* knife (pitas will obviate the need for a knife altogether). Eat *hamotzi* on a disposable napkin in a location where the crumbs will not fly around and can be easily swept up at the conclusion (no carpeting or furniture with grooves!). Lean over the napkin with the *chametz*, so crumbs do not become embedded in your clothing.

**Where should the meal be eaten?** There are many halachic considerations<sup>121</sup> in eating this meal that spans the Pesach/*chametz* divide.

The most ideal setup would be to eat the entire meal—*Kiddush*, challah, fish and meat courses on disposable dishes—in one place.

A second possibility is to make *Kiddush* and eat *hamotzi* in a different location from the *pesachdik* meal and then return just before *bentching* to eat another small amount of bread.

It is also acceptable (especially tomorrow, when there is only a small window of time to eat *chametz*) to make *Kiddush*, eat *hamotzi*, *bentch* and then eat the fish and meat courses with new before/after blessings.<sup>122</sup>

One more option (but perhaps the least practical) is to make *Kiddush* and eat the *hamotzi* in another room, then bring along some well-wrapped *hamotzi*, to the room where Pesach food will be served, staying far away from the table while eating the last small piece of bread. In this scenario, *bentching* can take place in the main dining room after the *pesachdik* meal.

### KIDDUSH ELSEWHERE

Although not at all ideal, if someone made *Kiddush* in one room with the intention of eating in a different room and ate bread for *hamotzi* there,<sup>123</sup> their *Kiddush* is valid after the fact, since these rooms are in one house.

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120) since an interruption that is necessary for continuing the meal is not a true *hefsek*.

121) *Kiddush* should be made where the meal will be eaten; not changing locations in midst of a meal and *bentching* where the bread was eaten; if hands were washed in middle of the meal with the intention not to eat any more bread, there is a big question whether brachos must be made on the rest of the meal, as well as other issues. Some eat their *chametz* in a room being sold to a non-Jew, but the particulars of this type of sale aren't clear-cut, and many of the complications of the crossover between *chametz* and Pesach remain.

122) Although the greatest *oneg* (enjoyment of) Shabbos is when fish and meat are eaten after *Kiddush* and *hamotzi*, it is acceptable to eat them outside the *seudah*, as well (unlike Yom Tov, when they are eaten to increase the general atmosphere of joyfulness). For a lengthier discussion on the most optimal Shabbos meal, see the Hebrew footnotes on this subject.

123) It is possible to avoid this issue by drinking, *bemakom seudah* (in place of the meal), an additional *revi'is* of wine with the *Kiddush* wine. Then washing can take place anywhere.

But moving from one house to another, or even from inside to outside on a single property at a distance that the place where *Kiddush* was made is no longer visible, cancels it out, and *Kiddush* must be made again in the new location.

If eating out in the yard, care should be taken not to get water (and even other liquids, ideally) on the grass. Since it is quite difficult to ensure the slightest amount of water does not spill, eat in a paved area or forgo the water altogether.

### ABOUT MATZAH

Children below the age of *chinuch* should not be fed *chametz* today; *pesachdik* food suffices, and they may even eat matzah. Children who have come of age should eat *hamotzi*, but leniencies can be made with the amount (a *kezayis* is sufficient—whereby the blessing of *al netilas yadayim* should not be said).

*Matzos mitzvah* or any other matzah that was set aside specifically for the *Seder* is *muktzah* on Shabbos.<sup>124</sup> All other matzah may be moved, since young children may eat it today.<sup>125</sup>

Matzos (that are not *muktzah*) may be used as a “second loaf” to complete *lechem mishneh* (take precautions that they do not make contact).

### OTHER PRECAUTIONS

A woman who kashered her rings or cleaned other jewelry for Pesach should avoid wearing them while eating the *hamotzi* bread.

Food prepared for this Shabbos, as mentioned above, should be *pesachdik*. We have established that *chametz* dishes cannot be washed, since doing so is work that is not needed for Shabbos. However, if someone did cook *chametz*, and their dishes have caked-on food particles, they may wipe them out after the fact (or even rinse perfunctorily, if needed) so that no *chametz* remains. *Pesachdik* dishes may not be rinsed for future (non-Shabbos) use.

If serving *pesachdik* food at the meal with bread, the hot food should not be ladled directly from the Pesach dish to the *chametz* one. It should be first transferred to a *kli sheini* (secondary vessel) that is *pesachdik* or disposable, and then to *chametz*. (If this was done inadvertently, however, the *pesach* dish may still be used, after the fact.)

In areas that have an *eiruv*, it is a good idea to use disposable dishes for *chametz* foods and then move the disposable trash bag to a public place to declare it ownerless. Where no reliable *eiruv* exists, real dishes can be used and then rinsed and put away with the *chametz*.

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<sup>124</sup> In the situation where an individual has a scarce amount of whole matzos (and they would not give them to their children, certainly before Pesach even begins), the same would apply.

<sup>125</sup> Even absent children, matzah can be eaten on a Shabbos *erev Pesach* as follows: Hot water is poured into a secondary vessel (*kli sheini*), and matzah is soaked in it until it falls apart. On Friday night, too, there are those who do still eat matzah, even though it is not our custom.

Disposable dishes may also be used, and any that came in contact with *chametz* can be wiped clean with towelettes that are flushed at the end of the meal (this is detailed in tomorrow's halachos). Another option would be to prepare a bucket of strong solution on erev Shabbos, so that it renders any *chametz* mixed in inconsumable, and throw the disposable in there.

Practically, however we avoid all *chametz* tableware by eating *pesachdik* food completely separate from the *hamotzi*, which is eaten over a napkin which is carefully folded to contain any crumbs and summarily flushed.

### RIDDING OF CHAMETZ

After eating the *hamotzi*, hide away the remaining bread for tomorrow morning, inaccessible to children (or rodents). In the bathroom (or another non-*pesachdik* water source) wash hands very well and brush off beards (over the toilet). Shake out clothes--especially in cuffs, lapels and pockets **before** transitioning over to the *pesachdik* food. Young children should be carefully watched so crumbs don't get spread throughout the house.

Special care must be taken in cleaning dishes or a tablecloth with actual *chametz* crumbs. See details in the entry for tomorrow's meal.

Young people with braces, or those with bridgework or implants should be careful to eat only the soft sections of bread and make sure the crumbs do not get stuck between the gaps in their dental work. In these cases, softening the bread in liquid may help. Once finished with *chametz*, those with any dental work (including dentures and fillings) should make sure their teeth are perfectly clean before eating anything hot or sharp (this refers to *pesachdik* food—for *kashering* purposes, no hot *chametz* may be eaten at this point).

### FORGOT SOMETHING?

If someone forgot to do *bedikas chametz* last night, they should do so tonight without a *brachah*, in those rooms where there are electric lights. Other rooms that have sufficient windows should be checked on the morrow in daylight. Any other spaces should be searched on Yom Tov with a candle.

Someone who did not yet bless the new moon should wait until tomorrow evening, the night of the 15th, which is his last opportunity for this month. (We do not recite *Kiddush Levanah* on Shabbos or Yom Tov unless there is no other opportunity to do so; in this case, Yom Tov is preferred over Shabbos.)

## SHABBOS DAY, PARSHAS TZAV, NISSAN 14

## Shabbos Hagadol, Erev Pesach

### SHACHARIS

We get up early to pray on *erev Pesach*, so that we may finish eating our *chametz* meal before the fourth hour of the day. Davening begins in 770 at 7:30 am. The regular Shabbos morning prayers are recited.

The *chazzan* should take care not to drag out the prayers on this Shabbos but set a more rapid pace (without rushing, of course), because *chametz* must be eaten, and an early start will prevent transgression.

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

The *Haftorah* for *Shabbos Hagadol*, "*V'arvah*," is read, which refers to an event of *erev Pesach*, when the removal of leftover tithes in the fourth and seventh year of the *shemita* cycle took place.

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

### LAW OF REDEMPTION: ALL OUT

When *erev Yom Tov* is on Shabbos, the *lechem hapanim* is distributed equally among all the *Kohen* watch groups just like on *Yom Tov*, due to their early arrival in readiness for the *Yom Tov* service.<sup>126</sup>

### THE 2ND SHABBOS MEAL

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 *Yetzias Mitzrayim* 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 *Yetzias 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* with a 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* with a 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 *Korech* 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*, *zeroa*, and *beitzah*.

<sup>126</sup> See Hebrew footnote on this subject concerning the *Kohanim's* consumption of matzah on *erev Pesach*.

### SOF Z'MAN FOR CHAMETZ

We eat *chametz* in the morning by making *hamotzi* on *lechem mishnah*, as on every Shabbos. Be careful to eat it in one place (a pita on a napkin over a plastic tablecloth is ideal) so as not to spread crumbs around. (See last night's entry about location and meal setup). We must finish our *kebeitzah* of bread with time to spare to rinse our mouths.

**The deadline for eating *chametz* is 10:42 am. No *chametz* may be eaten at this time or at any time afterward until Pesach is over.**

*Chazal* prohibited the eating of *chametz* from two halachic hours before midday (from the start of the fifth halachic hour). However, *Chazal* only prohibited the **eating** of *chametz* during the first of those two hours, while still allowing benefit from *chametz* items in the following hour (until the sixth hour). For this reason, it is still permitted to give *chametz* to a non-Jew at this time.

After completing our meal, we must rinse our mouths well from any leftover crumbs. Toothpicks or flossers (or pre-cut floss) may be used gently to reach any holes or gaps, if doing so will not draw blood. Agitate your finger over your teeth to loosen any stuck particles. Rinse with mouthwash to render any remaining *chametz* inedible.

You may not use toothpaste, but a dry toothbrush that is made for use on Shabbos is okay, if you are not prone to drawing blood when brushing.

All this must be done before the end-time for eating *chametz*. The toothbrush may be rinsed after use to remove *chametz* crumbs and then it should be put away in the designated cabinet sold to a non-Jew.

Denture wearers (who kashered their teeth yesterday, as mentioned), should rinse them well before the end-time for owning *chametz*. Hot water boiled before Shabbos for this purpose may be used to assist the cleaning. Those with permanent braces or bridgework should drink the hottest possible water (without burning themselves, G-d forbid) that was pre-boiled, to *kasher* their dental work.

See the entry for last night's Shabbos meal about cleaning up from *chametz* before transitioning to the *pesachdik* meal.

After the *zman* for eating *chametz* has ended, only kosher for Pesach food may be eaten. In addition to not eating matzah, the *marror* and *charoses* ingredients (lettuce, horseradish, apples, pears or walnuts) should not be eaten.

Someone who overslept this morning should not have *hamotzi* before davening. Once the time for eating *chametz* has passed, they should fulfill the mitzvah of having a *seudah* by eating fish, meat and filling foods like potatoes instead, plus desserts, preferably fruit of the *shivah haminim*, especially dates, in the amount of a *kebeitzah* if possible.<sup>127</sup>

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<sup>127</sup>) See Hebrew footnote about this specific choice of menu.

## ELIMINATING CHAMETZ & NULLIFYING CHAMETZ

**All remaining *chametz* must be eliminated by 11:48 am.**

*Chametz* may be handled in the hour between the eating end-time and the eradication time, since we may still derive benefit from it (for example, it may be fed to animals we own or gift non-Jewish workers or neighbors), but at 11:48 am, it becomes *muktzah*.

Any *chametz* items (like a toothbrush, tablecloth or *becher*) that were used this morning or last night should be cleaned of crumbs and locked away for Pesach. But if there is any leftover actual *chametz*, it should **not** be put away with the *chametz* items, but **must** be eliminated (via flushing it, or another way—for large amounts, see below).

Practically, these days we use disposable dishes and tablecloth, and we eat the *hamotzi* on paper napkins or the like, so all leftover crumbs can be neatly wrapped and flushed (do this incrementally and carefully so the toilet doesn't get stuffed). Once ensuring that there are no more crumbs on the remaining items, they are thrown out in the trash.

If there is a reliable *eiruv*, the crumbs may be shaken out of the tableware or clothing on the street, but be sure to do so where the air is calm. Spreading breadcrumbs in the wind can fall under the prohibition of *zoreh* (winnowing) on Shabbos. If there is no *eiruv*-bound outdoor area to shake off crumbs, do so carefully in the bathroom.

Tiny *chametz* crumbs on the floor are naturally nullified in high-traffic areas under the strictest letter of the law, even inside the home, but we are careful anyway to sweep them up<sup>128</sup> and flush them. This should be done in any area of the house where *chametz* was eaten on Friday or Shabbos (post-search), and then the broom and dustpan should also be shaken off over the toilet to remove any clinging *chametz* particles and put away with the sold *chametz*. (The broomhead may not be switched for a *pesachdik* head on Shabbos; screwing and unscrewing the two parts is considered building/destroying.) The floor may not be washed.

Any leftover bread must be broken up into small pieces and flushed<sup>129</sup> or, if living in a place with a reliable *eiruv*, it may be removed from the premises and declared ownerless or thrown away in a public-owned dumpster.

If large portions of *chametz* remain, and there is no *eiruv*, they should be gifted to a non-Jew (not directly in hand—put it down and they must raise it up in act of halachic ownership).<sup>130</sup> If no non-Jew is around, destroy the *chametz* by rendering

128) In modern times, all floors indoors are tiled, planked etc., so this is preferred. See sources in Hebrew.

129) It is recommended to calculate exactly how much pita (or bread of choice) is needed for both meals for all members of the family to avoid leftover bread. For a halachic discussion on the alleged issues of crumbling the bread in this manner, see the Hebrew footnote on this entry.

130) If, in so doing, the non-Jew will transport a large amount of *chametz* through a public thoroughfare (thereby removing *chametz* you don't want and he doesn't immediately need out of your jurisdiction to the



it inedible in a chemical solution prepared in a bucket for this purpose before Shabbos. (Note that the bucket may not be moved on Shabbos; it is *muktzah*.)

Once all *chametz* items have been hidden away in the areas sold to the non-Jew, the closet must be secured in a way that is permissible on Shabbos, such as locking it, wrapping or looping string through the handles, but not knotting string or taping it shut.

Do not throw leftover *chametz* in a trash bin or dumpster on private property belonging to Jew, unless it has been rendered so repugnant that it is inedible even to a dog.

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. Although the time to do this initially was at the time of burning the *chametz*, it should be done again now.

**Are *chametz* dishes *muktzah*?** Platters and dishes used for *chametz* throughout the year may not be used on Pesach and must be stored away throughout Yom Tov. However, since they can theoretically be used for cold foodstuffs on a temporary basis—for example, to hold packaged items, catch a leak, or collect mail—they are not *muktzah* and may be put away on Shabbos after the time for owning *chametz* has passed. However, if you are *machmir* throughout Pesach to not use them at all, even for non-food related uses<sup>131</sup> they are *muktzah*. Pots are *muktzah* without qualification, as they are specifically made to hold hot foods.<sup>132</sup>

## KOL CHAMIRA

**Reminder:** Although the usual time for saying the second *Kol chamira* (declaration of annulment) is while the *chametz* is burned, the correct time to verbally nullify all *chametz* on *Shabbos erev Pesach* is after removing any *chametz* that remained from this morning's meal, so that if any crumbs of this morning's food were overlooked, they will be considered ownerless and worthless. If traces of crumbs are subsequently discovered during Pesach, there will be no transgression in the prohibitions against *chametz*. Someone who mistakenly said *Kol chamira* yesterday while burning the *chametz*, should still repeat it today.

It is extremely important to remember that *Kol chamira* is part of the protocol for this morning's activities (even better, do not rely solely on memory, but prepare some visual reminder on *erev Shabbos*. It's advisable to schedule a time for the

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public), issues of *amirah lenachri* ensue. To prevent this, the non-Jew should carry only the amount necessary for a single meal and without the Jew instructing him to do so explicitly. This scenario may be repeated even a hundred times consecutively. If the public area is not a halachic *reshus harabim*, this is not an issue.

131) The custom is not to use *chametz* glass, china or earthenware at all, even for cold foods temporarily.

132) See [#41570](http://www.asktherav.com)

entire family to say it together.) This is something we are prone to forget, as it is usually done while burning the *chametz*.

Today's *Kol chamira* is slightly different from Thursday 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.**

We do not recite the *yehi ratzon*, for it was said yesterday, during the burning. 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 the *chametz*, the mitzvah of *biur chametz* is not fulfilled because the *chametz* that is destroyed is ownerless.) However, it must be said **before** the end-time for owning *chametz*, which is **11:48 am** today, since it cannot be nullified after that time.

Someone who forgot to eliminate the *chametz* once the time for it has passed, should cover the *chametz* (with an overturned bowl or the like) until *motzoei Yom Tov* (Monday night) and then burn it. Clean *chametzdik* dishes that were left out past this time may still be put away. Disposable dishes, even if they contain *chametz* residue, may be moved and should be destroyed *motzoei Yom Tov* (they are not considered *muktzah* because they are disgusting, and leaving them around can disrupt our enjoyment of Shabbos).

### IF CHAMETZ IS FOUND

**What if *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* (when it falls on a weekday) anytime between the deadline for removing or destroying *chametz* and *shki'ah* (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 erev Pesach*, or Shabbos Chol Hamoed, when it occurs other years), it must be securely covered so that it cannot be seen, and then destroyed completely immediately after Shabbos or Yom Tov.

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

Nowadays, however, it is customary to include the phrase, *b'chol makom shehu*, "wherever it may be," in the contract by which the *chametz* is sold to a non-Jew.

Therefore, some authorities consider any *chametz* discovered during Pesach as belonging to the non-Jew, and it should be placed along with the other items that have been sold to the non-Jew.

Someone who wishes to be stringent and to burn the *chametz*, out of concern that it may not be included in the sale, should not recite a blessing over its destruction. Destroying the *chametz* is not considered theft from a non-Jew because there is intention to pay the non-Jew for the destroyed *chametz* should they 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 they do 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.<sup>133</sup>

### NON-CHAMETZ ACCOMMODATION

Starting from the time of *biur chametz*, you should avoid any rooms or areas of the house containing *chametz* sold to the non-Jew that is not locked away.

If an individual is forced by circumstances to spend Yom Tov in a place where *chametz* will be present, they should ask a Rav how best to conduct themselves.

### SHABBOS EREV PESACH IN 770

This year's calendar configuration coincides with Pesach 5741. The following is excerpted from the diary of a *bachur* who spent time in 770 during that period:

On this date in 5741, we received notification at approximately 12:30pm that the Rebbe would be conducting a *farbrengen* at 1:30. We subsequently found out that the Rebbe had notified his secretary several hours earlier, but warned him not to publicize it. As a result, there was an extremely small crowd. It was an entirely unusual kind of *farbrengen*. The Rebbe had directed that wine **not** be brought, and only the Rebbe had on his table before him a plate of bananas and a pitcher of water. At the appointed hour, the Rebbe entered the hall and launched into a *sichah* on the theme of the *korban Pesach*. He expounded on the verse, *B'asor lachodesh hazeh*, "On the tenth of this month..." (Shemos 12:3), explained its significance to our personal service of Hashem.

Following the *sichah*, the Rebbe explained that he had at first thought to direct that wine be brought to the *farbrengen* as usual, but the Alter Rebbe states in his *Shulchan Aruch* that one must not drink wine after the tenth halachic hour of the day. He therefore wished to have fruit brought instead. However, his *bitachon* in Hashem that there would be plenty of fruit resulted only in the spiritual sense, whereas the tangible reality was that there was insufficient fruit for everyone. On the other hand, it is not *derech erez* for him to be the only one eating and drinking while the rest of the congregation sits and fasts. Therefore, seeing as the fruit on his plate is insufficient for the entire congregation even if

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133) This concept was discussed at length at a *Kinus Torah* held in 770 on Chol Hamoed Pesach 5766.

it were to be cut into small pieces, he will share it with the *mara d'asra* (the Rav of the community), and it would be appropriate for the Rav to request that the members of the Beis Din join him, and through their eating and drinking, it will be considered as if the entire community participated as well. The Rebbe then separated a few pieces of banana and removed it from his plate. He handed his plate along with the remaining bananas, and his entire pitcher of water to the Rav, Rabbi Zalman Shimon Dvorkin ... During the continuation of the *farbrengen*, the Rebbe said *l'chaim* over water.

During the second *sichah*, the Rebbe stated that there was something about the Pesach our ancestors observed in Egypt that has not been aired: Each Jew observed the obligations of *korban Pesach* in his own private home. In that way, his private home was reformed into a *mishkan* for Hashem. The practical lesson: We state that when Hashem told us to build a *mishkan* so that "I will dwell within you," He meant "within each and every Jew." Now, some people complain that with this teaching, we are fabricating wishful interpretations that are at odds with the straightforward meaning of the verse. However, we can see clearly from that first Pesach in Egypt that the straightforward meaning of the verse is that every Jewish home should indeed become an actual *mishkan* for Hashem! The Rebbe then directed that we sing the *niggun* that introduces a *maamar*, following which he recited the *maamar* entitled, *V'arvah LaShem*.

In the final *sichos*, the Rebbe explained a verse with the commentary of Rashi, and one of his father's insights on the Zohar. During the latter explanation, the Rebbe discussed our obligation to serve Hashem with joy. This can be readily accomplished by contemplating that on Pesach, "the King of kings **revealed** Himself to them." No *tzimtzum*! No *hester*! [References to the contraction of Hashem's light and the absence of overt divinity that follows.] The only *hester* that actually remained was that which was necessary to convey the **revelation**. Something similar is the case with our personal Divine service: A person might think sadly to himself—"We are about to pray such a lofty service as the Minchah prayers and I know only too well what my spiritual status looks like.... How can I be joyful under such circumstances?" The truth is that he should be joyful regardless, reminding himself that he stems from a family of *Chassidim* and not those regarding whom we thank Hashem that we do not belong to. He received a *chassidische chinuch* (education). That itself should bring him to a state of great joy!

At the conclusion of the *farbrengen*, the Rebbe directed that we sing *Niggun Hachanah*, the Alter Rebbe's *niggun*, *Nye Zuritzi*, and the Tzemach Tzedek's *Yemin Hashem*. The Rebbe did not issue his usual reminder to recite a *brachah acharonah*. The *farbrengen* concluded at 4:00 pm.

### SHABBOS AFTERNOON

The third Shabbos meal, *seudah shlishis*, should consist of fish, meat, desserts or fruits (it is our *minhag*, in general, to taste or snack to commemorate this meal).

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. Our custom, however, is 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 retaining an appetite nevertheless remains, and only small amounts of any food should be eaten from **4:14 pm**—including for *seudah shlishis*—taking care not to fill up. Wine should also be avoided from this point forward.

**Reminder:** On Shabbos, it is forbidden to prepare for post-Shabbos needs, even if this work is performed for us by a non-Jew. All Seder prep, including—but not limited to—moving tables, chairs, bringing in pillows, setting out wine—must wait until *motzoei Shabbos*. Only whatever cleaning or neatening up needed for the house to be presentable for Shabbos afternoon is permitted.

Some *poskim* write that it is proper to sleep after the morning Shabbos meal to be able to remain alert on the Seder night. Though *Chassidim* have not made this their practice, it is recommended to put children down for a nap. Regardless, the rule is that someone who naps on Shabbos afternoon should not say explicitly that they are doing so “in order to stay up tonight” or another phrase that would imply preparing for the Seder.

For this reason, we do not change into new Yom Tov clothes until nighttime—although it is permitted earlier in the afternoon when it can be construed that the intention is to wear clean clothes for Shabbos afternoon (so it’s not clearly in preparation for Yom Tov). As mentioned earlier, however, many would already be wearing their Yom Tov suit from *erev Shabbos*.<sup>134</sup>

## MINCHAH

The Rebbe Rashab would pointedly pray Minchah on *erev Pesach* at an early hour. It is generally advisable to pray at least a little earlier than usual to allow time for reciting *Seder Korban Pesach* immediately following Minchah. This recital is to be completed prior to *shki’ah* at **7:32 pm**.

The Torah reading for Minchah is from *Parshas 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.

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<sup>134</sup>) This is despite the fact that many are lenient in this particular aspect. To see general Shabbos-to-Yom Tov sources, including the *gezeira* of an egg laid on a Sunday that is Yom Tov, see the Hebrew footnotes on this section.

## FOCUS ON KIDS

“Our practices on Pesach place great emphasis on children,” the Rebbe said on *Shabbos Hagadol* 5748, “we use all kinds of tricks to keep them awake at the Seder. This means that we must engage them on the Shabbos preceding Pesach, *Shabbos Hagadol* (as brought in different sources in *Rishonim* and *Acharonim*) in retelling the story, so that on Pesach they should ask (at the Seder). I haven’t seen this custom practiced, but that’s no proof (that it shouldn’t be).”

## 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 after Minchah. The text is found in the *Siddur* and *Haggadah*. The Rebbe’s explanations of the Alter Rebbe’s choice of wording in his version of *Seder Korban Pesach* appear in the *Haggadah* that the Rebbe personally compiled—*Haggadah shel Pesach im Likkutei Ta’amim Uminhagim*.

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

In a number of *sichos*, the Frieddiker 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 Frieddiker 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.

*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*. (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.)

## A REBBE’S KORBAN PESACH

The Frieddiker Rebbe offers<sup>135</sup> a powerful description of the effect of the Rebbe Rashab’s recital of *Seder Korban Pesach*:

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

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...

### LITERARILY THERE

“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<sup>136</sup> this precise statement of the Alter Rebbe at length: “It is considered as if he were standing within the *Beis Hamikdash* and actually performing all the detailed activities that he is reading in *Seder Korban Pesach*; a literal act of offering the sacrifice.”

### NO MORE LIP SERVICE

“May it be Hashem’s will that all this **talk** should turn to action **immediately**,” the Rebbe says<sup>137</sup> with regard to the *Seder Korban Pesach*, “specifically with regard to actually offering the *Korban Pesach* today, on *erev Pesach*, in the third *Beis Hamikdash*, at which point we will no longer be limited to substituting the sacrificial offerings with our words.” At this point, the Rebbe turns to the Rav sitting nearby (Harav Yosef Yitzchak Piekarski) and says, “And perhaps you will find the leniency we need to offer the *korban* without it having passed its four-day inspection process.”

136) in *Likkutei Sichos*, vol. 32, pp. 36-43. See there, p. 41

137) *Sefer Hasichos 5751*, vol.1, p. 426. See fn. 16.

## LAW OF REDEMPTION: ALL ABOUT THE PESACH

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>138</sup> that this may not be the case in the Era of Redemption.

On Shabbos *erev Pesach*, the offering of the *Korban Pesach* is as on a weekday, but the necessary preparations (which must be performed on Friday) and the broiling of the meat (which is done after Shabbos) are not.<sup>139</sup> Nor is the *Chagigah* offered.

On *erev Pesach*, the stones of the altar are whitened with a coat of lime. When *erev Pesach* is on Shabbos, they paint on Friday. During the offering of the *Korban Pesach* today, the flute is played before the altar, even though it is Shabbos. Forty-eight *tekios* are blown today in honor of *erev Pesach*, and an additional nine for the Musaf of Shabbos.

At the inauguration of the third *Beis Hamikdash*, the prophet Yechezkel states,<sup>140</sup> “the *Nasi* (leader) will offer a bull as a sin-offering on that day for himself and for all the people of Israel.” Rashi on the verse states that Chananiah ben Chizkiah explained why a bull must be offered on the 14th day of Nissan. However, “due to our sins, this explanation has been lost to us. I suggest that he is dealing specifically with the 14th 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 14th 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.”

Regarding the recital of *Shehechyanu* during the offering of this *Korban Pesach*, see the Hebrew footnote on this entry.

It is stated: If a *shechitah* knife is found in Yerushalayim on the 14th of Nissan, it may immediately be used for slaughtering the *korbanos*, for there is no decree (that would cause a utensil without clear provenance to be considered impure) on *erev Pesach*. The activities in Yerushalayim on that day render every object and person with an assumption of purity.

## MOTZAEI SHABBOS, EVE OF NISSAN 15, 1ST NIGHT OF PESACH

### AFTER NIGHTFALL

Before lighting Yom Tov candles or performing any other *melachah* (activity that is prohibited) on Shabbos but permissible during Yom Tov, recite Maariv and include *Vatodi'einu*, which is effectively a *Havdalah* prayer. At the very least, recite *Baruch hamavdil bein kodesh l'kodesh*<sup>141</sup> before performing these activities.

138) vol. 22, p. 443

139) For more details on the parameters of the law of a *korban Pesach* offered on Shabbos, see Hebrew footnote on this topic.

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

141) We say this now without Hashem’s name, and again during the *Havdalah* section of *Kiddush with*



## CANDLE LIGHTING

Light the candles **after 8:15 pm** (after saying *Baruch hamavdil*) from a flame that has remained lit from before the onset of Shabbos. Someone who forgot to light the gas burner or another 72-hour flame before the start of Shabbos is permitted to ask a non-Jew to light it now. 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*.

The Yom Tov candles are lit before reciting the blessing, as is done before Shabbos. There are two blessings today: (1) *l'hadlik neir shel yom tov* and (2) *Shehechyanu*. If you made a mistake in the *brachos*, see the chart at the end of the booklet.

A man who lights the candles omits *Shehechyanu* because he will recite it during *Kiddush* later tonight.

If using a match to light from the pre-existing flame, be sure to lay it down where it can burn out safely on its own; remember not to extinguish it on Yom Tov.

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.

## PREPARING TO LIGHT

When setting up candles on Yom Tov, do not warm the base of a candle to stick it in its holder. This is prohibited as a precaution, so that you will not come to directly smooth out or straighten the bottom of the wax candle, transgressing the prohibition of *memareach* (spreading). 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 *mesken kli* (fixing an article) on Yom Tov. Similarly, if using *Neronim*, you may clean a used glass holder from the metal tab that held the used wick in order to insert a new candle in its place. There is an issue, however, of *muktzah* with the remnants of used wax, charred wicks, or spent tabs.<sup>142</sup>

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Hashem's name. Even if you mistakenly use Hashem's name before *Kiddush*, you do so again later. If a woman lights candles, but had forgotten to say *Hamavdil* (either on its own or part of *Maariv*), she should say it **as soon as she remembers**—even if it is immediately after lighting, but before reciting the *brachah* on the candles. (However, those who have the custom on Yom Tov of reversing the order—and say the *brachah* before lighting—may not interrupt between the *brachah* and lighting the candles.)

<sup>142</sup> This is especially an issue nowadays, when such items are considered disposable and will not be reused. Even in pre-modern times, when such materials were indeed reused, moving them was somewhat problematic. As the Alter Rebbe explains, "Although according to the strict letter of the law these items are not *muktzah*, it is appropriate to be careful not to move them unless for great need." It is prohibited to move them even for the sake of food preparation.

The solution, if you are using wax candles, is to suspend the holder over to the garbage (since the glass holder is not *muktzah*<sup>143</sup>), and shake it out so that the remnants of wax and wick fall directly into the garbage can. If it cannot be removed through shaking, or if the spent tab has become stuck to the base of the glass holder so that it cannot be removed without prying it out, 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. You may however remove it with a *shinui* (change), using an item which is not normally used in this way. The preferred solution is to think ahead (as mentioned earlier) and pour a small quantity of water or oil into the holder on *erev Shabbos*, which will prevent the tab 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.

When Yom Tov follows Shabbos, we are prohibited from relighting the blackened wick of a candle that burned out on Shabbos<sup>144</sup> because prelit wicks are easier to light—and in this case, the wick’s preparation will have been performed on Shabbos for Yom Tov, which is forbidden. This prohibition applies even if a portion of the wick has remained unlit.

### MAARIV

Maariv begins at the usual time on *motzoei Shabbos* with *shir hama’alos*. The *Amidah* for the festivals (*shalosh regalim*) is recited. “The night is short, but the work is great”, so the *chazzan* should daven with all due alacrity.

*Vatodi’einu* is added to the *Amidah*. If you forgot to recite this section, or made other omissions or errors associated with the *Amidah* or *Havdalah*, see the chart at the end of the booklet. Note that if you omitted *Vatodi’einu*, you may not perform activities that are forbidden on Shabbos but are permitted on Yom Tov until you recite *Havdalah* during *Kiddush* or the phrase, *Baruch hamavdil bein kodesh l’kodesh*.

If you made a mistake with the wording of the *Amidah*, see the chart at the end of the booklet.

### SHOOT UPWARD

It is stated in the writings of the Arizal: On every other Shabbos and Yom Tov of the year, the worlds rise up in levels, one after the other, a higher step for each *tefillah* recited. However, on Pesach, they climb all levels in one go—during Maariv on the first night.<sup>145</sup>

143) for reasons beyond the scope of this publication.

144) This does not apply if the wick was prelit and extinguished in preparation **before** Shabbos began.

145) See *sichah* of the second night of Pesach 5721.

### HALLEL TONIGHT

After *the Amidah*, it is customary to recite the entire *Hallel* congenially, together with the *minyan*, with the blessings at its beginning and end.

According to some halachic opinions, if even a single word of *Hallel* is omitted, it should be repeated—this is in fact the proper practice. When saying it again, do not say another brachah. However, if you said only half-*Hallel* (as is required on Rosh Chodesh and the second half of Pesach) you say *Hallel* in its entirety again, and you **do** repeat the brachos (provided you already said the concluding brachah as well).

*Hallel* is followed by *Kaddish tiskabeil*, *Aleinu*, and *Kaddish yasom*.

After concluding davening, we wish each other, “*Gut Yom Tov!*”<sup>146</sup>

### FORGOT SOMETHING?

Someone who has neglected to do *Kiddush Levanah* this month until now, may do so all night tonight.<sup>147</sup>

If someone forgot to do *Bedikas Chametz* on Thursday night, see the chart at the end of the booklet.

### CARRYING ON YOM TOV

The laws of Yom Tov permit carrying an item from one domain to another, provided the item is of some use to us during that same day of Yom Tov. An item that will only be needed on the following day cannot be carried outside an *eiruv*.

What about an item that was transferred somewhere for use, but is no longer needed until the following night—like carrying a *Haggadah* back home after attending a Seder elsewhere? If there is a concern that the item in the present location could get lost or stolen (or any reason that would prevent you from taking it there in the first place if it were unreturnable), it may be carried. Where there is no such concern (there is a place for safekeeping, for example), then it should not be taken back. (If there is use for it at home, then there is no issue with carrying it back.)

According to some authorities, a keyring that is carried during Yom Tov should only contain those keys that are required during Yom Tov.

### READY FOR THE SEDER

It is a mitzvah to hurry tonight so the children attending should not fall asleep, though the Seder should begin only early enough that it is already perfectly dark

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<sup>146</sup>) Alternatively, “*Ah Kosheren un a freilichen Pesach*”—a Kosher and happy Pesach. See *Likkutei Sichos*, vol. 22, p. 282 (and other sources) for this phraseology.

<sup>147</sup>) Ideally, it would be better to do so before davening Maariv. *Kiddush Levanah* is recited in its entirety. See [www.asktherav.com #1299](http://www.asktherav.com #1299).

out. This is the time we are meant to eat the matzah—after *tzeis hakochavim*—and *Chazal* matched this timing when instituting the four cups for the Seder. *Kiddush* is **not recited earlier than true nightfall, which is at 8:15 pm.**

It is also a mitzvah to distribute nuts or similar treats to young children on the night of Pesach before beginning the Seder to invoke surprise, and to prompt the children to ask why this night is special.<sup>148</sup> Though there may be no good answer for distributing nuts on this night, 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.

### MISSING ITEMS

Someone who forgot or was unable to prepare the detailed items needed for the Seder may do so now—in a manner permitted on 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. For instructions on how to prepare particular items in an acceptable manner, see the entry above for Seder preparations on *erev Pesach*.

### START EARLIER TONIGHT

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—tonight at **12:55 am**). 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.

## THE SEDER

“Before one does anything related to the Seder on these (two Seder) nights,” the Friediker Rebbe quotes<sup>149</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**

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148) On *Acharon shel Pesach* 5740, the Rebbe wondered, “This is a clear halachic *psak* in *Shluchan Aruch*, it does not seem a common practice!”

149) *Sichas Leil Beis D’chag Hapesach* 5704. See also the same occasion in 5711.

Rebbe's *Haggadah* (entitled *Haggadah shel Pesach im Likkutei Ta'amim Uminhagim*—editions with English translation and annotation are available) to clarify the laws and customs. Selected points only appear below for public benefit.

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

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

When reciting the blessing *borei pri ha'adamah* on the *karpas*, keep in mind to include the *marror* that will be eaten later during *Korech* (in addition to including the *marror* eaten during *Marror*).

During *Maggid*, the *ka'arah* is not raised; rather, the matzos are partially uncovered.

After reciting *Hei lachma anya*, many are accustomed not to remove the *ka'arah* 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 *Korech*).

When reciting *Lefichoch*, the cup of wine is not raised continuously until the conclusion of the blessing *asher ge'alanu*. Rather, it is set down on the table at the words *venomar lefanav hallelu-yah*, 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 saucer beneath the wine cup so that it will soak up the spilled wine. The *marror* is then dipped into that *charoses*.

The *marror* of *Korech* 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 *Korech*.

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

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

## MITZVOS OF THE SEDER:

There are **two biblical commandments** fulfilled at the Seder: (1) Retelling the story of the Exodus; (2) Eating matzah.

When the *Beis Hamikdash* stood (and upon its rebuilding, speedily in our times), more are required: (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 usually offered on *erev Pesach*, but not brought this year on account of Shabbos).

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*.

These are all in addition to the obligations fulfilled for every Yom Tov: making *Kiddush*, *Hamotzi* on *lechem mishneh*, and eating a *seudah*.

## SEDER QUANTITIES & MEASUREMENTS

**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 drops of wine spilled before drinking<sup>150</sup> 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.

Modern measurements for halachic quantities are found at the end of this section.

### FOUR CUPS

The cup used for wine for each of the four cups during the *Seder* must hold at

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<sup>150</sup> Wine may be sipped first to avoid spillage, before reclining to consume the majority of the cup. See [#13857](http://www.asktherav.com). (As noted in the laws of reclining, the main obligation is to recline while swallowing, or in the case of drinking, as soon as the beverage passes the lips.)

least a *revi'is* of wine. Drink the entire contents of the cup—in one shot, if possible. If this is difficult, consuming 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 it takes from start to finish is not more than the time it usually takes to drink a *revi'is* of wine. See footnote below for the proper conduct if too much time has elapsed.<sup>151</sup>

### KARPAS

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

### MATZAH & MARROR

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*. Someone who has a *ka'arah* but nevertheless ate only one *kezayis* has—after the fact—fulfilled his obligation. The *kezayis* must be eaten within the timeframe of *k'dei achilas pras* (the average amount of time it takes to eat half a loaf of bread—see the measurements entry at the end of this section).

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

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

All participants must make sure to eat two *kezeisim* for *Afikoman*, because there are two views in Halachah as to the significance of the *Afikoman*—it recalls either the *Korban Pesach* or the matzah that used to be eaten with the *korban*, as mentioned above. 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,

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151) If the wine is drunk in stages, taking more time than it usually takes to drink a *revi'is*, we follow the opinion of those authorities who disqualify this conduct and new cups of wine should be 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 halachic amounts at the end of this section), the obligation is not fulfilled according to all opinions, and even the last two cups should be repeated.

as well as the matzah of *Korech* 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.

However, every individual has an obligation to eat a *kebeitzah* (at least two larger *kezeisim*) in sequence, each within the designated time of *k'dei achilas pras* at some point throughout the evening to fulfill the requirement for reciting *al netilas yadayim*, as is the practice at every washing meal. The absolute minimum quantity of matzah for *Motzi Matzah* (even two small *kezeisim*), *Korech* and *Tzafun* does not fulfill this obligation automatically. Therefore, even if you are eating matzah sparingly, you must supplement your *kezeisim* to reach this requirement—either for *Motzi Matzah* or *Tzafun*.

## THE MEASUREMENTS

### Matzah

When translating 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 timeframe—that is, within three minutes.

### Wine

Calculating with a cylindrical *kos*, the measure of a *revi'is* equals a volume of two average *godelim* (thumb-widths) in diameter, plus a height of 3.6 *godelim*. This parallels the volume of an average egg and a half (*beitzah umachatzah*). 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.)

It is a mitzvah to specifically utilize red wine for the Seder, unless a white wine is of superior quality than the available red wine. The minimum alcohol percentage that is recommended is at least 5. Someone who is particularly sensitive, may drink 3 or 4 wine. If this is too much as well, grape juice is



acceptable, though a bit of wine mixed in is preferred.

What type of mixed drink is still considered wine? If water or grape juice are added to wine, it is still considered wine as long as the resultant mixture can still technically be considered wine when served to guests.

Regardless, if water constitutes 85.7% or more of the mixture (including any water added during the manufacturing process), it is definitely not wine. Ideally, be *machmir* that the water content should total less than 75. If a different liquid (excluding grape juice) is added, it must be less than half the wine.

Someone who cannot drink wine, or even grape juice, for medical reasons, can substitute the cups with *chamar medinah* (a locally modish beverage) such as tea or coffee.

### Mesubin

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 *Korech*; (4) Eating the *Afikoman*.

The obligation to recline is while eating or drinking, and not while saying the brachah. It is actually forbidden to bend in this manner when reciting a brachah.

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 *Korech* or *Afikoman*, it is not necessary to repeat if they were eaten in a sitting position.

**How do we recline?** A major aspect of celebrating our freedom at the Seder is eating in a reclining position, as kings and great people eat in this manner. Tilt your head, leaning your upper body to the left supported by pillows or upholstery (and not on thin air).<sup>152</sup> If you do not have a pillow or chair cover, you may lean on the chair back itself. If on a backless chair or bench, you may lean on another person's side (but not your own lower body).

The main obligation to recline is when swallowing, even though the reclining

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<sup>152</sup> To the point that if what you're leaning against is removed, you will fall. Your position should resemble the listing stance of a person who cannot support themselves upright (like an ill person), leaning diagonally to the left, but not completely horizontal; your feet planted on the ground. According to some opinions, you must have a table in front of you. See the *sichah* of the Second Night of Pesach 5719, and the detailed sources and alternate practices and positions in the Hebrew footnote.

practices of free men (whom we imitate) do so while chewing food or as soon as the beverage passes their lips.<sup>153</sup>

### LAW OF REDEMPTION: THE SEDER OF GEULAH

Below is a list of alterations to the Seder that apply in the Era of Moshiach. These changes are mainly due to the offering of the *Korban Pesach* and additional festival sacrifices. In *Sefer Hasichos 5751*, the Rebbe speaks<sup>154</sup> about the possibility of partaking of the sacrifices offered by *Eliyahu Hanavi*.

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

### KORBAN PESACH

The *ka'arah* must have a different arrangement because the meat of the *Korban Pesach* (currently represented by a neck bone on the *ka'arah*) must be present on the table while the *Haggadah* is recited. Note that the Alter Rebbe's *Shulchan Aruch* does not mention any requirement for the meat of the *Chagigah* offering (currently represented by an egg on the *ka'arah*) to be present at this time.<sup>155</sup>

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

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

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

### ORDER OF THE SEDER

When reciting the steps of the Seder before beginning, we will adapt the wording to the new order of the Seder. See below where *Rachtzah* is mentioned concerning the changes to the proceedings.

Many opinions state that when there is a *Beis Hamikdash*, someone who washes hands for *Karpas* (at the juncture of *Urchatz*) **does** recite a blessing of *al netilas yadayim*—despite eating less than a *kezayis* of *karpas*. While reciting the blessing *borei pri ha'adamah* they should have in mind to include the *marror* of *Korech*, but not the

153) See Hebrew footnote for reasoning and sources.

154) *Sefer Hasichos 5751*, vol. 1, p. 434, fn. 66

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

*marror* of *Marror*—because, apparently, we will no longer eat *marror* on its own (as discussed below).

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

With regard to *Maggid*, we know that the mitzvah of retelling the story of *Yetzias Mitzrayim* will endure even in the days of *Moshiach*. (As stated in the *Mishnah*, and quoted in the *Haggadah*: “**All** the days of your life...including—and anticipating—the days of *Moshiach*.”)

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

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

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

According to some opinions, in the times of the *Beis Hamikdash*, the paragraph *Arami oved avi* concludes with the verse from *Devarim* that follows those quoted there, which is: “And He brought us to this place, and He gave us this land, a land flowing with milk and honey.”

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

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

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

## PESACH, MATZAH, MARROR

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

*Rachtzah*, washing the hands with the blessing of *al netilas yadayim*, is followed by

*Motzi*, reciting the blessing *hamotzi lechem min ha'aretz* over *matzah ashirah*. While reciting this blessing, the third (lowest) *matzah* is also held, so as to have *lechem mishneh* (two whole breads). Some state that the blessing of *Hamotzi* is recited over a broken piece of the *matzah ashirah*, because only a broken piece fulfills the requirement to eat *lechem oni*, “bread of poverty.” We may not eat beyond the point of satiation, because a final piece of *matzah* will be eaten later, which will require an appetite.<sup>156</sup>

*Motzi* is followed by *Shulchan Orech* (the festive meal), and conversation is permissible between *Motzi* and *Shulchan Orech*. An egg is not eaten at the start of the meal, because that is done only in times of Exile as a sign of mourning over the destruction of the *Beis Hamikdash*.

This is usually followed by eating the *Korban Chagigah*, when the blessing *al achilas hazevach*, or *le'echol hazevach* is recited and the meat is consumed to the point of satiation. This year, however, because *erev Pesach* is on Shabbos, the *Chagigah* is not brought.

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

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

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

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

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<sup>156</sup> *Matzah ashirah* is not eaten nowadays during *Pesach*, according to prevalent (Ashkenazi) custom. Therefore, one would use various kinds of dough-based products made by non-Jews specifically for *Pesach*, but which are not considered adequately guarded (*shmurah*) as is required for the mitzvah *matzah*, as mentioned in *Rishonim* (See *Sefer Hamanhig*).

## MORE HALLEL, MORE WINE

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

According to what is stated in different sources, it is possible that we will drink a fifth *kos* in the time of Moshiach.

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

## THE FOLLOWING DETAILED LAWS APPLY TO EATING THE KORBAN PESACH:<sup>157</sup>

Immerse hands in a *mikveh* before partaking of sacrificial meat, unless they have been carefully guarded from ritual impurities for this purpose.

### WHO EATS

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

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

### HOW TO EAT

All sacrificial meat, including the *Korban Pesach* and the *Chagigah* (in years it is offered), must be prepared in a manner that befits high society. The meat may be dipped in liquids, fruit juices, or even *kosher l'Pesach* ketchup, as fancy meats are served in such a manner. However, the portion of the *Korban Pesach* that is combined with matzah and *marror* for the eating of *Korech* must not be dressed or dipped at all.

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

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

It is forbidden to break a bone of the *Korban Pesach*. Great care must be taken when cutting the *korban* into portions. Its bones must not be damaged to the slightest degree, not even by a scratch that would be detected if passing over it with a fingernail. Any part of the animal that is destined to harden, even though it is currently soft, should not be eaten. Parts that are not normally eaten need not be eaten.

According to numerous opinions, the custom to refrain from eating the fat surrounding the *gid hanasheh* (sciatic nerve) should be observed (although it is not absolutely

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<sup>157</sup>) see further under the "First day of Pesach" for general laws concerning eating sacrificial meat

forbidden even according to Rabbinical law). It should be avoided—despite the fact that there is a biblical obligation to eat the *Korban Pesach* as well as a biblical injunction against leaving any part of the sacrificial meat uneaten until the following morning.<sup>158</sup>

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

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

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

## WHERE TO EAT

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

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

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

## WHEN DONE EATING

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

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

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

If any meat remains after *chatzos* (some say, after dawn), it bestows ritual impurity to

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<sup>158</sup>) This raises the question of how to treat the Ashkenazic custom to avoid the animal's hindquarters. There are authorities who maintain that any part that is not normally eaten—no matter the reason—does not need to be eaten. The issue is only with meat that is neglected due to laziness or negligence, which would imply a lack of concern for the mitzvah.

the hands of whoever touches it. However, the prohibition of *nosar* (leftover sacrificial meat) does not take effect until dawn. Once the time for eating it has passed, it becomes *muktzah* (forbidden to handle on Shabbos and Yom Tov).

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

Food served at the same time as the *Korban Pesach* must be eaten before *chatzos* as well, and their leftovers must be burned. This applies equally to the *Korban Chagigah* (in years it is offered), and the matzah and *marror*.

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

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

## THE SEDER

Regarding overall spiritual purpose during the *Seder*, the Friediker Rebbe relates<sup>159</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 Sheloh writes: “The sanctity of this night and all its related laws and customs are holy to the extreme, for it is on this occasion that Hashem chose us from all other nations and sanctified us with His mitzvos. Therefore, every person should be wary not to make frivolous conversation, and to similarly caution their family to avoid doing so, as not to be disconnected from cleaving to Hashem for even a millisecond. Everyone should be involved only with the mitzvos of this night and in reflecting on the stories of the miracles in Egypt and relating them to everyone in the household.”

“This night,” says the Targum Yonasan, “the celestial beings praise the Master of the world, and heaped treasures of dew are revealed.”

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159) *Haggadah shel Pesach im Likkutei Ta'amin Uminhagim*, excerpted from *Sichas Chag Hapesach* 5702

## KADESH

Before reciting *Kiddush* on a *becher*, it should be rinsed inside and out, so that this “cup of blessing” is beautified from all angles.<sup>160</sup> It should be re-rinsed before *bentching* as well.

All four cups of wine should be drunk by every person at the Seder, including those who customarily listen to their husband or father’s *Kiddush*, and even if they also fulfill their obligation of the *Hagaddah* by listening to his recitation. If listening to another’s *Kiddush*, make sure to concentrate and hear every word. It is best practice—and such is the common *minhag*—for each person (women and children included) to say it on their own.<sup>161</sup>

## HAVDALAH

Tonight, *Kiddush* also contains *Havdalah*. *Kiddush* is recited in the following order: 1) *Askinu*; 2) *borei pri hagafen*; 3) *Kiddush (mekadesh yisrael vehazemanim)*; 4) *borei me’orei ha’esh*; 5) *hamavdil bein kodesh l’kodesh*; 6) *Shehechianu*.<sup>162</sup>

If a woman recites *Kiddush*, she does not repeat the blessing of *Shehechianu* that she recited earlier during candle lighting.<sup>163</sup>

Women who make *Kiddush* tonight, should say the *brachah* on *Havdalah* and the candle as well.<sup>164</sup>

The blessing over spices is not recited.<sup>165</sup>

The Chabad custom is to simply gaze at the candles during *Havdalah* of Yom Tov, but **not** to draw two candles together, extend the fingernails close to the flames, or to put out the candle with the wine—the last of which is expressly forbidden on Yom Tov.

The final word of *Havdalah* is changed from *l’chol* to *l’kodesh*. If you mistakenly said *l’chol*, or if you forgot to make *Havdalah* altogether, see the chart at the end of the booklet.

If you erred in any of the details in reciting *Kiddush*, see the chart at the end of the booklet.

160) If it appears completely clean, or wiping it out with a napkin achieves this, it is sufficient. However, some are scrupulous, especially on the Seder night, to wash and/or wipe even a perfectly clean *becher*. See [#1464](http://www.asktherav.com)

161) Even for those who usually are *yotze* from the husband/father. The reason for the common practice of one person including everyone present is because the person saying the *brachah* should be holding the cup of wine—and that scenario does not apply in this specific situation, when everyone has a *kos* at the Seder. See more in the Hebrew notes.

162) This *Shehechianu* also covers the search and elimination of *chametz*.

163) Since only the men say *Shehechianu*, it is proper for a woman to drink immediately after *Havdalah* is concluded, so they can answer *Amen* on the men’s *brachah*.

164) See the Hebrew footnote.

165) See *Likkutei Sichos*, vol. 31, p. 191ff.



## URCHATZ

Though we do not recite a blessing on this washing, all other laws that apply to *netilas yadayim* for bread apply.

If you unthinkingly washed your hands at *Urchatz* (before eating the *karpas*), and began the brachah of *al netilas yadayim*, see the chart at the end of the booklet.

Do not make a *hefsek* (interruption such as speaking or wandering off) between washing and eating the *karpas*.

## KARPAS

It is reported that the Rebbe's conduct for *Karpas* was as follows: with the aid of a knife, the Rebbe would remove a small piece from the center of a whole onion, and then use his hand (not a utensil<sup>166</sup>) to submerge it partially in the salt water three times, then say the brachah and eat it without reclining.

Vegetables that are tenderized through salting (as a form of pickling, and as such, similar to cooking) may not be salted on Shabbos, except if it is a single piece at a time and it is immediately consumed. Some are stringent to avoid this action on Yom Tov as well, and it is advised to follow this opinion whenever possible. Onion (and radish) used for *Karpas*, therefore, should not be prepared in batches, but only dipped into the saltwater one piece at a time, from hand to mouth.

Even if you mistakenly ate a full *kezayis* of vegetable, do not make a *borei nefashos*.

## MAGGID

In the past, it was common for a leader to read the *Haggadah* and everyone else merely listen and thereby be *yotze*. However, the custom is for each person to read it on their own. Due to the length of the text, it is possible, even probable, that those listening may become distracted and miss hearing some parts and not fulfill their obligation.

## HAPPY HAGGADAH

"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, with *simchah*. We can suggest that this is the reason for the (Frieddiker) 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.

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<sup>166</sup>) Since the rule is that a wet vegetable that is normally eaten with a fork or spoon (and when doing so, the food does not come in contact with the hand) does not require washing, there are those who specifically eat the *Karpas* by hand.

On the second night of Pesach in the year 5712, the Rebbe stated, “It is recorded in the writings of the Arizal that on both the first and second nights of Pesach we must recite the *Haggadah* in a loud voice and with *simchah*—and we must be in an overall state of joy on these nights. For there is no greater joy for the *Shechinah* than the night of Pesach. I was therefore always surprised that the (Friediker) Rebbe did not display any apparent joy on the night of Pesach. To the contrary, he even cried tears! Possibly, these were tears of joy, but it was not apparent that these were tears of joy. Nevertheless, it is stated in the writings of the Arizal that we must be joyful on the night of Pesach. Let us therefore sing a *niggun*! *Niggunim* can be divided into tunes of bitterness and joyful tunes. Let us sing a happy *niggun* and let us truly be happy! We should bear in mind that this is associated with the order established by the Arizal, who insisted that we recite the *Haggadah* in joy.” The Rebbe then instructed the assembled to sing a joyful *niggun*.

### HONOR PARADE

The Zohar states that every person who joyously repeats the story of *yetzias Mitzrayim* merits to eventually enjoy the *Shechinah* in the World to Come. It is the greatest of joys when a servant glorifies his Master, Who in turn rejoices that he is telling the story. At that moment, Hashem is gathering His entire coterie and saying to them, “Go listen to the story of My praise that My children are retelling and reveling in.” So they all come and join with the *Yidden* and listen to them pay homage and celebrate how Hashem redeemed them, acknowledging all the miracles and valor. They report back regarding this holy nation on earth who are thus celebrating. This in turn gives extra strength and fortitude to the Master Himself, similar to a king who gains vigor and might when he is praised and his strength recognized and all stand in awe of him, his glory swelling above them all.

### A WILD RIDE

The Friediker Rebbe said<sup>167</sup> in the name of Reb Nachman, who assisted the Rebbe Maharash and heard the following directly from him: On Pesach we can grab a ride on the wagon, and what a simple Jew can achieve with just reading the words of the *Haggadah* wholeheartedly, a seasoned scholar (*maskil*) or a dedicated acolyte (*oved*) cannot accomplish in fifteen sessions.

He also related<sup>168</sup> that the main thread in the story of *yetzias Mitzrayim* is connected to all the miracles. In middle of describing this, he said: “I cannot wait to hear how Moshiach will interpret the *Hagaddah*!”

### BUT NO RUSH

The *Rishonim* write that the *Hagaddah* should be related post haste, so as to attend to the mitzvah of eating matzah in a timely manner; discussing and expounding upon the story of *yetzias Mitzrayim* should occur after eating. However, the Friediker Rebbe describes how, “throughout *erev Pesach*, everything was accomplished

167) *sichah* of the first night of Pesach, 5699

168) on the night following *ibid*.

with a sort of organized rush, but only up until the point that we began saying the *Haggadah* at the Seder. From that point on, there was no hurry, but we also did not drag anything out. (We see this in the conduct of) the Alter Rebbe, who, before traveling to Mezritch (and becoming a *Chassid*), would wake before dawn on *erev Pesach* and hustle throughout the the day so as to meet the cutoff time before *chatzos* with eating the Afikomen. After Mezritch, he would arise just as early, but there was no hurrying.”

It is only permissible to speak during the recitation of the *Haggadah* if it is necessary, in order to elaborate on the story of *yetzias Mitzrayim* or something essential to the Seder. Once you reach the section of *Lefichach*, 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>169</sup>

When it comes to the *Haggadah*, part of the main obligation is to recite it with concentration. You must therefore understand what you are reading. If you do not understand the text, you are not considered to have fulfilled the mitzvah of “telling” the story—so make sure to also read the explanation of the liturgy in a language you know along with the Hebrew text (it is not sufficient to read the explanation later whilst eating). When reading to others, say the *Mah Nishtanah* and entire *Haggadah* in a familiar language. Explain to the listeners—at minimum—the parts that are halachically mandatory; if they can take more, explain everything. However, from the beginning of *Hallel* until the end of the *brachah* of *go'al Yisrael*, someone can fulfill their obligation even if they do not know the language.

**The Makos:** A broken dish is used for collecting the wine poured for the *makos*, for this discarded wine is not fit for a perfect vessel. The imperfection does not have to be visible, and where such a utensil is not available, a disposable bowl or cup is sufficient, or even a reusable one that is whole but not used for any other purpose. We do not put the dish directly on the table, nor pass it over the table (when it contains any contaminated wine). If pouring toward the floor, take care not to drip the wine in any area where people normally tread.

In the *Haggadah*, while reciting the *brachah* that ends *go'al Yisrael*, we substitute the regular *nusach* and say instead *min hapesachim u'min hazevachim* (it is usually recited in the reverse order). The reason for this change is as follows: The words *min hazevachim* refers to the *Korban Chagigah* offering brought on *erev Pesach*, which is normally eaten before the *Korban Pesach* (*min hapesachim*) in order that we eat the *Korban Pesach* when satiated. But *Chagigah* is not offered when the night of *Pesach* coincides with *motzoei Shabbos*. When reversing the order, we intend that the words *min hazevachim* refer to the *Chagigah* offering that will be brought subsequently on the day of *Pesach*.

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<sup>169</sup>) See Hebrew section for sources.

## TO BE UNHUNGRY

The absence of the *Korban Chagigah* as occurs when the Seder is on *motzoei Shabbos* (as this year) is a strong positive lesson, says the Rebbe.<sup>170</sup> “[Tonight, the law] that the *Korban Pesach* needs to be eaten when satisfied is not relevant. This alludes to a *shleimus* (perfection) of the physical body that will occur in the future Era [of Redemption], that we are presently better disposed to the revelations that will occur then ... Hashem should immediately relent, and the Rebbe will lead us in greeting Moshiach. *Acharon shel Pesach* approaches, which is, in the Rebbe’s own words, “Moshiach’s day,” the day on which the *Haftorah* of “And a shoot will emerge from the branch of Yishai” is read. May it be Hashem’s will, that during these days which precede [the last day of Pesach], this prophecy will be fulfilled and the Rebbe, who is from the progeny of Yishai and the royal House of Dovid, will redeem us from this physical and spiritual Exile and lead us immediately to the Final Redemption.” At the conclusion of this talk, the Rebbe returned to his room and the *Chassidim* began to dance with great joy. After some time, the Rebbe entered the shul with a *Hagaddah* and continued speaking in this vein.<sup>171</sup>

## RACHTZAH

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*.

## MATZAH

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 brachah may be recited after that point—if someone finds themselves in that situation, *al achilas matzah* is not recited.

When making the brachos, we hold the matzos with both hands.

It is important that the matzah is consumed immediately after the brachah is recited. Therefore, if you need to distribute matzah to your family, care should be taken to minimize the interruption. Either: wash, make a brachah (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 pieces of each matzah from the *ka’arah*.

**Safety Warning:** Avoid eating large amounts of burnt or overly-browned matzah. It contains unhealthy chemicals (acrylamides) that are toxic in high quantities.

Chew the matzah until its taste fills your mouth. If the matzah is swallowed

170) *Sichah* of the Second Night of Pesach, 5711

171) See *ibid.* for the rest of the Rebbe’s talk.

without chewing, and therefore wasn't actually tasted, the mitzvah of eating matzah is still fulfilled after the fact. However, this is **not** the case with *marror*, which must be masticated so that the bitterness is actually felt.

### MARROR & KORECH

If you forget to dip the *marror* in *charoses* for *Marror*, the dipping for *Korech* may be counted for the mitzvah of *Marror* as well. The same applies vice versa—if you dipped for *Marror*, but did not do so for *Korech*, the first dipping can cover both. If you neglect both dippings, take a small piece of *marror* at any point during *Shulchan Orech*, and dip it in and eat it, without a brachah.<sup>172</sup>

### SHULCHAN ORECH

For *Shulchan Orech*, care must be taken (as on every Shabbos and Yom Tov) when peeling eggs. 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. (Any dish or plate used for this purpose must already have some edible food or a utensil in it.)

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

When using *mayim emtza'im* (rinsing between fish and meat) or *mayim acharonim* (prior to *bentching*), do not pass your wet fingers over your lips to avoid the possibility of *gebrokts*. This applies throughout the first seven days of Pesach, though not on *Acharon shel Pesach*, when we explicitly seek opportunities to wet our matzah.

We do not say “*L'chaim*” if drinking wine during the *seudah*.

When concluding the meal, ensure that you are sufficiently hydrated—you may not drink again (aside from the last two cups of wine) after starting the *Afikomen*.

### TZAFUN

The Afikoman must be eaten before **12:55am**. If someone forgot to eat the *Afikomen*, see the chart at the end of the booklet.

The restriction on drinking after the *Afikomen* includes all beverages, even water, and applies equally at the second Seder.<sup>173</sup>

### BERACH

**Reminder:** Do not touch your lips when using *mayim acharonim*.

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<sup>172</sup>) A *kezayis* is not needed; a small piece suffices. This scenario was discussed at length at the *Kinus Torah* in 770 on Chol Hamoed Pesach, 5782.

<sup>173</sup>) This includes avoiding even rinsing out your mouth, since the point is for the taste of matzah to linger. See Hebrew footnotes for discussion, more details, and sources.

In his *Haggadah*, the Rebbe states that the appropriate time to pour the *Kos shel Eliyahu* is “after *Birchas Hamazon* (except on specific occasions).” In *Sefer Hasichos* 5749, the Rebbe explains<sup>174</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 Hamazon*, recite *ya’aleh veyavo*, and the *Harachaman* for Yom Tov.

If you forgot *ya’aleh veyavo*, see the chart at the end of the booklet.

### A CASE OF DISGORGE MENT

Someone who vomits their meal to the point of emptying their stomach before reciting *Birchas Hamazon* should not *bentch*. However, if a *kezayis* of food ostensibly remains in the digestive tract (and especially if food was consumed to the point of satiation and some sense of fullness remains), *bentching* may proceed as usual.

The halachic authorities are divided in their opinions regarding someone who upchucked 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 two larger *kezeisim*), then the blessing of *hamotzi*, eat matzah, and say *Birchas Hamazon* once again.

### OPENING THE DOOR

As was practiced in the homes of the Rebbeim, a representative takes a lit candelabra (as it is not Shabbos)<sup>175</sup> and proceeds to the entrance to your home, opening all doors between the dining room and the front yard or street. At that point, *Shefoch chamasha* commences; those sent out say it while standing at the front door.

It is permitted to carry a candelabra that contains oil or liquid paraffin (melted wax) as long as you walk sedately to avoid swishing the liquid in the candle holder. Also avoid standing where a crosswind could potentially blow out the flame (even if it is currently windless). This applies anytime on Yom Tov that a flame is being transported outside—it should be covered and protected, or inside a

<sup>174</sup> vol. 1, p. 391, fn. 78

<sup>175</sup> See [www.asktherav.com](http://www.asktherav.com) #28604 (in Hebrew).

glass votive, to avoid being blown out by sudden gusts.<sup>176</sup>

### SEDER INTO THE NIGHT

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.

If staying awake to this point would prevent an individual from being able to get up on time and daven properly in the morning, it is certainly not worth the tradeoff, and they should get sufficient sleep—“The Torah was not given to angels.”

### GATE CRASHERS

The Frierdiker Rebbe says<sup>177</sup> of tonight: “Ah, on this night we can gain so much—the gates are open wide. And (indeed) they are gates, not (merely) portals.”<sup>178</sup>

### POST-SEDER CLEANUP

The *zeroa* should not be discarded directly into the trash, but first wrapped and disposed of respectfully.

May the trash be brought to the curb on Yom Tov? A full bag of kitchen garbage is generally not considered *muktzah* (on account of it being offensive and ruining the simchah of Yom Tov if left around). Nonetheless, there are those who are halachically stringent on account of carrying on Yom Tov,<sup>179</sup> given that there are generally ways to store the trash until after Yom Tov in a hygienic manner, and the purpose in taking it out is primarily to remove it from your property. Practically, if there is an issue of a stench that in any way inhibits your Yom Tov, or if there is insufficient storage for all the garbage that accumulates, it may be put to the curb. However, if it is already in bins out in the yard (assuming you don’t establish your dwelling place in the yard, i.e. it isn’t a lived-in space) and you merely want to take it out to the street to be collected, it is forbidden to do so on Yom Tov.<sup>180</sup>

### LEIL SHIMURIM

It is customary to recite just the first paragraph of *Shema* (until *uvish’e’arecha*) and *Hamapil*, but not the remaining sections of *krias shema she’al hamitah* that are

<sup>176</sup>) see *ibid.* for more discussion and details.

<sup>177</sup>) *Sefer Hasichos* 5704, p. 81

<sup>178</sup>) The Frierdiker Rebbe continues to explain that the difference between a portal and a gate is explained in a *maamar* of the Mittlerer Rebbe, contrasting the “opening of the chamber” that is not reaching the level of a true gateway. At the day *seudah* of the first day of Pesach, 5729, the Rebbe also quotes, in relation to this, the statement about the “heaped treasures of dew that opens on this night”.

<sup>179</sup>) The dispensation for carrying on Yom Tov applies primarily to foodstuffs and other items necessary for personal use.

<sup>180</sup>) see [#21569](http://www.asktherav.com)

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.

## SUNDAY, 15 NISSAN, 1ST DAY OF PESACH

The latest time for reciting the morning *Shema* is **9:36 am**.

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

### SHACHARIS

During Shacharis, the *Amidah* for *shalosh regalim* is recited.

**Late Davener:** An individual 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 *Amidah* of Shacharis—provided he will **not be praying with another minyan**.<sup>181</sup> In 5699, the Frierdiker Rebbe said (with regard to this question in connection with the changeover of *Shemini Atzeres*): “Set proper limits, so you can make the *minyan*!”

### HALLEL

It is a Rabbinic mitzvah to recite the complete *Hallel* on each of the three festivals during the daytime and to recite a blessing beforehand: *Baruch...vitzivanu likro ess hahallel* (“Blessed...Who commanded us to read the *hallel*”).

Do not interrupt the recital of (complete) *Hallel*, except for those matters that we are permitted to interrupt during the recital of the blessings before the *Shema*.

The best way to fulfill the mitzvah of reciting *Hallel* is to recite it together with the congregation, immediately after the *Amidah* of Shacharis. That way, *Hodu* and *Ana* can be recited in response to the *chazzan*.

In *Igros Kodesh*, the Rebbe mentions the case of someone who enters *shul* in order to begin Shacharis and discovers that the congregation already recited the *Amidah* and is poised to begin *Hallel*. The Rebbe states, “I never heard an explicit directive to recite *Hallel* before one has recited Shacharis. According to oral tradition among the *Chassidim*, however, despite the fact that our Rebbeim would extend their *Shabbos* prayers over many hours—long after the congregation had concluded the service—they would nevertheless organize their time on Yom Tov so that they would conclude the *Amidah* with the congregation and then recite *Hallel* together

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<sup>181</sup> The question arises for someone who is praying alone, without a *minyan*—if he is davening Shacharis later, must he take into account that a *minyan* somewhere in town already said *Musaf*? Or just worry about the *minyan* he normally davens with? Whether most *minyanim* already said it? The majority of people in the city? For a woman—if her husband’s *minyan* did? There is no halachic consensus, so the best practice is to account for even the single *minyan* that already prayed *Musaf*, since by saying the summer version of *Morid hatal* it is inclusive of the winter rendition, but not the reverse.



with them.”

When reciting the *pesukim* of *Hodu*, *Yomar*, *Yomru* and *Yomru* in *Hallel*, the first verse, *Hodu...ki l'olam chasdo* is repeated after the three subsequent ones, even when an individual is praying without a *minyán*.

The regular order within the *minyán* is that the *chazzan* begins the first verse (*Hodu...*) and the congregation responds with the *Hodu* and *Yomar* verses. The *chazzan* says the second verse (*Yomar...*), and the congregation responds with the (full) verses *Hodu* and *Yomru na beis Aharon* (Verse 3). This is followed by the *chazzan* saying the third verse, and the congregation responding *Hodu* and *Yomru na beis Yisroel* (Verse 4). When the *chazzan* concludes with the fourth verse, the congregation responds for the last time with “*Hodu...ki l'olam chasdo*.”

The subsequent verses of *Ana Hashem hoshi'ah na* and *Ana Hashem hatzlichah na* are each repeated both times after the *chazzan*, line by line.

If you did not recite *Hallel* immediately after the *Amidah*, you may recite it anytime during the day prior to *tzeis hakochavim* (nightfall).

According to some halachic opinions, if even a single word of *Hallel* is omitted, it should be repeated—this is in fact the proper practice. When saying it again, do not say another brachah. However, if you said only half-*Hallel* (as is required on Rosh Chodesh and the second half of Pesach) you say *Hallel* in its entirety again, and you **do** repeat the brachos (provided you already said the concluding brachah as well).

*Hallel* is followed by *Kaddish tiskabeil*, *Shir shel Yom*, and *Kaddish Yasom*.

### TORAH READING

Two *sifrei Torah* are removed from the ark. The *Yud-Gimmel Middos* (Thirteen Divine Attributes - *Hashem, Hashem, Keil Rachum*, etc.) are recited, followed by *Ribbono shel Olam*,<sup>182</sup> before removing the *sifrei Torah* from the ark.

The order of Torah readings throughout Pesach this year follow the mnemonic *Mashach tura, Kadeish b'kaspa, Psal bimadbara, Shlach buchra* (Draw the ox; Sanctify with money; Hew 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); “Sanctify for Me each firstborn...” (Shemos 13); “When you lend money...” (Shemos 22:24-30); “Hew for yourself...” (Shemos 34:1-26); “Hashem spoke to Moshe in the Sinai wilderness...” (Bamidbar 9:1-15); “When Pharaoh sent forth the nation...” (Shemos 13:17-15:26); “Each firstborn...” (Devarim 15:19-16:17)<sup>183</sup>

In the first *sefer Torah*, we read the portion starting with the word *Mishchu* from

<sup>182</sup> The phrasing in *Ribbono shel Olam* follows the *nusach* of the *Siddur Torah Ohr*. “*li avdecha ben amisecha* ([name] ben [mother's name])”.

<sup>183</sup> The details of this order are explained in the Alter Rebbe's *Shulchan Aruch* 490:8.

*Parshas Bo*, with five *aliyos*. Following that reading, the second *sefer Torah* is placed on the right side of the first<sup>184</sup> (we do not remove the first so as not to lose focus on a mitzvah that is presently before us), and *chatzi-Kaddish* is recited. After the first Torah has been raised and wrapped, the second is opened for the reading of *Maftir*, which is *Uvechodesh Harishon* from *Parshas Pinchas*. Following *Maftir*, the second *sefer Torah* is raised and wrapped, and the *Haftorah* is recited from Yehoshua.

The *Mi Sheberach* text for an ill person is identical to Shabbos, with the exception of the words, **Yom Tov** *hu miliz'ok*.<sup>185</sup>

### MUSAF & MORID HATAL

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*.

If you mistakenly recited *Mashiv haru'ach* instead of *Morid hatal*, see the chart at the end of the booklet.

For Musaf on a festival, the sections *Atah vechartanu* and *Umip'nei chatoeinu* are recited. Musaf includes verses regarding the Pesach offerings (*Uvachodesh harishon*, etc.). The blessing concludes with *mekadesh yisrael vehaz'manim*.

If you forgot to recite the verses for Pesach or if you made another mistake, see the chart at the end of the booklet.

**Dew Prayer:** The *chazzan* recites *Tefillas Tal* during his repetition of Musaf.

### LAW OF REDEMPTION: TODAY'S KORBANOS

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.) These 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

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184) The second *sefer Torah* should remain on the *bimah* while the first is being raised. (Since our *minhag* is to return the first—rolled out—Torah after *hagbah* to begin *gelilah*, it can be argued—at a stretch—that when the first Torah is being raised with the intention to return it right away for rolling up, it is considered not to have left at all. Even so, the second Torah should at least be replaced immediately once the first Torah is rolled up, before it is removed from the *bimah* permanently.)

185) see [#28134](http://www.asktherav.com) (in Hebrew)

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 time during Pesach, generally.<sup>186</sup>

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

If a *shechitah* knife is found in Yerushalayim, it may be immediately used for slaughtering, as all utensils are assumed to be ritually pure on Yom Tov.

### BIRCHAS KOHANIM

The *Kohanim* recite *Birchas Kohanim*. Listen with intention, and only say “*Amen*” once **all** the *Kohanim* have concluded the brachah.<sup>187</sup> You must face the *duchan* (stage or area where the *Kohanim* stand)—do not turn sideways or back. Someone who stands behind the *duchan* is not included in their blessing. While they recite it, the congregation should move their heads in the following sequence: *Yevarechaha*—head erect; *Hashem*—lean head to the right; *veyishmerecha*—head erect; *Ya’eir*—lean head to left, and so on until *shalom* when the head is erect.

Recite the *Ribbono 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 *Ribbono* until *hatzaddik*; while they sing before *lecha*, recite from *Ve’im* until *Elisha*; and while they sing before *shalom*, recite from *Ukesheim* until *letovah*. Then, as they pronounce “*shalom*”, recite the three final words *vesishmereini*, etc. Once the *Kohanim* conclude *shalom*, say *Amen* followed by *Adir bamarom*, while still covered by the *tallis*.

Those who have the custom of saying “*Yasher Koach*” to the *Kohanim* should not do so until the end of the *Kaddish tiskabel* following *Birchas Kohanim*. Where this custom is prevalent, the *Kohanim* should not step down from the *duchan* until *Kaddish* is concluded, so they can properly respond to *Amen*.

*Sheish Zechiros* (the daily Six Remembrances) are recited.

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186) Although the obligation throughout Yom Tov is halachically considered (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.

187) The continuity of the singing accounts for inclusion of each *Kohen*’s blessing in your *amen* in this case. However, if a single *Kohen* is singing beyond the others’ conclusion, do not wait for him, but say “*Amen*” immediately.

## DAY KIDDUSH

*Kiddush* includes *Askinu seudasa* for *shalosh regalim*, *Eileh mo'adei*, followed by *Savri maranan* and *borei pri hagafen*.

If you realize at any time today that you forgot to recite *Shehechyanu* last night, recite it immediately.

## YOM TOV JOY

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 Frierdiker 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.

Joy is the main mitzvah of the festival; all day we are required to be in an uplifted, joyous mood, not merely in the specific practices of drinking wine and eating meat, but in all matters—and in every capacity. Any type of pleasure-inducing activity that is appropriate should be exercised: eating, drinking, strolling, or whatever specifically brings a person joy. A person who engages in an act that brings on sadness or depression has transgressed the mitzvah of “be joyous on your festivals”, no matter how highly involved they were in happy things the rest of the day.

## THE SEUDAH

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.

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. Some people avoid eating too much matzah during the first day of Yom Tov, so that they have sufficient appetite to enjoy the mitzvah of matzah at the second Seder.

The text of *Birchas Hamazon* is as last night. If you omitted or made an error in any part of *bentching*, see the chart at the end of the booklet.

## LAW OF REDEMPTION: ESSENTIAL JOY OF THE OFFERING

During all the days of Pesach, the meat of the *shelamim* is eaten in fulfillment of the Torah's obligation to rejoice on the festival. The Rebbe explains<sup>188</sup> that according to the Alter Rebbe, the *ikar mitzvah*, the primary instrument of this rejoicing (for men)

<sup>188</sup>) *Likkutei Sichos*, vol. 33, p. 62 ff.

is accomplished through eating the meat of the *Korban Shelamim*. This is not merely a physical feast, but it is mainly the joy of a mitzvah. It is the consuming of the holy sacrifices, whereby one absorbs actual sanctity in a tangible manner.<sup>189</sup>

Here is an overview of some of the laws pertaining to eating the sacrificial meat on Yom Tov (without details pertaining to ritual slaughter, offering on the altar, or preparing the sacrificial meat).<sup>190</sup>

## STAYING PURE

As mentioned earlier, everyone is obligated to purify themselves in advance of the festival. According to some opinions, people would avoid entering a home in Yerushalayim during the festival for fear of contracting *tum'as ohel*—ritual impurity received when coming under the same roof as a corpse or its contaminants—and that they would simply sleep in the streets. We could perhaps counter this with the argument that since everyone is obligated to purify themselves in advance of the festival, this should not be a concern. In any case, it is clear that caution must be taken to avoid entering a home in which there is a real concern of impurity.

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

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

## PARTAKING

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

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

The basic obligation is fulfilled by eating just a *kezayis* of meat. However, all of the

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

190) This is not an exhaustive treatment, nor does it present the plethora of opinions on many of its details that are sometimes the subject of polar opposite views among *poskim*. (Let *Eliyahu Hanavi* come and resolve all halachic disputes, and bring Moshe and Aharon with him to teach us!) When applicable, these laws reflect the opinions quoted in the writings of our Rebbeim.

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

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

All sacrificial meat, of greater or lesser sanctity, must be prepared for eating *lemashchah*—in the manner that food is served to royalty or nobility. It must therefore be roasted and prepared with mustard. Tosefos explains this was common for royalty, but someone who prefers another manner of dignified cuisine may follow their preference.<sup>191</sup>

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

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

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

## NOSAR & LINAH

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

On the first night of Yom Tov, there is a mitzvah of *linah*, whereby someone bringing an offering to the *Beis Hamikdash* is obligated to spend the entire night in Yerushalayim. There is an additional obligation to remain there on the following night, the eve of the second day of Yom Tov, which can be attributed to the festival or to the offering they brought. The Midrash on Rus,<sup>192</sup> on the phrase, *ba'asher talini alin* (“Wherever you lodge, I will lodge”) seems to imply that women are included in the obligation of *linah*

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

192) 1:16

due the offerings they bring.

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

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

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

### PERSONAL HYGIENE ON YOM TOV

Halachic sources prohibit the use of hot water to wash any part of your body in a bathhouse. Nowadays, this would apply to using the shower at home. You are permitted, however, to heat a small amount of water in order to wash your face, hands, or feet on Yom Tov outside the shower, or to wash those parts with cold water.<sup>193</sup>

Water that was heated prior to Yom Tov may be used to clean your limbs part by part, but we are careful not to wash the entire body at once—even outside the shower.<sup>194</sup>

It is the widespread practice to avoid utilizing even cold water to shower on Shabbos and also Yom Tov. You may however do so in a manner where you are washing just your extremities or limb by limb—but not all at once. If you do so, make sure to avoid squeezing water from your hair. A person who is truly suffering from the lack of a shower, such as someone who sweats profusely, or is susceptible to heat rash, can wash even their entire body in cold water (or warm water that was heated before Yom Tov as long as it is slightly cooler than normal),

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193) If you heated up water to wash your extremities (or have water heated prior to Yom Tov or heated on Yom Tov for food prep)—and you have left over, you may use it for other parts of the body—but you may not wash your entire body at once, and, as stated above, should not do so in the shower. You may not wash in a public arena—like the men’s *mikveh*—with hot or cold water at all.

194) A number of halachic sources consider even the water sitting in the boiler to be “water heated on Yom Tov”. Since water is constantly being fed to the boiler on Yom Tov itself as the water sitting there from *erev Yom Tov* is depleted, many modern authorities deem all water in the boiler to be considered as such, and are strict with regard to turning on the hot water tap to shower the entire body, even limb by limb. This rule also serves as a precaution against using water actually heated on Yom Tov. In extreme situations, where an individual is under the weather and showering is necessary to alleviate pain, they may use water preheated *erev Yom Tov* to wash their entire body outside the shower. See [www.asktherav.com](http://www.asktherav.com) #23190; also #376.

being careful not to squeeze water from their hair.

When washing in the permitted manner, you may not use bar soap. Liquid soap may be used,<sup>195</sup> but not on hair as you may inadvertently squeeze it out.

When using a heated *mikveh* on Yom Tov, do not linger in the water unnecessarily.

### YOM TOV AFTERNOON

Avoid sitting down to a meal after the tenth halachic hour of the day—from **4:14 pm**—to be able to eat the meal of the second night while hungry.

**Bartering Games:** When engaged in the popular pastime of playing with hazelnuts on Pesach,<sup>196</sup> take care not to participate in any game that includes the exchange of goods—even an innocuous guessing game like Odds & Evens is forbidden on account of its similarity to conducting business. However, when chancing upon children who are playing the game, it is not wise to address the prohibition, as they will surely not listen and you have thus inadvertently made things worse—with your forewarning, their transgression will no longer be accidental (*shogeg*).

During Minchah, the *Amidah* for *shalosh regalim* is recited. Take care to recite the phrase *Morid hatal* (if you forgot, see the chart at the end of the booklet).

### NO SEDER PREP

It is forbidden to prepare anything for the second day of Pesach until after **8:16 pm**. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>197</sup>

You therefore cannot cook or prepare meat or other foods today for the sake of having them ready for use on the second day of Yom Tov. It is permitted to remove cooked, frozen items provided that it is early enough in the day that they will have time to defrost and could technically be used that same day before *shki'ah* at **7:33 pm**.

## SUNDAY NIGHT, EVE OF 16 NISSAN, 2ND NIGHT OF PESACH

### Day 1 of the Omer

#### CANDLE LIGHTING

Light candles **after 8:16 pm** in the same manner as last night, from a flame that has remained lit from before the onset of Shabbos.

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<sup>195</sup>) Some are stringent to add water before Yom Tov. This is not necessary if the soap is non-viscous (runny, i.e., flows quickly). See [www.asktherav.com](http://www.asktherav.com) #4116.

<sup>196</sup>) This practice is brought in many *sefarim*—see Hebrew for references.

<sup>197</sup>) See Hebrew section for extensive references on this topic.



## MAARIV & OMER

*Maariv* is the same as last night, with the exception of *Vatodi'einu*, since it is not *motzoei Shabbos*.

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*.

The mitzvah of *sefiras ha'omer* does not merely entail knowledge of a technical number, but also how today's count is part of a greater, inclusive seven-week progression: "Today is \_\_\_ days **of the Omer**."

An individual is permitted to count the *Omer* in the language they understand best—and someone who does not understand the text of the *Siddur* should certainly use an alternate language. When counting in Hebrew without understanding the words, the person is not aware what number they are actually saying, and are therefore not fulfilling the obligation to **count** the days.

*Aleinu* is recited after the *Omer*. If joining the davening where the custom is not to count before *Aleinu*, follow the order that the *minyan* utilizes, and count post-*Aleinu* as well.

**If you forget to count the Omer:** Count on the following day<sup>198</sup> without a brachah and you can resume counting with a brachah going forward.

If you forget the following day too, continue counting each night without a brachah. If you cannot remember whether or not you counted the previous day, you may count with a brachah going forward.

### TODAY IS...

The Frierdiker 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: OMER CEREMONY

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.<sup>199</sup>

## SECOND SEDER

Tonight's *Seder* is identical to last night's in all its details, with the exception that the *motzoei Shabbos* changes (*Havdalah* and the wording switch of the final blessing in *Maggid*) do not apply and no effort is made to eat the *Afikoman* before halachic midnight. The *Seder* is therefore continued late into the night. Tonight

<sup>198</sup>) Even if you count on the following day after *shki'ah* but before nightfall (during the period of *bein hashmashos*), you may still continue with a brachah. See [www.asktherav.com](http://www.asktherav.com) #3872

<sup>199</sup>) For more details, see Rambam's *Hilchos Temidim Umusafim*, ch. 7

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

### LIKE REBBE, LIKE CHASSID

Regarding the length of the second Seder, the Rebbe stated<sup>200</sup> as follows:

“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 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 from 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.”

### BEFORE RETIRING

In a footnote to *Sefer Hasichos* 5750, the Rebbe notes<sup>201</sup> that “some are accustomed to read [the entire book of] *Shir Hashirim* on specific occasions in the year. The Chabad custom is not to read it, even without reciting a blessing. (This is apart from 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.

## MONDAY, 16 NISSAN, 2ND DAY OF PESACH

The latest time for reciting the morning *Shema* is **9:35 am**.

200) *Sichas Leil Beis D’chag Hapesach* 5711

201) vol. 2, p. 664

### TEFILLOS & KIDDUSH

*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, aside from the fact that *Tefillas Tal* is not recited.

*Kiddush* is identical to yesterday's.

### ESTHER'S WINE PARTY

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>202</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'chaim*?" the Rebbe responded, "You can do all three!"

### LAW OF REDEMPTION: OMER OFFERING

The *Korban Omer* is offered today.<sup>203</sup>

### OMER REMINDER

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 the tractate of Sotah each day of the *Omer*. Today, 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>204</sup>

**Minchah:** The *Amidah* for *shalosh regalim* is recited. If you made a mistake in the davening, see the chart at the end of the booklet.

Yom Tov ends at **8:17 pm**.

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202) vol. 3, p. 1016

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

204) See the following *sichos* in *Sichos Kodesh: Erev Chag Hashavuos* 5743, *Shabbos Parshas Bamidbar* 5745, *Shabbos Parshas Kedoshim* 5746.

## MOTZOEI YOM TOV, EVE OF 17 NISSAN, 1ST NIGHT OF CHOL HAMOED

### 2 Days of the Omer

#### MAARIV, VESEIN BRACHAH & OMER

During Maariv, the following are included in the *Amidah*: (1) *Morid hatal*; (2) *Atah chonantanu*; (3) *vesein brachah* (which we begin reciting from tonight onward); (4) *ya'aleh veyavo*.

If you accidentally recited *vesein tal umatar*, see the chart at the end of the booklet.

If you forgot to recite *ya'aleh veyavo* in davening tonight or anytime during Chol Hamoed, see the chart at the end of the booklet.

The *Amidah* is followed by *Kaddish Shalem*, *Sefiras Ha'omer*, and *Aleinu*.

**Havdalah:** The usual text of *Havdalah* is recited, but without the blessings over the spices and the candle.

Recite *hamavdil bein kodesh l'chol*, not *bein kodesh l'kodesh*. If you forgot to make *Havdalah* or accidentally said *bein kodesh l'kodesh*, see the chart at the end of the booklet.

#### BIRCHAS HAMAZON

Tonight, and throughout Chol Hamoed, *ya'aleh veyavo* is inserted in *Birchas Hamazon*. If you forgot, see the chart at the end of the booklet.

The *Harachaman* for Yom Tov is not recited.

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

## CHOL HAMOED

#### YOM TOV JOY

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

There is no absolute obligation to eat matzah during Chol Hamoed, but it is considered a mitzvah for one to do so. It is similarly a mitzvah to eat meat to fulfill the requirement of rejoicing during the festival.<sup>205</sup>

<sup>205</sup> See *Ohrchos Chaim, Hilchos Chol Hamoed* 34. The same can be concluded from the language used in Alter Rebbe's *Shulchan Aruch* 529:6-7. See also *Shaalos Uteshuvos Be'er Moshe*, vol. VII 3:102 and the *sichah* of Hoshana Rabbah 5750.

## MORE MATZAH

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

## HONOR SPECIAL DAYS

Honor Chol Hamoed with good food, drink, and special clothing, like on every festival. It is therefore appropriate to wear Shabbos or Yom Tov clothing, not conducting yourself as if it were an ordinary weekday.<sup>206</sup>

This is not to be taken lightly, in face of *Chazal's* statement that whoever degrades the festivals by performing a forbidden activity or conducting themselves in the manner of an ordinary weekday in regards to eating and drinking and the like, even if he has much Torah and *mitzvos* to his credit, “he has no portion...and is considered as having worshipped false gods.”

## RESTRICT WORK

Although carrying in the street and lighting a fire, which are forbidden during a festival, are permitted on Chol Hamoed, many other activities are prohibited. For example: business activity; sewing; washing clothes (with the exception of clothing of very young children who soil their clothing regularly); writing (if it is required for Chol Hamoed, it is permitted, but it is customary to make a minor change from the ordinary manner of writing); printing; cutting nails; and taking haircuts.

Many authorities state that activities that are not for the sake of Chol Hamoed are forbidden even if they are neither cumbersome nor time-consuming. Generally speaking, only activities that are both nonprofessional and required for Chol Hamoed or the final days of Yom Tov are permitted. One of the exceptions to this principle are activities pertaining to food supply and preparation, which are not restricted.

Detailed laws legislate the precise definition of “activities that are considered nonprofessional” and the meaning of “required for Chol Hamoed.” In summary: an activity that produces a professional result is nevertheless permitted if it is a simple task that does not require significant concentration and a skilled hand. By contrast, if the act itself requires professional expertise, then it is forbidden even for an untrained individual—even if the majority of people know how to execute this particular task. In addition, many activities can be easily postponed to after Yom Tov or skipped entirely, and they are therefore considered not necessary for

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<sup>206</sup> See *Magen Avraham* 530:101; *Mishnah Berurah* *ibid.* in *Shaar Hatziyon* 3. *Nimukei Orach Chaim*, *ibid.*, 3. See also the *sichah* of the 3rd day of Chol Hamoed Succos 5740 in *Hosafos L'Sichos Kodesh*.

Chol Hamoed.<sup>207</sup>

In *Peleh Yo'etz*, under the entry for Chol Hamoed, the author states, “Many profane the sanctity of Chol Hamoed. As a result of additional activities being permitted during Chol Hamoed that are not permitted on Yom Tov, people have come to consider all activities as permissible. They do not try to discover which activities are allowed and which are forbidden. Anyone with *yiras shamayim* should try to learn the distinctions from written works or from learned individuals, to avoid transgressing.”

### STUDY MORE

Devote time to the study of Torah. The Talmud Yerushalmi states that the reason for the restriction on activities during Chol Hamoed is in order to facilitate eating, drinking and rejoicing in honor of the festival and for toiling in the study of Torah.

This Pesach, Chol Hamoed is weekdays all the way through. When the same occurred in 5731, the Rebbe said<sup>208</sup>: “This year, there are no activities (i.e., done for the enjoyment of Shabbos or Yom Tov) that exempt a person from Torah learning. This in itself is a directive on the strength of our obligation to study more intently.” At another point<sup>209</sup> the Rebbe specified to, “use these days of Pesach to add in both quality and quantity, especially on Chol Hamoed, when there is an obligation to ‘be occupied in Torah learning day and night, literally.’” There, the Rebbe connects this concept both to our status of standing “on the eve of the Final Geulah” and how it applies to women and girls, specifically.

Although, as mentioned earlier, it is not our specific custom to recite *Shir Hashirim* on Pesach, the *maamarim* in *Likkutei Torah* on this topic are connected with Pesach themes. “This is an appropriate time to learn these *maamarim*,” the Rebbe states, “in order to conclude the entire *Likkutei Torah* throughout the year.”<sup>210</sup>

**Sefirah:** We do not restrict ourselves with any of the *sefirah* limitations on Chol Hamoed—not with regard to dancing, music, or, especially, wearing new garments.

**Kashering:** A *chametz* utensil or appliance that needs to be used on Pesach should ideally be *kashered* on *erev Pesach* before the time of *biur chametz* to be fit for Pesach use. Once that time has passed, it is still possible to *kasher* until the onset of Yom Tov. But if you failed to do so, you may not *kasher* it on Chol Hamoed (even though *kashering* in and of itself is not prohibited like on Yom Tov). There is only one possible manner of kashering that is permitted—*libbun gamur* (torching metal until it glows red-hot).<sup>211</sup>

207) These laws were explored at length at the *Kinus Torah* that was held during Chol Hamoed Pesach 5777.

208) *Sichas Shabbos Hagadol* 5731. See *Likkutei Sichos* vol. 7, p. 266 ff.

209) Yud-Alef Nissan 5731, see *ibid.*, p. 268

210) *Sichas Shabbos Parshas Metzora*, 5725 (also, with slight differences, in the *Maamar Shir Hashirim* 5725, on that occasion).

211) Once Pesach begins, even the tiniest *chametz* entity is forbidden—including any old *chametz* residue that leached into the walls of a vessel. Any lighter forms of *kashering*, like immersing in boiling water, would not

**Going to the zoo? Be aware!** Food pellets for feeding the animals are generally outright *chametz*. Buying the treats or feeding them to the animals is therefore prohibited, by biblical injunction.

## TUESDAY, 17 NISSAN, 1ST DAY OF CHOL HAMOED

The latest time for reciting the morning *Shema* is **9:34 am**.

### CHOL HAMOED DAVENING

Tefillin are not donned during Chol Hamoed.

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

*Ya'aleh veyavo* is inserted into the *Amidah* of *Shacharis*. If you forgot to recite *ya'aleh veyavo*, see the chart at the end of the booklet.

The *Amidah* is followed by half-*Hallel*, *Kaddish tiskabeil*, *Shir shel Yom*, *Kaddish Yasom*, and the reading of the Torah.

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

The Torah reading is followed by *Ashrei*, *Uva litziyon*, *Yehalelu*, *chatzi-Kaddish*, and *Musaf*. This is so throughout the other days of Chol Hamoed too.

*Musaf* includes additional verses that are recited each day of Chol Hamoed Pesach (*Vehikravtem* and *Uminchasam*). If you made a mistake, see the chart at the end of the booklet.

After *Musaf*, *Sheish Zechiros* is recited.

### MAKE-UP SHEHECHIYANU

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

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

### START SOTAH

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

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completely obliterate this residue. (Year-round, the forbidden substance would not affect the kosher status of the food once 24 hours have passed, since the taste emitted is not benefitting the cooked food.) On Yom Tov itself, kashering is not permitted except in a certain specific manner (as the Alter Rebbe delineated in *Shulchan Aruch* 509). See more details about the permissibility of *libbun gammur* on Pesach at [#3517](http://www.asktherav.com).

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

## WEDNESDAY, 18 NISSAN, 2ND DAY OF CHOL HAMOED

### 3 Days of the Omer

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

The latest time for reciting the morning *Shema* is **9:33 am**.

The *tefillos* are the same as yesterday’s, with the exception of the portion read in the Torah.

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

## THURSDAY, 19 NISSAN, 3RD DAY OF CHOL HAMOED

### 4 Days of the Omer

The latest time for reciting the morning *Shema* is **9:32 am**.

The *tefillos* are the same as yesterday’s, with the exception of the portion read in the Torah.

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

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

## FRIDAY, 20 NISSAN, EREV SHEVI’I SHEL PESACH

### 4th Day of Chol Hamoed

The latest time for reciting the morning *Shema* is **9:31 am**.

The *tefillos* are the same as the other days of Chol Hamoed, with the exception of the Torah reading.

### PREPARING FOR YOM TOV

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



**Nail Cutting:** We do not trim our nails today, even if you regularly cut them every *erev Shabbos* and *erev Yom Tov*. If they are long and unsightly, they should be trimmed by hand (or with your teeth), but not a clipper, scissors or any blade. The exception is someone who cut them last Friday, and they grew in to need retrimming today.

Do not sit down to a meal after the tenth halachic hour of the day, from **4:16 pm**, so as not to ruin your appetite for tonight's Yom Tov meal.

### LAW OF REDEMPTION: DO WE BLOW?

On the halachic discussion of blowing shofar on *erev Yom Tov* that is also *erev Shabbos*, as well as the general rule of blowing—and why we don't do so in *golus*, see the corresponding Hebrew footnote.

### EREV YOM TOV AFTERNOON

Men immerse in a *mikveh* today, to purify themselves before the onset of Yom Tov.

#### ALL-READY

“We saw great revelations by our Rebbeim on *Shevi'i shel Pesach*,” the Frieddiker Rebbe once revealed.<sup>212</sup> “The order of the day began after midday on *erev Shevi'i shel Pesach*. The immersion in a *mikveh* on *erev Shevi'i shel Pesach* was different from the immersion in a *mikveh* on *erev Shabbos* and the other festivals, and even from the immersion in a *mikveh* on *erev Rosh Hashanah* and *erev Yom Kippur*.”

“The immersion in a *mikveh* on *erev Shevi'i shel Pesach* was strongly connected to those matters that were accomplished in the *sefiros* of the upper worlds and in the soul levels within each Jewish person.”<sup>213</sup>

The practice of reading the *parshah* on *erev Shabbos* in the manner of *shnayim mikra va'echad targum* is dispensed with today.

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

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

### BEFORE CANDLE LIGHTING

A flame must be prepared today that will remain lit at least until the second night of Yom Tov, from which to draw fire for the second night's candle lighting. A 48-hour candle or gas flame may be used for this purpose.

Regarding preparing the candleholders today so they can be used for the second night of Yom Tov, see the earlier entry for before candle lighting on *erev Shabbos Hagadol*.

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

213) *Ibid.*, p. 87

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 as we wore Yom Tov clothes during the day.

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

**Candle lighting:** Light before **7:20 pm**, eighteen minutes before sunset. Only the blessing for the candles is recited, and **not** *Shehechyanu*. Recite: *lehadlik ner shel Shabbos v'shel Yom Tov*. If the time for candle lighting has passed, it is not permitted to light them later, G-d forbid. If a mistake was made in the brachah, see the chart at the end of the booklet.

## FRIDAY NIGHT, EVE OF 21 NISSAN, SHEVI'I SHEL PESACH

### 6 Days of the Omer

#### Reveal

#### It!

The Friediker Rebbe quoted his father, the Rebbe Rashab, as exclaiming: “*Shevi'i shel Pesach* is accessible to all! There are times of revelation of *Atzmus* (Hashem's 'Essence'), such as [referred to in the verse] ‘*Hashem has revealed His holy arm*.<sup>214</sup> Well, *Shevi'i shel Pesach* is one of these times, where everyone can ‘take.’ We must treat each second as precious!”

Many Chassidic sources speaking about this Yom Tov quote the adage of the Tzemach Tzedek: “*Shevi'i shel Pesach* is the Rosh Hashanah of self-sacrifice.”

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

### MAARIV

Maariv begins with *Mizmor l'Dovid*. In *Lecha dodi*, the text is altered from “*berinah uvetzahalah*” to read: “***b'simchah*** *uvtzahalah*.” *Lecha dodi* is followed, as on a usual Shabbos, with *Mizmor shir*, *Hashem malach*; and *Kegavna*.

The *Amidah* for *shalosh regalim* is recited with the additions for Shabbos. If you forgot to include Shabbos or made another mistake with the wording of the *Amidah*, see the chart at the end of the booklet.

As on a regular Shabbos, the *Amidah* is followed by *Vayechulu*, etc., *Kaddish tiskabel*, *mizmor l'Dovid*, *chatzi Kaddish*, and *barchu*. Then ***Sefiras Ha'omer*** (six days), *Aleinu*, and *Kaddish Yasom*. It is **not** followed by *Hallel* as on the first two nights of Pesach.

We wish each other, “*Gut Shabbos, Gut Yom Tov!*”

The Alter Rebbe states in his *Shulchan Aruch* that those who are accustomed to recite *Bameh madlikin* on the eve of each Shabbos (which is not Chabad practice; the section was entirely omitted from the Alter Rebbe's *Siddur*) do not read it

<sup>214</sup>) *Yeshayah* 52:10

when Shabbos coincides with Yom Tov or Chol Hamoed. It is omitted for the sake of timing, “so as to hurry into the rejoicing of the festival.”

### KIDDUSH & SEUDAH

The Shabbos introductions to *Kiddush* are recited quietly. They are: *Shalom aleichem*; *Eishes chayil*; *Mizmor l'Dovid*; and *Da hi se'udasa*.<sup>215</sup>

*Kiddush* begins with the *Askinu seudasa* for *shalosh regalim*, followed by *Yom hashishi*, *Savri moranan*, *borei pri hagafen*, and *mekadesh hashabbos veyisrael vehazemanim*. The blessing of *Shehechyanu* is **not** recited. For the laws that apply in case of error, see the chart at the end of the booklet.

The Rebbe revealed that although *Shehechyanu* is not recited on the final days of Pesach, the Chabad Rebbeim would make a point of referring to it before *Kiddush* by posing a question regarding its absence on these days.<sup>216</sup>

Regarding the matzah that was used to establish the *eiruv chatzeiros*: if the *eiruv* that was made before the onset of Yom Tov was not intended to remain in effect for the rest of the year, it should be used for the meal on Shabbos, after Shacharis. Or, as the Alter Rebbe adds parenthetically, it can be used for the meal on the night of Shabbos, provided that the meal is held when it is unquestionably past nightfall.<sup>217</sup>

Since it is Shabbos, you may not put Pesach “noodles” (egg crepes cut into strips) in a hot bowl of soup (a *kli sheini*) if they were fried in a small amount of oil/schmaltz or in a dry non-stick pan.<sup>218</sup> However, if they were deep-fried, you may add them to your soup if you ensure that the noodles are completely dry.

*Retzei* and *Ya'aleh veyavo* is included in *Birchas Hamazon*, as well as the *Harachaman* for Shabbos and Yom Tov. If you omitted *Retzei* or *Ya'aleh veyavo*, see the chart at the end of the booklet.

### TODAY VS. TOMORROW

“The Rebbeim conducted themselves on *Shevi'i shel Pesach* in a manner of retreat,”

215) It seems obvious that the *Askinu* for Shabbos is also recited quietly. See Hebrew version for references.

Similarly, there is no clear directive regarding reciting or singing the Shabbos *zemiros* such as *Azameir Bish'vachin*. It seems pretty clear that these are not recited or sung tonight, even if one is scrupulous to do so every other Shabbos of the year. This is certainly the widespread practice. On the other hand, there is still room for debate in light of the fact that the Rebbe publicly instructs to sing *B'nei heichala* to the Alter Rebbe's tune during the *farbrengen* of the last day of Yom Tov that coincides with Shabbos.

216) *Sichas Acharon shel Pesach* 5743. For the significance of this blessing's absence, see *Sichas Acharon shel Pesach* 5723 and *Likkutei Sichos*, vol. 37, p. 19, fn. 43.

217) The Rebbe explains the reason for the distinction between *eiruv tavshilin* and *eiruv chatzeiros* in this regard, in *Likkutei Sichos*, vol. 16, Beshalach 4. In fn. 41 the doubt regarding eating the challah at the evening meal after nightfall is addressed.

218) However, once it was done it is still permissible to eat, even if they were added to the pot when it was taken off the fire.

the Rebbe states,<sup>219</sup> “and their Yom Tov joy was not as openly prevalent as on *Acharon shel Pesach*—their ebullience emerging from the fact that the light of Moshiach is revealed on the last day of Pesach.” Elsewhere, the Rebbe says: “It is known that on *Shevi’i shel Pesach* the Rebbeim would display apprehension, but on *Acharon shel Pesach*, they were joyful.”

### STAY AWAKE

In the town of Lubavitch, it was customary to remain awake the entire night of *Shevi’i shel Pesach*. The Frierdiker Rebbe confirmed,<sup>220</sup> “In Lubavitch, there were nights on which we did not recite *krias shema she’al hamitah* [the prayer before retiring]—*Shevi’i shel Pesach*...”<sup>221</sup> Someone who remains awake must engage in Torah study all night.

Unlike the eve of Shavuos, on which it is customary to remain awake all night and individually recite a prepared text (*Tikkun Leil Shavuos*), the Frierdiker Rebbe testified<sup>222</sup> that not only is there no corresponding custom on the eve of *Shevi’i shel Pesach*, but “I never even heard so much as a reason supporting the idea of reciting a *tikkun* on *Shevi’i shel Pesach*.”

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

If a person does decide to go to sleep before dawn, he says *krias Shema* (and *Hamapil*) as usual.

### SNACKING WHILE LEARNING

By Rabbinic injunction, food and drink are restricted once the time for morning prayers has arrived—*alos hashachar* (dawn). If a person is unable to properly concentrate on their *tefillah* if they are hungry, they may eat or drink (even though our *kavannah* these days may be lacking in general). In the words of the Tzemach Tzedek: “Better to eat to daven, than to daven in order to eat!” However, there is an additional Kabbalistic onus on eating or drinking during the early

219) From notes recorded on the *sichah* of *Acharon shel Pesach* 5721

220) *Sefer Hasichos* 5702, p. 100k

221) He continues: “Every night my father (the Rebbe Rashab) would say *krias Shema* inconspicuously as *chatzos* approached, even when he would stay up later. On those nights when we did not sleep at all, he would speak about the concept of *krias Shema*, or about the meaning of its words. See *Sefer Hasichos* 5696, and the Hebrew footnotes for more discussion and details.

222) *ibid.*

hours of the morning because it can “feed” the *sitra achara* (unholy forces)—though there is some debate whether this refers to the time after it is already possible to pray, or the earlier part of the morning, between midnight and dawn. Practically, if a person feels weak, or needs help concentrating on their learning, they may eat or drink. Additionally, all would agree that someone who never went to sleep at all (or napped for the time of less than “sixty breaths”<sup>223</sup>) is able to eat and drink without restriction.<sup>224</sup>

*Alos hashachar* (break of dawn) is at **4:43 am**.

## SHABBOS, 21 NISSAN, SHEVI’I SHEL PESACH

### 6 Days of the Omer

#### MORNING NAP

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

#### EARLIEST & LATEST SHEMA

Be very careful to recite *Shema* within its proper time in the morning. Someone who, G-d forbid, failed to do so, has undone the good he accomplished by staying awake the previous night.

The earliest time for the morning *Shema* is at **5:19 am**. Although not ideal, someone who recited *Shema* after the break of dawn (**4:43 am**) has fulfilled their obligation. The latest time for *Shema* this morning is at **9:30 am**.

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

As a precaution, it is worth reciting the *Shema* immediately after dawn, bearing in mind that if you do not have an opportunity to repeat the *Shema* in the ideal

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<sup>223</sup>) “a strict three minutes, a half-hour, an hour or even three hours. The common custom [is a] half-hour.”  
From [www.halacha2go.com](http://www.halacha2go.com) #623

<sup>224</sup>) See Hebrew footnotes for sources about eating and drinking when awake all night.

time established by *Chazal* (later than **5:19 am** but before **9:30 am**), you will have nevertheless fulfilled your obligation.

### MORNING BRACHOS

It is our custom to recite all the morning Brachos as usual, including *al netilas yadayim* and *Elokei neshamah* (based on a secret—unofficial—directive of the Frierdiker Rebbe), even for someone remained awake the entire night and did not change their clothing. Nevertheless, if possible, it is better to sleep a little before reciting the blessings.

The only difference with regard to morning Brachos between someone who slept during the night and someone who remained awake is that the former may recite these blessings after midnight, while the latter waits until after dawn to recite these blessings. The same applies to *birchas hatorah*.

Since you are forbidden to speak words of Torah before saying the brachah on the Torah **once dawn arrives**, you must say *birchas hatorah* at that point in order to continue learning.

This includes any individual who didn't go to bed at all; if you had no fixed sleep at night,<sup>225</sup> you do not need to recite *birchas hatorah* until dawn has arrived.

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

### SHACHARIS

If praying at an early *minyan*, wrap your *tallis* no earlier than **5:19 am**; the *Amidah* may commence after sunrise at **6:11 am**.

### OPTIMIZE ALERTNESS

As discussed, a person has not accomplished much if staying awake all night causes them to zone out during davening. Take all precautions (or caffeinated drink) needed to avoid this scenario.

If, however, someone does fall asleep in the middle of davening, the following rules apply:

In *Pesukei Dezimra*, if you dozed for long enough that you could have completed this section of davening in the interim, you do not need to go back and repeat it from the beginning.

In the *birchos krias Shema*, if enough time has passed that you would have been able to complete that brachah, it is necessary to go back to the beginning of the brachah (if between two brachos, just continue).

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<sup>225</sup>) even if you may have dozed off (“on your elbows”) while learning.

Falling asleep in the middle of *krias Shema* itself for the length of time it would take to complete it necessitates starting over from the beginning of *Shema*.

In the middle of the *Amidah*, if you are unsure where you left off, go back to the last spot you remember saying.<sup>226</sup>

If you fall asleep during *Hallel*, you are not required to start over, even if you only awoke after the time it would have taken you to complete it. You may continue from where you left off. However, some are stringent to repeat it so it is said in one go, but if you do so, do not repeat the brachah.

### SHABBOS-YOM TOV TEFILLOS

The *Amidah* for *shalosh regalim* with the additional references to Shabbos is recited during Shacharis. If you made a mistake, see the chart at the end of the booklet. This is followed by half-*Hallel*, *Kaddish tiskabel*, *Shir shel Yom*, and *Kaddish Yasom*.

It is not the Chabad custom to read *Shir Hashirim* as a congregation, nor is it customary to read it individually, at home or in *shul*.<sup>227</sup>

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

This year, the reading of *Vayehi Beshalach* in the first *sefer Torah* is divided into seven *aliyos* (in contrast to five on a weekday).

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

Following the seventh *aliyah*, the second *sefer Torah* is placed on the right side of the first (we do not remove the first so as not to lose focus on a mitzvah that is presently before us), and *chatzi-Kaddish* is recited. After the first Torah has been raised and wrapped, the second is opened for the reading of *Maftir*, which is *Vehikravtem* from *Parshas Pinchas*. Following *Maftir*, the second *sefer Torah* is raised and wrapped, and the *Haftorah* is recited.

The *Haftorah*, “*Vayidaber Dovid es hashirah hazos*” (from Shmuel 22) is read. It is similarly a *shirah* (song of praise), reflecting the *shirah* that was read from the Torah, and it also mentions the miracles of the Exodus from Egypt. (“*He sent forth arrows and dispersed them, lightning, and confounded them; the ocean bed became visible, the foundations of the world were exposed...*”)

In the blessings after the *Haftorah*, mention is made of Shabbos and of *Chag Hapesach*. The concluding blessing ends with *mekadesh hashabbos veyisrael vehazemanim*. For the laws regarding an error, see the chart at the end of the booklet.

<sup>226</sup>) see [www.asktherav.com](http://www.asktherav.com) #12175; #1545

<sup>227</sup>) In many communities, it is the custom to recite *Shir Hashirim* on Shabbos Chol Hamoed.

Recite *Yekum purkan*, but do not recite *Av harachamim* after reading the Torah. The prayers continue with *Ashrei* and then the *sifrei Torah* are returned to the *aron*.

### MUSAF

Musaf for *shalosh regalim* is recited, adding the parts that apply to Shabbos. We always mention Shabbos before mentioning the festival (*Vatiten lanu ... es yom hashabbos hazeh v'es yom chag hamatzos hazeh... v'es musefei yom hashabbos hazeh veyom chag hamatzos hazeh...*). Recite the verses for Shabbos (*Uveyom hashabbos*) as well as the verses that apply to the last days of Pesach (*Vehikravtem*) followed by *Uminchasam veniskeihem*. Recite *Yismechu vemaalchusecha* and conclude the blessing that follows with *mekadesh hashabbos veyisrael vehazemanim*.

The conclusion of the blessing in Musaf is important. If you recite the entire blessing correctly, but conclude with *mekadesh hashabbos* or *mekadesh yisrael vehazemanim*—instead of mentioning both Shabbos and Yom Tov—or any other mistake, see the chart at the end of the booklet.

The *Kohanim* recite *Birchas Kohanim* during the *chazzan's* repetition. See the entry for Musaf on the first day of Pesach above for more details on this.

According to the direction of the Frierdiker Rebbe, the paragraph *Velakachta soless* is recited as on every Shabbos. This is followed by the *Sheish Zechiros*.

### LAW OF REDEMPTION: LECHEM HAPANIM

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

The *lechem hapanim* are never *chametz*, even year-round; they are called “*challos matzos*”.

### LAW OF REDEMPTION: EVEN HIGHER

*Shalmei simchah* are not offered on *Shevi'i shel Pesach* “because the [spiritual] level of the joy of *Shevi'i shel Pesach* is so very great that it cannot be revealed in an internalized manner, which would (usually) be accomplished through eating (the meat of the *korban*).”<sup>228</sup>

### THE YOM TOV MEAL

**Kiddush:** *Lu'ach Colel Chabad* reports that the introduction to *Kiddush* (from *Mizmor l'David* until *vayekadesheihu*) is recited in an undertone, followed by *Askinu* for Yom Tov, *Savrei maranan* and *borei pri hagafen*.

228) The Alter Rebbe in *Likkutei Torah* (second *maamar* entitled *Sheishes Yamim*).

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



The details of the personal obligation to rejoice and take pleasure in the Yom Tov are described earlier, in the entry concerning Yom Tov joy on the first day of Pesach.

*Birchas Hamazon* is as it was last night, with *Retzei* and *Harachaman* for Shabbos on top of the Yom Tov additions. If an error is made, see the chart at the end of the booklet.

### YOM TOV AFTERNOON

During Minchah, we recite *Va'ani tefilasi* since it is Shabbos.<sup>229</sup> The beginning of *Parshas Shemini* is read.

The *Amidah* is for *shalosh regalim* (*chag hamatzos*), but with the Shabbos additions. *Tzid'kasecha* is not recited.<sup>230</sup>

It is not customary to read *Pirkei Avos* until the first Shabbos after Pesach.

Do not sit down to a meal from the tenth halachic hour of the day onward, starting at **4:16 pm**, to avoid ruining your appetite for the second night's festive meal. However, if someone failed to eat their Yom Tov meal before this time, they should do so even after this time.

### TAHALUCHAH

The Rebbe says,<sup>231</sup> “It has been customary for many years now to visit *shuls* in many different neighborhoods, on each festival, in order to increase the joy of the festival through uniting with the many Jews of other neighborhoods, and especially through sharing words of Torah (“Hashem’s laws are just, they gladden the heart”)—teachings culled from both *nigleh* and *pnimius hatorah*.”

The Rebbe’s *sichos* are replete<sup>232</sup> with unique insights concerning the important emphasis placed on *Tahaluchah*. Following are a few short points culled from a repository of sources.

### MY SHLIACH

“You are going on my *shlichus*,” the Rebbe talks to the troopers. “I myself was unable to go, but I envy those who did, and for that I can justify saying ‘*L’chaim*’ as well!” On another occasion, the Rebbe said: “I did not go, but I desired it very much—on that account, I will also say ‘*L’chaim!*’”

“Our *Rebbeim* placed special emphasis on the conceptual ‘feet’ of the soul,” those who trek were told on other occasions, “and this extends to the actual, physical feet

229) Seeing that fasting is prohibited, and that there is an emphasis on celebrating with food and drink.

230) For an analysis of the phrase “*shabbasos kodshecha veyanuchu vam*” in the Yom Tov *Amidah*, see Hebrew notes.

231) *Sefer Hasichos* 5751

232) Most of these sources are from personal and unedited notes on the Rebbe’s talks. Some of these points can be found in the booklet “*Tahaluchah*”. See there for additional sources.

and to those activities that rely on foot-service.”

In addition, “through the mitzvah of *aliyah l’regel*, the thrice-yearly pilgrimage to the *Beis Hamikdash*, we merit the revelation of ‘He who leads (the exiles) in their shoes (through dry land, with the splitting of the river in the Future Era).’<sup>233</sup> This applies as well to any mitzvah that is performed with our feet—especially when participating in *Tahaluchah*, which requires much effort and great distance.”

### MARCHING TO MOSHIACH

“Walking great distances to enliven Jews with the joy of the festivals accomplishes the ‘reaching of the feet in the feet’ (the lowliest aspect, reflecting a parallel level in holiness),<sup>234</sup> which is the *Shechinah*’s descent into this world. With *Tahaluchah*, we uplift all of *Seder Hishtalshelus* (the system of Divine emanations that brought the worlds into being) until we affect the arrival of Moshiach about whom it states, ‘his feet will stand on the Mount of Olives’<sup>235</sup>—Moshiach’s coming depends on our *avodas haregel* (redeeming the lowliest sparks, but also, literally, ‘footwork’).”

### BLESSING WITHOUT BORDERS:

“To those who went on *Tahaluchah* and affected joy unto others—to the point that they broke out dancing, literally, you will be blessed that your Torah learning will also succeed in an extreme manner, higher than any material effort—so will it be, too, with your mitzvah performance.” And, “The blessings will come, and all of you will advance in a manner that ‘you go from strength to strength’<sup>236</sup>—each new stage incomparably greater than the previous one, and the blessings, as well, will not measure up, facilitating ever-higher accomplishments throughout the entire year.”

### DISTANCE COUNTS!

“Praiseworthy are those who take part in *Tahaluchah*, and their merit, now and in the future, is great,” even if only on account of the trek itself. In fact, the greater the distance, the more merit is accrued. Do not imagine that only the start point (770, the Rebbe’s shul) and the end point (encouraging Jews in their own shuls) are important, and the journey there is merely a necessary step in the process of going and coming—truly, “each step of the way creates a good angel” (as the *Chassidim* who traveled to the Rebbe by foot were wont to say).

“It is possible,” the Rebbe further encourages, “that this location has been waiting since the Six Days of Creation for a Jew to pass by in pursuit of a mitzvah and to fulfill Hashem’s Will.” Don’t look for excuses why you should be exempt, or go because you feel that this is what (the Rebbe) decreed. Go joyfully, with song! In a manner that you are (as the verse says regarding the preparations to escape the

233) Yeshayahu 11:15

234) Zohar, vol. 2, 258:1

235) Zechariah 14:4

236) Tehillim 84:8

Egyptian exile) “belted and shod”<sup>237</sup> and with alacrity—be sure not to arrive late!

### HOW TO TAHALUCHAH

The purpose of the *Tahaluchah* is to enliven and inspire Jews and strengthen their *Yiddishkeit*, including their faith in Moshiach’s arrival. In every location you arrive at, you should say a *vort* of *Chassidus*—concepts that are easy for the listeners to understand. Be vocal, expansive, and unembarrassed (but not confrontational) that you come as an emissary of the Rebbe.

### LATE AFTERNOON

It is forbidden to prepare anything for the second day of Yom Tov until after **8:23 pm**, at which point you must recite *Baruch hamavdil* or *Vatodi’einu* during Maariv, as per below before proceeding with preparations. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>238</sup>

Cooked meat or other foods should not be removed from the freezer today for the sake of having them defrost in time to use on the second day of Yom Tov.<sup>239</sup>

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

## MOTZOEI SHABBOS, EVE OF 22 NISSAN, ACHARON SHEL PESACH

### 7 days of the Omer

#### LIGHT OF MOSHIACH

A revelation of the light of Moshiach shines forth during *Acharon shel Pesach*. “On *Acharon shel Pesach* we saw the loftiest revelations from the Rebbeim,” the Rebbe says in 5744, “among them the revelation [of the first modern-day *Moshiach Seudah*] that took place at Tomchei Temimim in Lubavitch in the year 5666, as has been widely publicized. Now, what the Rebbeim did in the privacy of their room we cannot know, only that which has been revealed to us by the (Frierdiker) Rebbe, but certainly *Acharon shel Pesach* was more revelatory than all the other days of Pesach.”

### SHABBOS TO YOM TOV

Before lighting Yom Tov candles or before performing any other *melachah* (activity that is prohibited on Shabbos but permissible during Yom Tov), recite *Maariv* and include *Vatodi’einu*—which is effectively a *Havdalah* prayer. At the very least, recite *Baruch hamavdil bein kodesh l’kodesh* before performing these

<sup>237</sup>) Shemos 12:11

<sup>238</sup>) See the Hebrew guide on this section for extensive references on this topic.

<sup>239</sup>) You may remove it from the freezer if it will have time to defrost enough to be used that same day (in theory) as discussed.

activities.

Light the candles—**after 8:23 pm** and after saying *Baruch hamavdil*—from a flame that has remained lit from before the onset of Shabbos. Someone who forgot to light the gas burner or another 48-hour flame before the start of Shabbos is permitted to ask a non-Jew to light it now. 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*.

The Yom Tov candles are lit before reciting the blessing, as is done before Shabbos. The blessing of *lehadlik ner shel Yom Tov* is recited. *Shehechyanu* is **not** recited. See above regarding the first night of Pesach for more details on how to prepare the candles to light tonight.

### MAARIV

Begin *Maariv* with *Shir hama'alos*. Recite the *Amidah* for the *shalosh regalim* specific for *Chag Hamatzos*. *Vatodi'einu* is added to the *Amidah* (see details on the first night of Pesach). The *Amidah* is **not** followed by *Hallel* as on the first two nights of Pesach.

*Sefiras Ha'omer*—seven days, which is one week, is recited before the end of *Maariv*.

### KIDDUSH

Tonight is *motzoei Shabbos*. *Kiddush* also contains *Havdalah*. We say 1) *Askinu* for Yom Tov; 2) *borei pri hagafen*; 3) *kiddush (mekadesh yisrael vehazemanim)*; 4) *borei me'orei ha'esh* 5) *hamavdil bein kodesh l'kodesh*

*Shehechyanu* is **not** recited on the last days of Pesach.

The order for *Kiddush* (with *Havdalah*) is as follows: 1) *Askinu*; 2) *borei pri hagafen*; 3) *Kiddush (mekadesh yisrael vehazemanim)*; 4) *borei me'orei ha'esh*; 5) *hamavdil bein kodesh l'kodesh*. For more details on the Yom Tov *Havdalah*, see the entry for the first night of Pesach.

### GEBROKTS

It is Chabad custom to eat *gebrokts*—matzah that has come in contact with liquid, also called *matzah sheruyah*—during each meal on *Acharon shel Pesach*, at night and by day. It is customary to be extra scrupulous to wet the matzah. The Rebbe says,<sup>240</sup> “We saw how the Rebbeim were careful to wet their matzah with each and every food [that was served].” However, all other stringencies that were accepted throughout Yom Tov remain in force.

### HOW TO “BROCK”

”Not just once, but repeatedly,” the Rebbe says of *Acharon shel Pesach* with the

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

Rebbeim,<sup>241</sup> “all was *gebrokts* style’, in every single dish, whether fish or soup, *et cetera*. It didn’t matter what food it was, whether it was the type that would not ordinarily be mixed with matzah throughout the year, or such.”<sup>242</sup>

On another occasion<sup>243</sup>: “We were eating fish—this was *gebrokts*; soup—*gebrokts*; meat—(also) *gebrokts*, and so on. At that time (on *Acharon shel Pesach*) it wasn’t just that *gebrokts* was allowed to be consumed, it was the code of honor and an obligation to do so.”

### AND “BROCK” MORE

”This is what I saw at my father-in-law (the Frieddiker) Rebbe’s table,” the Rebbe relates,<sup>244</sup> “that wherever at all possible, he would especially make *gebrokts*, matzah with the fish, matzah in the soup—not making due simply with *kneidlach*, matzah with the meat, the gravy and even in the *compote*.” It is our *minhag* to indeed eat *kneidlach* (or in the Alter Rebbe’s words, “*igulim*”, [matzah] balls).<sup>245</sup>

### KNEIDLACH

A popular Jewish custom on Pesach is to grind matzah into fine crumbs, mix them with water, schmaltz (or oil), and eggs to turn them into a batter, then roll them into balls called *kneidlach* and cook them in boiling water. Because they are boiled, *kneidlach* do not in any way resemble baked bread and their brachah is *Mezonos*, with a brachah *acharonah* of *al hamichya* (when eaten outside a *hamotzi* meal). This applies to *chremslach* as well, for which the same batter is not boiled, but fried.

### BIRCHAS HAMAZON

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

*Ya’aleh veyavo* is included in *Birchas Hamazon*, as well as the *Harachaman* for Yom Tov. If you omitted *ya’aleh veyavo*, see the chart at the end of the booklet.

## SUNDAY, 22 NISSAN, ACHARON SHEL PESACH—MOSHIACH’S DAY

The latest time for reciting the morning *Shema* is **9:30 am**.

This week, the Chumash/Rashi studied daily as part of *Chitas* is the same as last week’s—*Parshas Shemini* (for the second time). On *Acharon shel Pesach 5737*, the Rebbe explains the connection between the Yom Tov and Sunday’s portion of the

241) From notes recorded of the *sichah* of Acharon shel Pesach 5748.

242) The Rebbe explains there that it showed an attitude of acting beyond measure and limit—again, and again without keeping score. Although it did of course stop at some point—this was only due to the fact that physically it would be impossible to actually eat *gebrokts* infinitely. But the intention, as a point of view, was “no limit” in a way that was obvious in the actual eating and drinking.

243) *Sichas Shabbos Parshas Kedoshim*, 5741 from the *roshei devarim*.

244) From the *roshei devarim* of the *sichah* on Acharon shel Pesach, 5712

245) As explained in the *sichah* of Acharon shel Pesach, 5727

*parshah*.<sup>246</sup>

### SHACHARIS

The *Amidah* for *shalosh regalim* is recited during Shacharis. This is followed by half-*Hallel*, *Kaddish tiskabel*, *Shir shel Yom*, and *Kaddish Yasom*.

When the ark is opened, the *Yud-Gimmel Middos* followed by *Ribbono shel Olam* are recited before removing two *sifrei Torah* from the ark. The first reading is *Kol Habechor* (as on *Shemini Atzeres*) followed by *Maftir* detailing the *musaf* sacrifices of the latter days of Pesach: *Vehikravtem*.

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

In the blessings after the *Haftorah*, mention is made of *Chag Hapesach*. The concluding blessing ends with *mekadesh yisrael vehazemanim*. For the laws regarding an error in this wording, see the chart at the end of the booklet.

The *Haftorah* is followed by *Yizkor*.

### YIZKOR

*Yizkor* is recited today. If you pray alone at home, you should nevertheless recite *Yizkor*, if necessary. *Yizkor* is followed by *Av harachamim*. During *Yizkor*, the handles of the *Torah* should be held if reciting it from the *bimah*.

Anyone with two living parents should exit the shul while *Yizkor* is recited. The door to the shul is closed.

A mourner (within the first year) remains, but does not say the *yizkor* prayer.

During *Yizkor*, the name of the departed is mentioned with their mother's name.<sup>247</sup>

### DOUBLE BENEFIT

"We say *Yizkor* even for those (lofty) *neshamos* that are not needy of any rectification," the Rebbe says.<sup>248</sup> "(We can derive this) from the well-known custom of *Chassidim* to mention my father-in-law, the (Friediker) Rebbe, and also the previous *Rebbeim* they were personally connected to. So this *Yizkor* has an effect on the one reciting it. However, we must say that the holy *neshamah* mentioned is also uplifted, as the liturgy of *Yizkor* states clearly."

It is customary to pledge *tzedakah* while saying *Yizkor*; whether as a general

<sup>246</sup>) Sichas *Acharon shel Pesach* 5737.

<sup>247</sup>) This is the instruction in the Alter Rebbe's *Siddur* and many other more contemporary sources. See Hebrew footnotes for a comprehensive list.

<sup>248</sup>) *Roshei Devarim Sichas Acharon shel Pesach* 5726

pledge or actually specifying the amount—both are legitimate practices.<sup>249</sup>

The difference between *Yizkor* and *Av harachamim* is that *Yizkor* is recited by individuals in the merit of particular souls, whereas *Av harachamim* is recited by the public in the merit of all departed souls from the Jewish community at large. Usually, on a day on which *Tachanun* is not recited, *Av harachamim* is also omitted because it is a universal form of *Yizkor*. But today, when individuals need to recite *Yizkor*, they recite *Av harachamim* as part of that service, so it may also be recited by those who do not need to recite *Yizkor*, if they so wish.

### MUSAF

The prayers continue with *Ashrei* and then the *sifrei Torah* are returned to the *aron*. Musaf is identical to yesterday's.

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

### KIDDUSH

It is stated in *Luach Hayom Yom* and also in *Sefer Haminhagim Chabad*,<sup>250</sup> that “during the day [of *Acharon shel Pesach*], we are *mehader* to recite *Kiddush*, then pray *Minchah*, and to only then eat the *Yom Tov* meal.” In actual practice, this custom is not observed.<sup>251</sup>

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

**Bentching:** The text of *Birchas Hamazon* is identical to last night. .

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

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

## MOSHIACH'S MEAL

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

### ORIGINS

The Frierdiker Rebbe related that of the Baal Shem Tov's three meals on *Acharon shel Pesach*, the final one was held in the afternoon, towards evening (and the close of the festival), and that it was called *Seudas Moshiach* because the light of *Moshiach* is revealed on *Acharon shel Pesach*.

249) See the *roshei devarim* of the *sichah* of the second day of Shavuot, 5748

250) p. 43

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

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

The Rebbe added,<sup>252</sup> “It is understood that this directive [of the Rebbe Rashab] was not limited to that particular year. Rather, it was for all years (to follow).”<sup>253</sup>

### THE MENU

For *Seudas Moshiach*, it is customary to wash hands before sunset and eat at least a *kebeizah* of matzah,<sup>254</sup> drink four cups of wine (with one brachah of *borei pri hagafen* for all of them), and sing the *niggunim* of the Chabad Rebbeim.

It is best to wash on two whole matzos (following the stricter halachic opinion requiring *lechem mishneh* on Shabbos, regardless of how many times you eat a meal). If you do not have two, make the brachah on at least one complete matzah.

Say *borei pri hagafen* on the wine, but only once (not on each *kos* as is the practice at the Seder).

### THE WINE

The Rebbe issued various directives, dispersed across many *sichos*, regarding the four cups of wine at this meal.<sup>255</sup> The following are only a partial collection of these directives:

An effort should be made to ensure that the wine distributed at the *Seudas Moshiach* should specifically belong to the Yeshivah administration. The four cups should not be drunk one after the other, and if it was done in this manner, you have not fulfilled the intention of these four cups; they should be separated by at least a *niggun*.

On another occasion, the Rebbe stated that these cups could be taken with or without gaps in between. Elsewhere the Rebbe directed that because “song is sung only over wine” (referring to the *Levi'im* chanting Tehillim in the *Beis Hamikdash* during the pouring of wine libations), therefore the drinking of the four cups must

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

253) For the significance of this practice’s introduction specifically in the year 5666, see *Likkutei Sichos*, vol. 7, p. 277.

254) If it is difficult to consume more matzah at this point (after a full Yom Tov meal) at least eat some *mezonos*, as we customarily do as a stand-in for *seudah shlishis* on Shabbos. Alternatively, you can drink a full *revi’is* of wine at once (the four cups do not necessarily need to equal a *revi’is*). See Hebrew footnote for sources and explanations.

255) While they are reminiscent of the wine drunk at the Seder, no tradition was established at this meal that the matzah, *marror* and recitation of the *Hagaddah* be similarly paralleled. See the Hebrew footnote for more on this topic.



be accompanied with song—and it should certainly be a joyful song.

Each cup should be completely filled. After the four cups, a fifth may be added in order to say *l'chaim*. At the same time, care must be taken to avoid intoxication, by drinking only the majority of each cup, and similar acceptable measures.

### IMMEDIATELY & UNEQUIVOCALLY

The Rebbe stated,<sup>256</sup> “In addition to the fact that all matters of Torah and *mitzvos* (our activities and Divine service) serve to hasten and bring the future Redemption, there is a special power in those activities that are more openly associated with Moshiach. Among such activities is the eating of *Seudas Moshiach* on *Acharon shel Pesach* and drinking the four cups of wine during that meal. Just as the four cups on the first nights of Pesach correspond to the Torah’s four expressions of redemption (the Exodus from Egypt), similarly, the four cups of *Seudas Moshiach* on *Acharon shel Pesach* are associated with future redemption. The fact that *Seudas Moshiach* includes the same number of cups as the first nights of Pesach alludes to the power that every Jew has to immediately proceed from the Redemption from Egypt (the four cups on the first nights of Pesach) to the Future Redemption (the four cups on the final day of Pesach)—meaning the Redemption in its literal sense, ‘below ten *tefachim!*’”

The footnote on the *maamar* records<sup>257</sup>: “While reciting the above *maamar*, the Rebbe inserted the following as an independent directive: ‘Certainly, everyone will complete all four cups. Even those who are in doubt whether they drank the four cups with the intention that they are associated with the Redemption, they will certainly make it up. After all, these four cups must be drunk in a manner of certainty and clarity. For, as mentioned, this hastens the Redemption.’”

Also<sup>258</sup>: “By celebrating **Moshiach’s** meal even during the times of **exile**, we thereby show that we Jews refuse to accept the state of exile. With this approach, we will very soon ‘burn down the walls of exile,’ to paraphrase the (Frierdiker) Rebbe. Moshiach will be revealed and he will lead us upright to our Land!”

### UNIQUELY JOYOUS

“This meal is associated with Moshiach. We must certainly be extremely joyful. At the present time, ‘it is forbidden for a person to fill his mouth with laughter,’ whereas regarding the Future Era it is stated, ‘Then our mouths will be filled with laughter.’ We also witnessed this conduct on the part of the (Frierdiker) Rebbe, who was especially joyful at this meal, more so than during the rest of Pesach, except for the *Sedarim*, during which he was especially joyful—because as stated in *kisvei Ha’arizal*, we must be joyful at that time. In general, though, from the entire Pesach, the joy of *Acharon shel Pesach* was unique. Say *l’chaim!* Sing a happy *niggun!*”<sup>259</sup>

256) *V’hecherim* 5749—*Sefer Hamaamarim Melukat*, vol. 3, pp. 128-129

257) *Ibid.*, fn. 20

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

259) *Hanachah of Sichas Acharon shel Pesach* 5713

## DANCING WITH MOSHIACH

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

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

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

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

“Now sing *Nye szuritzi chlopszi* with great joy, with dance—*Moshiach’s tantz!* In keeping with the two interpretations mentioned earlier, each person should picture to themselves that Moshiach, regarding whom it is stated, ‘*He shall be exalted and lifted up, and he shall be very high*’,<sup>260</sup> higher even than *Adam Harishon* in his exalted state before the sin, is dancing together with us. And at the same time, this dance is a prelude to, and is associated with Moshiach.” The *Chassidim* then sang *Nye szuritzi chlopszi*. The Rebbe motioned with his holy hand that each person should dance in his place. The Rebbe himself also danced in his place with intense joy.

## ANOTHER NIGGUN

The Rebbe frequently mentions the custom of singing the *niggun* “Hop Kozak” on *Acharon shel Pesach*.

## THE BRIDGE

“*Acharon shel Pesach* serves as a bridge between Pesach and the following ordinary days. It effectively joins the festival days to the ordinary ones, through eliciting and feeding all of the wondrous revelations and spiritual accomplishments of Pesach into the rest of the year that follows. Therefore, no one should feel sad or deflated that Pesach is drawing to a close, because it is not truly ending—its spirituality will be drawn across all of the coming year!”<sup>261</sup>

260) *Yeshayah* 52:13

261) *Sichas Acharon shel Pesach* 5744

“We find something extraordinary in the conduct of our Rebbeim: The overwhelming majority of *maamarim* recited on *Acharon shel Pesach* are stand-alone, unrelated to the *hemsheichim* (series of *maamarim*) being delivered at that period of time by each of the respective Rebbeim. We often find that the *maamarim* of the first days of Pesach, of *Shevi’i shel Pesach*, and even of the Shabbos immediately following Pesach, are all related in their themes. By contrast, the *maamarim* of *Acharon shel Pesach* are by and large independent.

“Furthermore, when the Rebbeim were accustomed to providing *maamarim* in written form following their oral delivery, they followed standard procedure regarding the *maamarim* of the first days of Pesach and *Shevi’i shel Pesach*, but the Rebbeim mostly declined to provide the *maamar* of *Acharon shel Pesach* in written form altogether. As a result, these *maamarim* have survived only in the personal records of individual *Chassidim*. This is observable in all the printed books of *maamarim*.

“One possible reason for this is that the eighth day of Pesach is an independent, unique occasion, above and beyond the seven days that represent the seven-day cycle of the created order, and it is *shemini* (eighth), related to *shuman* (fats/richness), and so on. Consequently, this superiority is reflected in the Torah teachings of this day. In fact, the reverse is the case: the world was created through the Torah, so because the Torah of this date is truly unique, the actual date became equally superior. Therefore, its *maamarim* are independent, not necessarily a continuation of the themes discussed in the preceding or consequent segments of an ongoing series. Similarly, because its teachings are independent as a result of their superior, elevated nature, they cannot always be brought into the limitations of written words.”<sup>262</sup>

### PAST NIGHTFALL

If the meal extends into the night after *Acharon shel Pesach*, beyond *tzeis hakochavim* (nightfall, see time below), it is permitted to eat *chametz* during this meal—despite the fact that Maariv has not yet been prayed, nor was any form of *Havdalah* recited. This is allowed because the prohibition against eating *chametz* during Pesach is not dependent on whether we recite *Havdalah*.<sup>263</sup>

In the *hanachah* of that same *sichah* where the Rebbe mentions this, the Rebbe qualifies this practice, saying, “However, I did not want to mention this earlier, because I would thereby be invited to this (*farbrengen*), and I never saw our Rebbeim conducting themselves in this manner. Nevertheless, according to the halachah, we are permitted to eat as much *chametz* as the *seudah* of Shlomo, (and we may do so even) before reciting *Birchas Hamazon*—with joy and gladness of heart!”

The length of the meal is not significant (nor whether it turns *chametzdik* or not) and *ya’aleh veyavo*, with the mention of *Chag Hamatzos*, is recited. The exception to this is if Maariv, *krias Shema* or *Havdalah* were said during the meal—in that case, the *bentching* is the regular weekday recitation.

<sup>262</sup> *ibid.*

<sup>263</sup> This concept is explained in *Likkutei Sichos*, vol. 22, p. 36, based on *Sichas Acharon shel Pesach 5727* and other talks.

**Yom Tov ends at 8:24 pm.**

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

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

**MAARIV & OMER**

During Maariv, remember to recite *Morid hatal*, *Atah chonantanu*, and *vesein brachah*. The *Amidah* is followed by *Kaddish Shalem*, the counting of the *omer* (eight days—one week and one day), and *Aleinu*.

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

**MONDAY, 23 NISSAN—ISRU CHAG PESACH, 8 DAYS OF THE OMER**

The latest time for reciting the morning *Shema* is **9:29 am**.

**LAW OF REDEMPTION: CLEANING UP**

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

**BRACHAH ON TREES**

**Reminder:** If you have not yet recited the blessing on blooming fruit trees this month, should remember to do so before the end of the month. See the wording of the brachah at the beginning of this guide.

**BUYING CHAMETZ**

It is forbidden for any Jew to derive benefit from absolute—grain-based—*chametz* that belonged to a Jew and that remained the property of the Jew during part or all of Pesach. This is a penalty imposed by *Chazal* for having kept *chametz* during Pesach, thereby transgressing the Torah's prohibitions against owning and seeing *chametz* in anyone's possession during Pesach. *Chazal* extended their absolute ban on such *chametz* even to a case where the owner was a victim of circumstance and was unable to destroy or remove their *chametz*, or even where they were altogether unaware of its existence.

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

***chametz!***

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

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

In many cases, anyway, it is possible that despite assurances otherwise these items were actually baked before Pesach, and if indeed they were baked after Pesach, very often the dough had been prepared well before Pesach and only baked after Pesach, which does not make much difference from a halachic standpoint. In most cases, the flour was ground before Pesach—and flour is very often absolute *chametz*; even if the flour was ground after Pesach and the dough prepared after Pesach, the baked products almost always contain added gluten, bread improvers, and many other additives which are all absolute *chametz* and were in possession of the bakery before Pesach. Of course, since the whole “Baked after Pesach” concept is not rooted in Halachah, there is no need to be concerned about the flour or additives. It should also be pointed out that many vendors sell the “Baked after Pesach” products immediately after Pesach and leave the pre-Pesach products for subsequent weeks.

**ISRU CHAG PRACTICES**

The day following a festival is referred to as *Isru Chag*. This name is derived from the verse, *Isru chag ba'avosim ad karnos hamizbe'ach* (“Bind the festival offering with cords until you bring it to the horns of the altar”).<sup>264</sup> Taken literally, the phrase *isru chag* means to bind the festival itself, which *Chazal* explain as connecting the day following the festival with the actual festival, meaning, to celebrate in honor of the festival that has just ended. This celebration, *Chazal* further explain, takes the form of feasting, as alluded to in the alternative meaning of *ba'avosim*—with fattened cattle. The verse’s final phrase, “to the horns of the altar,” allude to the fact that whoever celebrates by eating and drinking a little more than usual on the day after the festival, and treats it as a mini-festival in honor of the outgoing festival, is considered having built an altar and offered an actual sacrifice to Hashem.

It is customary to eat and drink a little more than usual and to avoid fasting altogether. Even a bride and groom on the day of their wedding, and even someone

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264) Tehillim 118

who marks the anniversary of his parent's passing, is prohibited from fasting on *Isru Chag*. This is only a custom, because according to the strict law, fasting is indeed permitted on *Isru Chag Pesach*. Nevertheless, withholding from fasting in honor of *Isru Chag* brings blessing.

### YIZKOR PLEDGES

Someone who pledged to give *tzedakah* during *Yizkor* should not delay in fulfilling his pledge.<sup>265</sup>

### KINUS TORAH

In a *farbrengen* on the second day of Shavuos, the Rebbe said:<sup>266</sup>

“The custom has been established over a number of years and in numerous locations to arrange a *kinus Torah* following and in close proximity to all of the three major festivals (Pesach, Shavuos, and Sukkos)... We should strive to publicize this custom wherever it has not yet been implemented, so that the people of those locations will likewise arrange a *kinus Torah* in continuation of, and in proximity to, the festivals - i.e., on the day of *Isru Chag*. They should consider the local conditions and hold the *kinus* during subsequent days instead, if doing so will allow for a larger attendance.”

Rabbi Yeshayahu Hertzell relates: In the year 5726, I stood outside the entrance to 770 together with my father-in-law *Harav Yaakov Friedman* while a *kinus Torah* was underway on *Isru Chag Shavuos*. The Rebbe approached us and asked, “Why are you standing outside the *Kinus Torah*?!” We attempted to respond that we were dealing with a very important matter—details that were needed for my imminent wedding. But he paid no attention to our response, and again demanded, “Is it not in the middle of Torah?! For wedding-related matters, you can steal some of your sleep time!” From that moment on, I felt deeply taken by the importance of participating in these *kinusim*, even if it involves some difficulty. When I related this episode during the *Kinus Torah* following Shavuos, *Harav Hagaon Rabbi Mentlik* was extremely pleased. He exclaimed, “Why did you leave such an important matter like this until the end of the *kinus*?!”

### NO TACHANUN

For the duration of the month of Nissan, we do not say *Tachanun*. On Shabbos, we likewise do not recite *Av Harachamim* in Musaf nor *Tzidkascha* in Minchah.

On these days when *Tachanun* is not said, we omit *Lamnatzeach* (Chapter 20 of Tehillim) from davening. Instead, we precede the daily Tehillim with its recitation.

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<sup>265</sup>) The *Baal Terumas Hadeshen* would not eat breakfast until his *Yizkor* pledge was sent to the *tzedakah* collector.

<sup>266</sup>) Second *Farbrengen* 5749—*Hisvaduyos* p. 294

### FASTING

We avoid fasting for the entire month—even as an individual *tikkun*, also *erev Rosh Chodesh* (Iyar) for those who do so as their usual custom, or even for a *yahrtzeit*.

### SEFIRAH

It is customary to refrain from holding weddings, hearing music, and taking haircuts between Pesach and Shavuot. We also do not recite the *Shehechianu* blessing on new fruit or clothes, except on Shabbos and Lag B'omer.<sup>267</sup> This is a period of mourning for the twenty-four thousand students of Rabbi Akiva who perished at this time of the year. It is permissible to arrange engagements, including engagement parties, provided they do not include dancing. Needless to say, it is forbidden to hold events that include dancing and merriment for lesser reasons. Friends may hold joyful gatherings, provided they do not involve dancing and extreme joy.

### A HEALTHY SUMMER

The Rebbe stated<sup>268</sup> that “the (Frierdiker) Rebbe was accustomed to bless people with *Ah gezunten zummer* (“Have a healthy summer”) at this time of year. In earlier years, he used to precede this blessing with a statement that ‘in Poland, they are accustomed to give a blessing for a healthy summer.’ In later years, he no longer offered an introduction or excuse. Rather, he would issue a straightforward blessing, ‘Have a healthy summer!’ We should add that he did not intend merely material blessing, but also spiritual blessing. To explain: It is common practice—among Jews as well—to devote the summer months to the health of the body. Now, seeing that as Rambam states as halachah, “maintaining a whole and healthy body is included in the ways in which we serve Hashem,” it is clear that taking care of the body’s health during the summer months must be accomplished in a manner that also advances one’s spiritual affairs. Have a healthy summer, physically and spiritually!”

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

## THE HOWS AND WHYS OF SELLING CHAMETZ

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

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

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

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

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

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

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

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

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

### Q: What exactly should I do?

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

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

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



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

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

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

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

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

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

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

**A:** Once the time of *biur chametz* has passed, any *chametz* that we still own becomes *assur b'hana'ah*. At that point, it

is no longer possible to sell any *chametz*. It is therefore highly inadvisable to wait until the last moments before the *biur chametz* deadline to authorize your sale. It is advised to come to the office of the Badatz **at the earliest opportunity** to sell your *chametz*.

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

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

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

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

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

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

**A:** It is necessary to specify each address that is included in your sale such as homes, offices, cars, vacation homes, off-site storage rooms, and lockers in shul. Likewise, include any change in residence for Pesach, if you intend to travel and bring *chametz* there before the *zeman* and want it included in the sale. In the form, also add "...and wherever the *chametz* may be found." Be sure to record the exact address of each location, including apartment number, where applicable. However, you do not need to specify each closet within your home, office, and the like. This is because the authorization form states clearly that the sale will include all the *chametz* that is placed in "designated places" within the addresses listed.

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

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

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

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

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

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

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

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

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

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

in our verbal declaration of nullification because we intend to buy it back from the non-Jew after Pesach.

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

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

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

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

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

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

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

**A:** While processing the transaction with the non-Jew, the Rabbonim come to an agreement with him whereby he good-naturedly allows the sellers to temporarily access those places that are being sold to

him **in cases of necessity**. If you do access these locations during Pesach, be careful to avoid touching any *chametz* and avoid remaining there for any length of time.

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

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

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

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

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

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

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

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

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

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

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

**A:** 1. You may sell *chametz* located in the trunk of your car, even though it does not have an address, provided that you simultaneously sell *chametz* located within your home. In such a case, specify the details regarding the vehicle, such as its parking spot and license plate number in the Sale of *Chametz* authorization form. If possible, it is preferable that the entire car be leased to the non-Jew, and hence the car cannot be driven around on Chol Hamoed (even if was properly searched and found to be clean from *chametz*). Nonetheless, according to the strict letter of the law, you need not be concerned about this. Still, ensure that the trunk is locked, and the key is securely stored away.

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

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

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

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

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

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

7. As Chabad Chassidim, we are accustomed not to sell food or beverages

that were received from the Rebbe, but to eat or drink them in their entirety before Pesach. This practice is explained at length in *Likkutei Sichos*.

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

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

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

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

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

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

# KASHERING MADE SIMPLE

## Overview<sup>1</sup>

*All items listed in the table that follows can be kashered (or not) by one of the six methods detailed 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 for hot food. 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 Kashered

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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 both sides of the item are hot to the extent that one's hand would naturally recoil.

This doesn't apply where there is rust or dirt or any concern for actual chometz substance. In this case, ליבון קל must be performed specifically as described in #2.

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 kashered.

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.

<b>ITEM</b>		<b>KASHERING METHOD</b>
		<i>Refer to the table above for the indication of the kashering method each number represents.</i>
<b>KITCHEN UTENSILS</b>	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. It's preferable to buy new knives.

Many poskim mention this about all dishes, that it's preferable to buy new ones, instead of kashering.

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

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

<b>SINK</b>	Enamel sink	4 three times and must put in a sink insert afterwards.
	Faucet	1 if removable, if not possible 5
	Faucet handles	5
	Porcelain and clay sinks	6 <sup>13</sup>
	Metal Sink	2 or 4
	Spout strainer	6
<b>GAS AND ELECTRIC STOVE<sup>14</sup></b>	Burner plates	2
	Burners	2 <sup>15</sup>
	Electric stove	3 <sup>16</sup>
	Enamel stove top	6 <sup>17</sup>
	Glass stove top	6
	Grates	3 Turn on fire and place blech on top when kashering
	Knobs	6 <sup>18</sup>
	Metal stove top	2 or 4

13. Requires sink insert

14. If doing **ליבון גמור** on grates, can turn on fire for a while and cover entire top with blech, and then everything is kashered in one step

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

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

17. Clean well and cover with special cover for Pesach.

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

<b>OVEN</b>	Oven (including continuous cleaning ovens)	6 see footnote 19 for options
	Self-Cleaning oven	See footnote 20
<b>APPLIANCES</b>	Dishwasher	6
	Keurig	6
	Microwave	6
	Shabbos hotplate	See footnote 21
	Shabbos blech	3 <sup>22</sup>
	Urn	See footnote 23

19. 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.

20. 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.)<sup>21</sup> 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.

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

23. 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 הגיעלה.
- Fill the urn itself with water and turn it on. When the water reaches the highest temperature, the cover should be removed. Then throw



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>24</sup>	Formica that's used for hot dishes	Must be covered. As an added stringency, 5.
	Wood, stainless steel, stone (granite, quartz)	4 <sup>25</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.

into the boiling water an אבן מליבן [red hot stone or slab of metal] such that the water overflows the top. Run a blowtorch over the edge on top.

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

25. 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>26</sup> and dry well. Discoloration or burn stains are okay.

Any non-cleanable parts require קל ליבון 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 קל ליבון קל.

Do not use items to be kashered or the kashering pot with hot food 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 ליבון קל 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 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 הלעגה. 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 אכילת חמץ. Some have the custom to kasher three days before Pesach.<sup>27</sup>

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

27. ליבון קל 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 קל.

# TEVILAS KEILIM

## UTENSILS IMMERSION

### DISH DIPPING IN A MINI-MIKVEH

#### PRIOR TO INITIAL USE

#### **What is the original source for *tevilas keilim*?**

In *Parshas Matos* (*Bamidbar* 31:21) the Torah relates that following the war against Midyan, the Jewish nation was commanded to immerse all eating and cooking utensils that they had captured as spoils of war before using them. This requirement came in addition to the obligation to *kasher* these utensils with scalding water or fire to remove the penetration of non-kosher foods. Most halachic opinions concur that immersion of utensils is a Biblical obligation—*de'Oraisa*.

#### **What is the basic definition of this *mitzvah*?**

All utensils made of metal, glass, or similar material that had belonged to a non-Jew and now belong to a Jew and are used to prepare, serve, or store food and beverages must be ritually immersed before they can be used.

A utensil rented or borrowed from a non-Jew does not require *tevila*.

#### **What is the reason for this *mitzvah*?**

This commandment is a *chok* (supra-rational decree of Hashem). However, the following rationale was provided: Ritual immersion serves to purify the utensils from the spiritual impurity of non-Jewish ownership and to induct them into the sanctity of the Jewish nation. It is comparable to a convert's immersion in a *mikveh*.

In *Likkutei Sichos* the Rebbe explains at length that according to *peshat* (the literal meaning) there is another reason (that also

fits well with the halachic rationale) for immersing utensils prior to initial use: to purge the utensils of the potential for non-kosher contamination.

To clarify: A utensil, that was owned by a non-Jew but not used by him, nevertheless was subject to potential contamination via non-kosher food during that time. Ritual immersion purifies the utensil of the negative influence caused by potential contamination.

#### **Do utensils that have never been used require immersion?**

Absolutely. As explained above, the obligation to immerse applies whether or not the utensil had been used.

#### **Is it permissible to use a utensil temporarily—just once—before immersion?**

No. It is forbidden to use such a utensil even once before immersion. However, disposable utensils that are designed for one-time use may be used without immersion one time.

If one then decides to continue using the disposable utensil it is preferable that he immerse it, but without reciting a blessing.

#### **Do disposable aluminum pans require immersion?**

A disposable aluminum pan that will be used just once does not require immersion. However, if one purchases such pans with the intention of reusing them, then according to many halachic opinions, they must be immersed without reciting a blessing before their first use. This applies regardless of whether one plans to line them with parchment paper and the like

while baking, in which case the food will not come in direct contact with the pan. (There are many who are accustomed not to immerse disposable aluminum pans that they intend to use more than once. There are many *poskim* who defend the lenient practice, especially if the pans will be lined with parchment paper and the like.)

Bottles and cans that are sold with food inside them, such as coffee jars, do not require immersion for their initial use until they have been emptied of their original contents. If one then decides to continue using them for food-related purposes it is preferable that it be immersed, but without reciting a blessing.

### **Which type of utensils requires immersion?**

All utensils used in the preparation, serving, and consumption of foods and beverages. This includes utensils used directly for eating such as cups, plates, bowls, cutlery, and the like, as well as utensils used for serving food or bringing food to the table, such as serving platters.

It also includes utensils used to cook, bake, fry, and the like—such as pots, pans, kettles, as well as their covers that come in contact with food or steam from the food.

Utensils that are used in food preparation and come in direct contact with food, such as peelers, grinders, and food processors require immersion.

Utensils that only partially prepare food, after which further major processing is required—such as a flour sieve, a raw-meat grinder, or a *shechitah* knife—should be immersed without reciting the blessing.

Utensils that do not come in contact with foods or beverages, such as bottle and can openers do not require immersion at all.

Utensils used for storage such as jars, cans, bottles, and containers that are used to store flour, sugar, and the like should be immersed without reciting a blessing. A container used to store food that is constantly wrapped while in storage, such

as one that holds individually wrapped tea bags, need not be immersed. There are those who wish to be stringent and immerse them without reciting a blessing.

If one uses a storage container to serve food at the table, it requires immersion **with** a blessing like all serving utensils.

A nutcracker should be immersed without reciting a blessing.

If a utensil is made of many parts, only those parts that come in contact with food require immersion.

### **Does it matter what material the utensil is made of?**

Introducing the laws of immersing utensils the Torah specifies six kinds of metal utensils that require immersion *mi'de'Oraisa* (on a Biblically binding basis). These are: gold, silver, copper, iron, tin and lead. In practice, every type of metal requires immersion, including stainless steel and aluminum.

Glass utensils (including Crystal, Pyrex, Duralex, and Coral) must be immersed *mi'de'Rabanan* (as per an enactment of our Sages). The law of metal was extended to glass since they resemble each other in that they can both be melted down and recycled.

Wooden, earthenware, stone, and paper utensils do not require immersion unless they are coated with metal or glass. Generally, a utensil that has a coating made from a material that requires immersion should be immersed without reciting a blessing. By contrast, if the entire surface (interior and exterior) is coated with metal (in contrast to glass), not merely for aesthetic appeal, it should be immersed with a blessing.

Utensils made from a combination of materials, some of which require immersion while others do not, should be immersed without reciting a blessing. However, if a utensil's chief function is accomplished via a material that requires immersion, and the utensil would be useless without this material, and this

material also comes in direct contact with food—then it should be immersed with a blessing.

For example, an electric kettle may be made entirely of plastic, but the element that directly heats the water is made of metal. The kettle requires immersion with a blessing.

Metal utensils with handles fashioned from a material that does not require immersion must be fully immersed with a blessing—the entire utensil with its handles, all at once.

Plastic, nylon, and silicone tools do not require immersion according to the majority of halachic opinions. Some people are stringent and immerse them nevertheless, but without reciting a blessing. Metal utensils with a Teflon coating should be immersed without a blessing.

According to custom, porcelain utensils are immersed without reciting a blessing.

### **Is there an issue with immersing an item that does not require immersion?**

Yes. An item that does not require immersion at all—according to all opinions—must not be immersed because doing so might lead one to inadvertently recite a blessing in vain.

### **Do electrical appliances require immersion?**

Yes—even if there is a risk of damage to the appliance by immersing it. However, one may be lenient and immerse only the part of the appliance that directly receives the food or liquids without immersing the electrical cord. Nevertheless, the section of cord in immediate proximity to the appliance requires immersion along with the actual appliance. It is advisable to wait a considerable length of time (forty-eight hours or longer, if necessary) before using the appliance, so that it has time to fully dry before using it.

If there is concern over damage to the appliance it can be taken to a Jewish

technician who can disassemble the appliance—so that it is no longer considered an appliance—and then reassemble it.

The appliance will then be considered the product of Jewish manufacture and will not require immersion. For this method to be halachically valid, only a professional technician may dismantle and reconstruct the appliance. It is insufficient for the expert to simply remove and reattach the electrical cord.

Some suggest making an arrangement with a non-Jew, whereby the appliance is given to the non-Jew as a gift and then borrowed in return from him. In that case, the appliance technically remains the property of a non-Jew and does not require immersion. However, this method should not be employed because in actuality the appliance will constantly remain exclusively with the Jew.

A bread toaster is an example of an appliance that will most likely be damaged by immersion. There is room for leniency in such a case—it can be used without immersion as long as its electrical cord remains constantly plugged into an electrical outlet. Even in such a case, it is worthwhile taking a stringent approach and having the appliance disassembled and reconstructed by a Jewish technician, so that it will be considered manufactured by a Jew.

### **How do intervening substances impact the immersion?**

Every part of a utensil requiring immersion must come in direct contact with the water. Any substance that will act as a barrier to prevent complete contact with the water must be removed from the utensil prior to immersion. Examples of such substances are rust, residual glue, labels and adhesives.

If the substance is found on a minor portion of the utensil, to the extent that most people (including the actual owner) would simply ignore it, the immersion will be valid even if it was not removed.

Valuable labels that the owner specifically

desires to leave attached to the utensil, such as quality brand names that raise the utensil's value, may be left attached even during immersion, provided they cover only a minor area of the utensil.

One should not hold the utensil during its immersion, because his hands will prevent the waters from fully contacting every area of the utensil. If he must keep a hold of the utensil, he should hold it very loosely.

Another option is to change the position of one's hands from one part of the utensil to another while the utensil is underwater. This way, at least for the brief moment it takes to switch position, the water will be in contact with the entire utensil.

Another suggestion is to put one hand into the water and then, with the first hand still underwater, lower the second hand that is holding the utensil into the water, so that it comes to rest on the first hand.

### **What is the halachic status of food placed in a utensil that was not immersed?**

The food is permissible to be eaten. However, it should not be eaten while it remains in that utensil. It should be transferred and eaten from a non-problematic utensil.

One who eats at the home of someone who does not yet observe the *mitzvos* must assume that his host has not immersed any utensils that require immersion. As a result, even if for whatever reason *kashrus* is not a concern, he should nevertheless avoid eating directly from—or with—his host's utensils.

### **What if there is a doubt regarding the necessity of immersion?**

If there is a doubt as to whether a particular utensil requires immersion, one should immerse it without reciting a blessing.

### **The manufacturers of many products in the USA are Jewish. Do American products require immersion?**

Utensils purchased directly from a factory that is jointly owned by a Jew and a non-Jew require immersion but without reciting a blessing. (Some *poskim* do require a blessing in such a case.)

If the factory is Jewishly owned but the workers are non-Jewish, its products require immersion but without reciting a blessing.

If there is doubt as to whether the factory owners are Jewish, the utensils require immersion. Furthermore, if it is not possible to clarify the nature of the factory's ownership a blessing must be recited over the immersion, because the majority of factories are owned by non-Jews. (According to some opinions a blessing is not recited in this case.)

It is important to note that even if a product was manufactured by a Jew, if it has since been sold to a non-Jewish outlet, store, or the like, it acquired the influence of non-Jewish ownership. Regardless of the product's origins, one who now purchases the product from a non-Jewish source must immerse it with a blessing.

### **What type of *mikveh* is good for immersing utensils?**

Not every men's *mikveh* is kosher for immersing utensils. As described earlier, the obligation to immerse utensils acquired from a non-Jewish source is of Biblical origin - *de'Oraisa*. In that case, the *mikveh* must likewise meet the Biblical definitions of a kosher *mikveh*.

The construction of such a *mikveh* requires the oversight of experts in the laws of *mikveh*, with continual oversight for the duration of its operation to ensure that it does not become invalid in some way. One who wishes to immerse utensils in a *mikveh* located within a store should first ascertain that the *mikveh* was recently examined by expert *rabbanim*.

It should be noted that the *mikveh* located in the store adjacent to the offices of the Badatz was constructed under the guidance of expert *rabbanim*, through the

efforts of the *rabbanim* of the Badatz. It is kosher to the highest standards.

The outdoor *keilim* mikvah on Kingston Avenue between Crown and Carroll was also renovated under the guidance of the *rabbanim* of the Badatz.

Please note that these locations have been updated for Pesach 5785. The status of any mikvah should be confirmed periodically to ensure that it is still in good repair halachically.

### Can anyone perform the immersion?

Any male or female over the age of *bar* or *bas mitzvah* may perform the immersion, provided they are *shomer* Shabbos.

Some are stringent and only allow individuals who are halachically considered having entered adulthood to immerse utensils that require immersion *mi'de'Oraisa*.

A child may perform the immersion as long as an adult stands next to him and can vouch for the child having conducted a valid immersion. Theoretically, even if a utensil is immersed properly of its own accord, without human intervention, the immersion is valid.

Therefore, if one sends a minor to immerse utensils he must receive an adult's report that the immersion was valid. For example, he may send a cell phone with the child so that an adult present at the *keilim mikveh* may call the parent and report on the validity of the immersion.

One may rely on a child's immersion of utensils that require immersion *mi'deRabanan* (although some opinions are stringent even in this case).

### What exactly does the immersion process involve?

The first step is to fully pay for the purchase of the utensil. If the purchase has not been fully completed, the immersion is invalid because the utensil has not yet passed from the vendor's ownership to the buyer's ownership.

If a utensil requires *hagalah* for purposes of *kashrus*, that step must be conducted prior to immersion.

The utensil must then be prepared for immersion by removing any substance that could intervene between the utensil's surface and the waters of the *mikveh*.

The utensil is then held in the right hand (a left-handed person holds it in his left hand) and a blessing is recited—provided that the utensil requires immersion with a blessing according to the rules explained above.

The blessing for immersing a single item is: *Baruch Atta ... asher kideshanu b'mitzvosav ve-tzivanu al tevilas keili* (“... who sanctified us with His commandments and instructed us regarding the immersion of a utensil”). For multiple items the final word is replaced by the plural—*keilim* (“... of utensils”).

It is best to immerse an item that does not require a blessing together with one that does require a blessing. This way the blessing recited on the latter can include the former. The item that requires immersion with a blessing should be immersed first, immediately after the blessing.

The entire utensil must be immersed at once, not first one part of the utensil and then the rest of it. Some are accustomed to immersing each item three times.

One should not speak from the moment he recites the blessing until after immersing the last of his items that require immersion.

An item that is comprised of distinct parts, such as a meat grinder, should be immersed fully assembled, as if it were to be used for its intended function, even if some of its parts do not require immersion altogether. It should not be immersed in parts. Nevertheless, if it was immersed in separated parts, the immersion remains valid. Under pressing circumstances, it may be immersed in parts to begin with. In such a case, care should be taken to ensure that it is *entirely* separated into parts. Needless to say, if the each part of

a utensil or appliance is intended to be used separately, then each part should be immersed separately.

Utensils may be immersed while resting inside a basket, net, or the like that has many holes. The basket or net should be shaken back and forth while underwater so that the water reaches every part of the utensil. More than one utensil may be placed alongside each other in such a basket, as long as they are not stacked on top of each other.

Pots and containers must be immersed with their openings facing upwards or to one side, but not facing downwards, so that the water can fill them entirely. To be certain that the water has reached every part of the utensil, it should be lowered into the water slowly while held at an angle so that the water can flow and fill the entire utensil. A narrow vessel should be left in the water for some time to ensure that the water reached all parts of the vessel.

### **Is there an issue with immersing items that were purchased in order to give as gifts?**

Yes, this is problematic. Items may not be immersed until they have entered the ownership of the end user. Therefore, the recipient of such gifts may not rely on the fact that they were immersed by the giver beforehand. One who nevertheless wishes to immerse an item on behalf of the intended recipient must first have the intention to acquire the item on behalf of the recipient and only then may he immerse it on that recipient's behalf. The recipient should obviously be informed about this *tevila*.

There is room to suggest that one who sends a utensil filled with food, as is often done with *mishlo'ach manos* that is distributed on Purim, should indeed immerse the utensil before giving it to the

recipient. Since there is some doubt about this obligation, he should seek to avoid the obligation altogether by not allowing the food to directly contact the utensil. Instead, the foods should be placed in a bag before being placed in the utensil. Simply lining the utensil with baking parchment and the like is not considered a sufficient barrier between the food and the utensil in this case. The recipient will then later immerse the utensil with a blessing upon receiving the gift.

Store owners must not sell items labeled as having been immersed because immersion performed by a vendor prior to selling the item does not absolve the buyer from the obligation to immerse that item once it falls under his ownership.

### **Is it necessary to immerse *chametz* utensils after Pesach because they were sold and then repurchased from a non-Jew?**

In *Likkutei Sichos*, the Rebbe explains at length that this is unnecessary because although the non-Jew could technically make use of the *chametz* utensils during Pesach, it is a scenario of extreme improbability.

### **Where are the detailed laws of *tevilas keilim* recorded?**

There are copious sources, but here are some basics:

*Shulchan Aruch, Yoreh De'ah*, 120; *Shulchan Aruch Admur HaZaken*, 323:8, 451:70, 452:25, 159:21 (also see 161:1-7 [laws of intervening substances that apply to hand washing and bodily immersion]); *Kitzur Shulchan Aruch*, 37; *Tevilas Keilim* (authored by HaRav Tzvi Kohen); *Kashrus Keilim* (authored by HaRav Yisachar Chazan).



MATERIAL	NEEDS TEVILA	NEEDS BRACHA
All Metals (gold, silver, copper, iron, tin, lead, stainless steel, aluminum)	YES	YES
All Glass (crystal, pyrex, duralex, and corelle)	YES	YES
Wooden	NO	N/A
Wooden coated with metal or glass	YES	NO*
Earthenware	NO	N/A
Earthenware coated with metal or glass	YES	NO*
Enamel	YES	NO
Stoneware coated with metal or glass	YES	NO*
Paper, Styrofoam	NO	N/A
Paper coated with metal or glass	YES	NO*
Metal with teflon or enamel coating	YES	NO
Porcelain	YES (as per custom)	NO
Disposable Aluminum Pans	NO	N/A
Disposable Aluminum Pans intend to re-use	YES (Some are lenient)	NO
Jars bought with food inside	NO	N/A
Jars bought with food inside once emptied and intend to re-use	YES	YES
Plastic, Nylon, Silicon, Rubber	NO (Some are stringent)	NO
Utensils made of mixture of required + not required	YES	NO

\* ) If both interior and exterior are coated with metal (in contrast to glass) and not merely for aesthetic appeal, it should be immersed with a bracha.

UTENSILS	NEEDS TEVILA	NEEDS BRACHA
Used for food preparation	YES	YES
Used for serving	YES	YES
Used for eating & drinking (cups, plates, bowls, cutlery etc)	YES	YES
Used to cook, bake, fry, etc (pots & pans, covers)	YES	YES
Peelers, food processors, grinders	YES	YES
Partially prepare food (flour sieve, raw meat grinder, shechitah knife)	YES	NO
Bottle or can opener	NO	N/A
Used for storage	YES	NO
Used for storage, doesn't come in contact with food because wrapped (tea bags)	NO (some are stringent)	NO
Barbeque grill	YES (only the grill)	YES
Nut Cracker	YES	NO

TYPE OF UTENSIL	NEEDS TEVILA	NEEDS BRACHA
Bought in factory jointly owned by Jew	YES	NO
Owned by Jew, non-Jewish workers	YES	NO
Doubt if factory owned by Jew	YES	YES*
Manufactured by Jew, sold by non-Jew	YES	YES
Electric Appliance	YES	YES
Plastic Electric Appliance with metal heating element	YES	NO
Even for first time use	YES	YES

\*) if cannot confirm if most factories are non-Jewish. Some omit Bracha

# Pesach Zmanim

Halachic times for Pesach in New York City 5785

זמנים הלכיים על פי לוח הברי"צ דק"ק קראון הייטס

Fast of the Firstborn	Thursday	יום חמישי ליל ניסן יום חמישי ליל ניסן	יום חמישי ליל ניסן	תענית בכורות	
Searching for Chametz for Chometz	Thursday April 10	אחר חמילת ערבית After Maariv	מוצאי יום חמישי ליל ניסן	בדיקת חמץ	
Time for burning Chometz (without 'Kol Chamira')	Friday April 11	לכתחילה לפני 11:49 am	יום שישי ליל ניסן	זמן שריפת חמץ	
Erev Chatzeros				עירובי חצרות	
Shabbos candle lighting	Friday April 11	7:13 pm	יום שישי ליל ניסן	הדלקת נרות שבת	
Early Shacharis	Shabbos April 12	7:30 am	שבת ליל ניסן	השכימת לשחרית	
Latest time for eating Chometz	Shabbos April 12	10:42 am	שבת ליל ניסן	סוף זמן אכילת חמץ	
Latest time for eliminating or nullifying Chometz	Shabbos April 12	11:48 am	שבת ליל ניסן	סוף זמן ביטול וביטול חמץ	
Candle lighting (after Shabbos) 1 <sup>st</sup> night of Pesach	Motzoei Shabbos April 12	אחרי 8:15 pm	מוצאי שבת ליל א' דשפת	הדלקת נרות יום טוב	
Midnight (finish eating for 'Alkemos')	April 13	12:55 am	ליל א' דשפת	חצות סיום אכילת אלקמוס	
Latest "Shema"	April 13 - April 20	9:30 am	ט"ו - כ"ב ניסן	סוף זמן קריאת שמע	
Candle lighting (after nightfall) 2 <sup>nd</sup> night of Pesach	Sunday April 13	אחרי 8:16 pm	ליל ב' דשפת	הדלקת נרות יום טוב	
Yom Tov is over	Monday April 14	8:17 pm	מוצאי יום שני ט"ז ניסן	אזאת הנה	
Shabbos & Yom Tov candle lighting without "Shabbosheima"	Friday April 18 Erev Shvi Shel Pesach	7:20 pm	יום שישי ליל ניסן ערב שביעי של שבת	הדלקת נרות שבת יום טוב	
Dawn	Shvi Shel Pesach	4:43 am	שביעי של שבת	עולת השחר	
Earliest "Shema"	Shvi Shel Pesach	5:19 am	שביעי של שבת	חמילת זמן קריאת שמע	
Yom Tov candle lighting (after Shabbos) without "Shabbosheima"	Motzoei Shabbos April 19 last day of Pesach	אחרי 8:23 pm	מוצאי שבת ליל אחרון של שבת	הדלקת נרות יום טוב	
Pesach is over	Sunday April 20	8:24 pm	מוצאי יום ראשון כ"ב ניסן	אזאת הנה	

## צעות ח.ש.א.

The Rebbe:  
**You cannot be happy if your friend is not happy,**  
therefore the first halacha of Pesach is Maos Chitim.



**KerenAnash.Net**  
Zelle: KerenAnash@770shul.org

