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# DAY-TO-DAY HALACHIC GUIDE

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

**PART TWO**

**FROM THE BADATZ  
OF CROWN HEIGHTS**



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



DC LIFE & HEALTH  
dchesney@gmail.com

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## **PART TWO**

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

## FRIDAY NIGHT, EVE OF NISSAN 17, FIRST NIGHT OF CHOL HAMOED

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

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

If you forgot to recite *ya’aleh veyavo* in davening tonight or anytime during Chol Hamoed, see footnote<sup>1</sup>.

If you recited the *amidah* of *Yom Tov* instead of the *amidah* of Shabbos tonight or tomorrow, see footnote<sup>2</sup>.

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

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

If you have already begun *Modim*, then as long as you have not yet recited the second *yih’yu leratzon*, return to *retzei*.

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

2. If you recited the *amidah* of *Yom Tov* instead of the regular Shabbos *amidah*, you have not fulfilled your obligation. The same applies to the *amidah* of *Shacharis* and *Minchah* on Shabbos. If you realized your error during the middle of the *amidah* (that started at *Atah vechartanu*), stop immediately and switch to the middle section of the Shabbos *amidah* (that starts at *Atah kidashta*). In this case, despite the fact that the original *amidah* was inherently flawed, there is no need to repeat from the beginning of the *amidah*—see *Tehillah LeDovid* 269:9 ff.

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

If you already recited the final *yihiyu le-ratzon* and did not intend to recite any further supplications, repeat the entire *amidah* of Shabbos. However, for *Maariv*, there is another option: you may fulfill your obligation via listening to the *chazzan* recite the mini-*amidah* (known as *berachah mei-ein sheva*) that is recited by the *chazzan* each Friday night immediately following the *amidah*. You must hear it in its entirety in order to fulfill your obligation. It is best to recite it along with the *chazzan* and then take three steps backwards at its conclusion and recite *osei shalom*.

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

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

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

Recite *shalom aleichim*, *ishes chayil*, *mizmor le-David*, and *da hi se’udasa* quietly. Recite the regular Shabbos *kiddush*.

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

It is best to wait until one of the Shabbos meals to eat the matzah used in the *eiruv tavshilin*, because it is appropriate to reuse an item used for a mitzvah to perform another mitzvah. Some wait until the third meal of Shabbos. They use the matzah as *lechem mishnah* for the first two meals of Shabbos. (If one does not have a third meal, as is the Chabad custom, they should eat it in the second meal). It is obvious that the same would apply to the food used in the *eiruv*.

Regarding the matzah that was used to establish the *eiruv chatzeiros*: if the *eiruv chatzeiros* 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 in parentheses, 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>3</sup>.

During *birchas ha-mazon*, first recite *retzei* for Shabbos and then *ya’aleh ve-yavo* for Pesach.

If you forgot to recite *ya’aleh ve-yavo*, or made another mistake associated with *retzei* and *ya’aleh ve-yavo*, see footnote.<sup>4</sup>

3. 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.

4. If you first recited *ya’aleh ve-yavo* and only then recited *retzei*, you have fulfilled your obligation. However, if you remembered *retzei* in middle of *ya’aleh ve-yavo* before reciting the words “*es yom chag hamatzos*”, stop immediately and say *retzei* at that point and continue with *ya’aleh ve-yavo*, from the start.

If you forgot *retzei*, the law is identical to any other Shabbos of the year.

If you forgot *ya’aleh ve-yavo*, the law is identical to any other day of Chol Hamoed. See entry for Motzaei Shabbos.

Recite the *ha-rachaman* for Shabbos. Do not recite the *ha-rachaman* for Yom Tov.

## SHABBOS CHOL HAMOED, NISSAN 17

The latest time for reciting the morning *Shema* is **9:37 am**.

Recite *Shacharis* as on a regular Shabbos. Add *ya'aleh ve-yavo*. If you forgot to recite *ya'aleh ve-yavo*, the same halachah applies as in Maariv (see above). If you realized the omission after completing *Musaf*, do not repeat the *Amidah* of *Shacharis*.

The *Amidah* is followed by half-*Hallel*, not the complete *hallel*, and *Kaddish tiskabeil*, *Shir shel Yom*, *Kaddish yasom*, and the reading of the Torah.

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>5</sup>

Two *sifrei* Torah are used for the Torah reading, and there are eight *aliyos*. The *Haftorah* is *ha-atzamos ha-yeveishos* – the prophet Yechezkel's vision of dry bones turning into living people – because the resurrection is destined to occur during the month of *Nissan*<sup>6</sup>. The final blessing after the *Haftorah* is read as per a regular Shabbos (Yom Tov is **not** mentioned, **nor** is the blessing concluded with *mekadesh ha-Shabbos ve-Yisrael va'ha-zemanim*).

Recite *yekum purkan*, but do not recite *av ha-rachamim* after reading the Torah.

Recite the *Musaf* for shalosh regalim, adding the parts that apply to Shabbos. We always mention Shabbos before mentioning the festival (*Vatiten lanu ... es yom ha-shabbos ha-zeh v'es yom chag ha-matzos hazeh... v'es musefei yom ha-shabbos ha-zeh v'yom chag ha-matzos ha-zeh...*) Recite

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If **both** *retzei* and *ya'aleh ve-yavo* were omitted, and you remembered the omission before reciting the blessing of *ha-tov u-meitiv* but after saying Hashem's name in the blessing of *boneh yerushalayim*, (conclude the brachah of *boneh yerushalayim* first if in middle and) recite: *baruch... she-nassan shabbasos le-menuchah le-amo yisrael be-ahavah...u'mo-adim... baruch ... mekadesh hashabbos ve-yisrael ve'ha-zmanim*. (This text is not recited on Shabbos day after sunset.)

5. In many communities, it is the custom to recite *Shir HaShirim* on Shabbos Chol Hamoed.

6. See *Sichas Acharon Shel Pesach* 5730 and *Shabbos Parashas Acharei* 5746.

the verses for Shabbos (*u've-yom ha-shabbos*) as well as the verses that apply to Chol Hamoed Pesach (*ve-hikravtem*) followed by *u'minchasam ve-niskeihem*. Recite *yismechu ve-malchusecha* and conclude the blessing that follows with *mekadesh ha-shabbos ve-yisrael ve-ha-zemanim*.

The conclusion of the blessing in Musaf is important. If you recite the entire blessing correctly, but conclude with *mekadesh ha-shabbos* or *mekadesh yisrael ve-ha-zemanim*—instead of mentioning both Shabbos and Yom Tov, see footnote<sup>7</sup>.

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

**Law of Redemption:** On Shabbos that coincides with Yom Tov or Chol Hamoed, 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.

*Kiddush: Lu'ach Colel Chabad* reports that the introduction to *kiddush* (from *mizmor le-David* until *va-yekadesheihu*) is recited in an undertone, followed by *savrei maranan* and *borei peri ha-gafen*.

If you forgot to recite *Shehechianu* 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*.

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.

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

The detailed laws pertaining to *chadash* (lit., “new,” i.e., grain

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

of the new year or products made from it; these may not be eaten before the *omer* is offered on the sixteenth of Nissan) are recorded in *Shulchan Aruch Admor HaZaken*, 489.

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

## MOTZAEI SHABBOS, EVE OF NISSAN 18

Shabbos ends at **8:14 pm**.

During Maariv, the following are included in the *Amidah*: 1. *morid hatal*; 2. *Atah chonantanu*; 3. *v'sein brachah* (which we begin reciting from tonight onward); 4. *ya'aleh veyavo*. If you forgot to recite *ya'aleh veyavo* in davening tonight or anytime during Chol Hamoed, see footnote<sup>8</sup>. The *Amidah* is followed by *Kaddish shalem*, *Sefiras Haomer*, and *Aleinu*. *Vihi no'am* and *ve-atah kadosh* are not recited.

If you accidentally recited *v'sein tal u'matar*, see footnote.<sup>9</sup>

*Havdalah* is recited as per a regular *motzoei* Shabbos. It is the

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

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

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

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

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

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

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

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

Chabad custom to refrain from using cloves on Pesach, and therefore the blessing over spices is not recited over cloves.

The ordinary concluding phrase is used—*hamavdil bein kodesh l'chol*, and not *hamavdil bein kodesh l'kodesh*. If you accidentally recited *hamavdil bein kodesh l'kodesh*, see footnote.<sup>10</sup>

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

A *melaveh malka* is held tonight.

Tonight, and throughout Chol Hamoed, *ya'aleh veyavo* is inserted in *birchas hamazon*. If you forgot *ya'aleh veyavo* in *birchas hamazon*, see footnote.<sup>11</sup>

The *harachaman* for Yom Tov is not recited.

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

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

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

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*.

Tefillin are not worn during Chol Hamoed.

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

*Ya'aleh veyavo* is inserted into the *Amidah* of Shacharis . If

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

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

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

you forgot to recite *ya'aleh veyavo*, see footnote<sup>12</sup>.

The *Amidah* is followed by half-*Hallel*, *Kaddish tiskabeil*, *Shir shel Yom*, *Kaddish yasom*, and the reading of the Torah.

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

The Torah reading is followed by *Ashrei*, *Uva litziyon*, *yehalelu*, *chatzi Kaddish*, and Musaf. This is so throughout the other weekdays of *Chol Hamoed* too.

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

After Musaf, *sheish zechiros* is recited.

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

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>13</sup>

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.”

One must honor *Chol Hamoed* with good food, drink, and special clothing, like on every festival (and it is therefore proper to wear Shabbos or Yom Tov clothing), and he must not conduct himself as if it were an ordinary weekday<sup>14</sup>.

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12. If you forgot to recite *ya'aleh veyavo*, the same halachah applies as in Maariv (see above). If you realized the omission after completing Musaf, do not repeat the *Amidah* of Shacharis.

13. See *Ohrchos Chaim*, *Hilchos Chol Hamoed* 34. The same can be concluded from the language used in *Shulchan Aruch Admur HaZaken* 529:6-7. See also *Shaalos U'Teshuvos Be'er Moshe*, vol. VII 3:102 and the *sichah* of Hosh'a'ana Rabbah 5750.

14. 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*

This is not to be taken lightly, in face of *Chazal's* statement that whoever disgraces the festivals by performing a forbidden activity or conducting himself 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."

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.

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 Chol Hamoed.<sup>15</sup>

In Peleh Yo'eitz, 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 permissible and which

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Hamoed Succos 5740 in *Hosafos L'Sichos Kodesh*.

15. These laws were explored at length at the *kinus Torah* that was held during Chol Hamoed Pesach 5777.

are forbidden. Anyone with *yiras shamayim* should try to learn the distinctions from written works or from learned individuals, to avoid transgressing.”

Devote time to the study of Torah. The Talmud Yerushlami states that the reason for the restriction on activities during Chol Ha-Moed is in order to facilitate eating, drinking and rejoicing in honor of the festival and for toiling in the study of Torah.

## **MONDAY, NISSAN 19 — THIRD DAY OF CHOL HAMOED**

The latest time for reciting the morning *Shema* is **9:35 am**.

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

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

The latest time for reciting the morning *Shema* is **9:35 am**.

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

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

Do not sit down to a meal after the tenth halachic hour of the day, from **4:15 pm**, so as not to ruin your appetite for tonight's Yom Tov meal.

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

“We saw great revelations by our Rebbeim on *Shevi'i shel Pesach*,” the Friediker Rebbe once revealed.<sup>16</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

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

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>17</sup>

A flame must be prepared today that will remain lit at least until the second night of Yom Tov, from which to draw fire for the second night's candle lighting. A gas flame may be used for this purpose.

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

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

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

Candle lighting is at **7:16 pm**, 18 minutes before sunset. Only the blessing for Yom Tov (*lehadlik ner shel Yom Tov*) is recited, and **not** *Shehechianu*.

## TUESDAY NIGHT, EVE NISSAN 21 — LEIL SHEVI'I SHEL PESACH

The Frierdiker 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>18</sup> Well, *Shevi'i shel Pesach* is one of these times, where everyone can ‘take.’ We must treat each second as precious!”

The joy of *Shevi'i shel Pesach* and *Acharon shel Pesach* is far greater than that of the earlier days of Pesach.

Maariv begins with *Shir hama'alos*. The *Amidah* for *shalosh regalim* is recited. It is **not** followed by *Hallel* as on the first two nights of Pesach. It is followed by *Sefiras Haomer* (six days).

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

*Kiddush* begins with the *Askinu seudasa* for *shalosh regalim*,

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17. *Ibid.*, p. 87

18. *Yeshayah* 52:10

followed by *savri moranan*, *borei pri hagafen*, and *mekadesh Yisrael v'haZemanim*. The blessing of *Shehechyanu* is **not** recited.

The Rebbe revealed that although *Shehechyanu* is not recited on the final days of Pesach, the Chabad Rebbeim would make a point of mentioning the blessing through actively discussing its absence on these days.<sup>19</sup>

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

In the town of Lubavitch, it was customary to remain awake the entire night of *Shevi'i shel Pesach*. The Frierdiker Rebbe confirmed,<sup>20</sup> "In Lubavitch, there were nights on which we did not recite *krias shema she'al hamitah* [the prayer before retiring]—*Shevi'i shel Pesach*..." Someone who remains awake must engage in Torah study all night.

Unlike the eve of Shavuos, on which it is customary to remain awake all night and individually recite a prepared text (*Tikkun Leil Shavuos*), the Frierdiker Rebbe testified<sup>21</sup> that not only is there no corresponding custom on the eve of *Shevi'i shel Pesach*, but "I never even heard so much as a reason supporting the idea of reciting a *tikkun* on *Shevi'i shel Pesach*."

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

*Alos hashachar* (break of dawn) is at **4:50 am**.

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19. *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.

20. *Sefer HaSichos* 5702, p. 100

21. *Ibid*

**WEDNESDAY, NISSAN 21 — SHEVI' I SHEL PESACH**

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

Be very careful to recite *Shema* within its proper time in the morning. Someone who, G-d forbid, failed to do so, he has undone the good he accomplished by staying awake the previous night.

The earliest time for the morning *Shema* is at **5:25 am**. Although not ideal, someone who recited *Shema* after the break of dawn, **4:50 am** has fulfilled their obligation.

*Shema* must be recited this morning before **9:34 am**.

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

As a precaution, it is worth reciting the *Shema* immediately after dawn, bearing in mind that if you do not have an opportunity to repeat the *Shema* in the ideal time established by *Chazal* (later than **5:25 am** but before **9:34 am**), you will have nevertheless fulfilled your obligation.

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

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

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

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

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

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

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

*Sheish zechiros* is recited after Musaf.

**Law of Redemption:** *Shalmei simchah* are not offered on *Shevi'i shel Pesach* “because the [spiritual] level of the joy of *Shevi'i shel Pesach* is so very great that it cannot be revealed in an internalized manner, which would [usually] be accomplished through eating [the meat of the *korban*].”<sup>22</sup>

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

The details of the personal obligation to rejoice and take

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22. 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*.

pleasure in the Yom Tov are described above (“First Day of Pesach”).

Do not sit down to a meal from the tenth halachic hour of the day onward, starting at **4:15 pm**, to avoid ruining his appetite for the second night’s festive meal. However, if someone failed to eat their Yom Tov meal before this time, they should do so even after this time.

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

*Tahaluchah*: The Rebbe says,<sup>23</sup> “It has been customary for many years now to visit *shuls* in many different neighborhoods, on each festival, in order to increase the joy of the festival through uniting with the many Jews of other neighborhoods, and especially through sharing words of Torah (“*Hashem’s laws are just, they gladden the heart*”)—teachings culled from both *nigleh* and *penimius haTorah*.”

It is forbidden to prepare anything for the second night or day of Yom Tov before the first day of Yom Tov has concluded, at **8:19 pm**.

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

Light the candles **after 8:19 pm** from a flame that has remained lit from before the onset of Yom Tov.

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

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

The blessing of *lehadlik neir shel Yom Tov* is recited. *Shehechyanu* is **not** recited.

Tonight’s Maariv and Kiddush are identical to yesterday’s.

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

It is Chabad custom to eat *gebroktz*—matzah that has come in contact with liquid, also called *matzah sheruyah*—during

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23. *Sefer HaSichos* 5751

each meal on *Acharon shel Pesach*, at night and by day. Is it customary to be extra scrupulous to wet the matzah. The Rebbe says,<sup>24</sup> “We saw how the Rebbeim were careful to wet their matzah with each and every food [that was served].”

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

*Birkas hamazon* is identical to yesterday’s.

## THURSDAY, NISSAN 22 — ACHARON SHEL PESACH

The latest time for reciting the morning *Shema* is **9:33 am**.

Shacharis is identical to yesterday’s.

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

*Yizkor* is recited, followed by *Av harachamim*. *Av harachamim* may be recited even by those who do not recite *yizkor*.<sup>25</sup>

Musaf and Kiddush are identical to yesterday’s.

It is stated in *Luach HaYom Yom* and also in *Sefer HaMinhagim Chabad*,<sup>26</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>27</sup>

Minchah is identical to yesterday’s.

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

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

26. p. 43

27. For the Rebbe’s explanation, see *Roshei Devarim Seudas Leil Shevi’i shel Pesach* 5729.

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

The Frierdiker Rebbe related that of the 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 “*Se’udas Moshiach*” because the light of Moshiach is revealed on *Acharon shel Pesach*.

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

The Rebbe added,<sup>28</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>29</sup>].”

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

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

An effort should be made to ensure that the wine distributed at the *Seudas Moshiach* should specifically belong to the Yeshivah administration. The four cups should not be drunk one after the other, and if it was done in this manner, you have not fulfilled the intention of these four cups; they should be separated by at least a *niggun*.

On another occasion, the Rebbe stated that these cups could be taken with or without gaps in between. Elsewhere the Rebbe directed that because “song is sung only over wine” [referring to the *Levi’im* chanting *Tehillim* in the *Beis Hamikdash* during the pouring of wine libations], therefore the drinking of the four cups must be accompanied with song—and it should certainly be a joyful song. The cups

28. *Likkutei Sichos*, vol. 4, p. 1299

29. For the significance of this practice’s introduction specifically in the year 5666, see *Likkutei Sichos*, vol. 7, p. 277.

should be completely filled. After the four cups, a fifth may be added in order to say *l'chaim*. At the same time, care must be taken to avoid intoxication, by drinking only the majority of each cup, and similar acceptable measures.

The Rebbe stated,<sup>30</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>31</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>32</sup> “By celebrating **Moshiach**’s meal even during the times of **exile**, we thereby show that we Jews refuse to accept the state of exile. With this approach, we will very soon ‘burn down the walls of exile,’ to paraphrase the [Friediker] Rebbe. Moshiach will be revealed and he will lead us upright to our Land!”

“This meal is associated with Moshiach. We must certainly be extremely joyful. At the present time, ‘It is forbidden for a person to fill his mouth with laughter,’ whereas regarding the future it is stated, ‘*Then our mouths will be filled with laughter.*’ We also witnessed this conduct on the part of the [Friediker] Rebbe, who was especially joyful at this meal, more so than during the rest of Pesach, except for the *Sedarim*, during which he was especially joyful—because as stated in *Kisvei HaArizal*, we must be joyful at that time. In general, though,

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

31. *Ibid.*, fn. 20

32. *Likkutei Sichos*, vol. 7, p. 274

from the entire Pesach, the joy of *Acharon shel Pesach* was unique. Say *l'chaim!* Sing a happy *niggun!*<sup>33</sup>

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>34</sup> higher even than Adam *haRishon*, even in his exalted state before the sin, is dancing together with us. And at the same time, this dance is a prelude to, and is associated with *Moshiach*.” The *Chassidim* then sang *Nye szuritzi chlopszi*. 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.

If the meal extends into the night after *Acharon shel Pesach*, beyond *tzeis hakochavim*, is permitted to eat *chametz* during his meal—despite the fact that *Maariv* has not yet prayed, nor was any form of *Havdalah* recited. This is allowed because the prohibition against eating *chametz* during Pesach is not dependent on whether we recite *Havdalah*.<sup>35</sup>

33. *Hanachah* of *Sichas Acharon shel Pesach* 5713

34. *Yeshayahu* 52:13

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

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

### **Yom tov ends at 8:20 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!

During Maariv, remember to recite *morid hatal*, *Atah chonantanu*, and *v’sein brachah*. The *Amidah* is followed by *Kaddish shalem*, the counting of the *Omer* (eight days—one week and one day), and *Aleinu*.

The regular text of *Havdalah* is recited, with the omission of the blessings over the spices and fire.

## **FRIDAY, NISSAN 23 — ISRU CHAG PESACH**

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

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

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֹא חָסַר בְּעוֹלָמוֹ בְּלוֹם וּבְרָא בּוֹ בְרִיּוֹת  
טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לְיַהֲנוֹת בְּהֵם בְּגֵי אָדָם.

It is forbidden for any Jew to derive benefit from absolute—

grain-based—*chametz* that belonged to a Jew and that remained the property of the Jew during part or all of Pesach. This is a penalty imposed by *Chazal* for his having kept *chametz* during Pesach, thereby transgressing the Torah's prohibitions against owning and seeing *chametz* in anyone's possession during Pesach. *Chazal* extended their absolute ban on such *chametz* even to a case where the owner was a victim of circumstance and was unable to destroy or remove their *chametz*, or even where they were altogether unaware of its existence.

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

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

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

In many cases, however, it is possible that despite assurances otherwise these items were actually baked before Pesach, and if indeed they were baked after Pesach, very often the dough had been prepared well before Pesach and only baked after Pesach, which does not make much difference from a halachic standpoint. In most cases, the flour was ground before Pesach—and flour is very often absolute *chametz*; even if the flour was ground after Pesach and the dough prepared after Pesach, the baked products almost always contain added gluten, bread improvers, and many other additives which are all absolute *chametz* and were in possession of the bakery before Pesach. Of course, since the whole "Baked after Pesach" concept is not rooted in halachah, there is no need to be concerned about the flour or additives. It should also be pointed out that many vendors sell the "Baked after Pesach" products immediately after Pesach and leave the pre-Pesach products for subsequent weeks.

The day following a festival is referred to as *Isru Chag*. This name is derived from the verse, *Isru chag ba'avosim ad karnos hamizbe'ach* ("Bind the festival [offering] with cords until [you bring it to] the horns of the altar").<sup>36</sup> Taken literally, the phrase *isru chag* means to bind the festival itself, which Chazal explain as connecting (binding) the day following the festival with the actual festival, meaning, to celebrate in honor of the festival that has just ended. This celebration, Chazal explain, takes the form of feasting, as alluded 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 departed festival, is considered having built an altar and offered an actual sacrifice to Hashem.

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

Someone who pledged to give *tzedakah* during *yizkor* should not delay in fulfilling his pledge.

In a *Farbrengen* on the second day of Shavuos, the Rebbe said:<sup>37</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 Hertzel relates: In the year 5726, I stood outside the entrance to 770 together with my father-in-law *HaRav* Yaakov Freidman 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

36. Tehillim 118

37. Second *Farbrengen* 5749—*Hisvaduyos* p. 294

important matter—details that were needed for the 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*!?”

When the day following Yom Tov coincides with Erev Shabbos, the Kinus should begin on Friday and continue on Sunday, to facilitate greater participation, even from distant locations. (On Erev Shabbos, not everyone is able to come and participate in a Kinus Torah lest they lose out in their work and accomplishments for Shabbos). If the duration of the Kinus could be extended beyond Sunday, then all the better<sup>38</sup>...!

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

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

**Candle lighting is at 7:19 pm**, at 18 minutes before sunset.

As recorded in the *hanachah* to *Sichas Shabbos Parashas Acharei* 5711, the Rebbe stated that “the [Friediker] Rebbe was accustomed to bless people with *ah gezunten zummer* (“Have a healthy summer”) at this time of year. In earlier years, he

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38. *Sichas Acharon Shel Pesach and Shabbos Parshas Acharei* 5749

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!**

## ADDENDUMS

### 1.

**Law of Redemption:** Below is a list of alterations to the Seder that apply in the Era of Moshiach. These changes are mainly due to the offering of the *korban Pesach* and additional festival sacrifices. In *Sefer HaSichos 5751*, the Rebbe speaks<sup>1</sup> about the possibility of partaking of the sacrifices offered by Eliyahu HaNavi.

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

The Seder plate must have a different arrangement because the meat of the *korban Pesach* (currently represented by a neck bone on the *ka'arah*) must be present on the table while the Haggadah is recited. Note that *Shulchan Aruch Admor HaZaken* does not mention any requirement for the meat of the *chagigah* offering (currently represented by an egg on the *ka'arah*) to be present at this time.<sup>2</sup>

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

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

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

Many opinions state that when there is a *Beis Hamikdash*, someone who washes hands for *Karpas* (at the juncture of *Urchatz*) **does** recite a blessing of *al netilas yadayim* – despite eating less than a *kezayis* of *karpas*. While reciting the blessing “*borei pri ha'adamah*,”

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

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

they should have in mind to include the *marror* of *Koreich*, but not the *marror* of *Marror* – because, apparently, we will no longer eat *marror* on its own (as discussed below).

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

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

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

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

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

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

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

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

*Rachtzah*, washing the hands with the blessing of *al netilas yadayim*, is followed by *Motzi*, reciting the blessing, “*hamotzi*

*lechem min ha'aretz*,” over *matzah ashirah*. While reciting this blessing, the third (lowest) *matzah* is also held, so as to have *lechem mishneh* (two whole breads). Some state that the blessing of *hamotzi* is recited over a broken piece of the *matzah ashirah*, because only a broken piece fulfills the requirement to eat *lechem oni*, “bread of poverty.” We may not eat beyond the point of satiation, because a final piece of *matzah* will be eaten later, which will require an appetite.<sup>3</sup>

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

This is followed by eating the *korban chagigah*. The blessing, “*al achilas hazevach*,” or, “*le’echol hazevach*,” is recited and the meat is consumed to the point of satiation.

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

(There are several alternative views, with some insisting that the *matzah* must be eaten at the very start of the festive meal, along with the blessing of “*al achilas matzah*” (“regarding the eating of

3. *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*).

matzah”) that exempts the matzah eaten later, for *Koreich*. Others argue that some of the meat of the *korban Pesach* must also be eaten at the start of the meal, immediately following the *matzah*. The range of opinions is beyond the scope of this publication.)

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

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

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

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

**The following detailed laws apply to eating the *korban Pesach*:**<sup>4</sup>

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

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

All sacrificial meat, including the *korban Pesach* and the *chagigah*, must be prepared in a manner that befits high society. The meat may be dipped in liquids, fruit juices, or even *kosher l’Pesach* ketchup, as fancy meats are served in such a manner. However, the portion of the *korban Pesach* that is combined with matzah and *marror* for the eating of *Koreich* must not be dressed or dipped at all.

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

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

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4. see further under the “First day of Pesach” for general laws concerning eating sacrificial meat

ground level in homes of Yerushalayim.)

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

According to numerous opinions, the custom to refrain from eating the fat surrounding the *gid hanasheh* (sciatic nerve) should be observed (although it is not absolutely forbidden even according to rabbinical law). It should be avoided—despite the fact that there is a biblical obligation to eat the *korban Pesach* as well as a biblical injunction against leaving any part of the sacrificial meat uneaten until the following morning.<sup>5</sup>

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

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

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

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

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

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

5. 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.

*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.)

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

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

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

An individual who finishes his portion of the *korban* may exit the group, leaving the others behind to complete their portions. If the others fail to finish, the one who left is not guilty of leaving some of the *korban* uneaten, because he correctly relied on them to eat their portions. Children 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 the hands of whoever touches it. However, the prohibition of *nosar* (leftover sacrificial meat) does not take effect until dawn. Once the time for eating it has passed, it becomes *muktzah* (forbidden to handle on Shabbos and Yom Tov).

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

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

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

bones are burned in the courtyards of Yerushalayim on Nissan 16, the first day of Chol Hamoed in Eretz Yisrael.

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

## 2.

During all the days of Pesach, the meat of the *shelamim* is eaten in fulfillment of the Torah's obligation to rejoice in the festival. The Rebbe explains<sup>6</sup> that according to the Alter Rebbe, the *ikar mitzvah*, the primary instrument of rejoicing in the festival (for men) is accomplished through eating the meat of the *korban shelamim*. This is not merely a physical feast, but it is mainly the joy of a *mitzvah*. It is the consuming of the holy sacrifices, whereby one absorbs actual sanctity in a tangible manner.<sup>7</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>8</sup>.

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

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6. *Likkutei Sichos*, vol. 33, p. 62 ff.

7. 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).

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

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 that have not become *huchshar* (halachically susceptible) to *tumah* may be eaten without concern.

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

The meat of the *shelamim* 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, “*al achilas shelamim*.” (“Blessed are You ... instructed us to eat the sacrifice,” or “...instructed us regarding the eating of the peace-offering.”)

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

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

All sacrificial meat, of greater or lesser sanctity, must be prepared for eating *lemashchah* – in the manner that food is served to royalty

or nobility. It must therefore be roasted and prepared with mustard. Tosefos explains this was common for royalty, but someone prefers another manner of dignified cuisine may follow their preference.<sup>9</sup>

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

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

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

After the deadline has passed, any remaining meat becomes *nosar* and it transmits ritual impurity to the hands of 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>10</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* 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,

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

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. This year, because Shabbos follows the first days of Yom Tov, *nosar* is burned on the 18th of Nissan.

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.