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# DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the  
laws and customs for the

Festival of Pesach 5781

*Selling Chametz • Kashering  
Immersing Dishes • Shabbos Erev Pesach  
Seder Prep • Laws of Yom Tov & Chol Hamoed  
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# DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the  
laws and customs for the

**Festival of Pesach 5781**

By

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

“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.”

\* *Sichah of Parshas Pekudei 5734*

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**The times for the  
Sale of Chometz  
at the Beis Din  
can be heard on the  
Badatz phone line:  
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## FOREWORD

Presented here is comprehensive guidance for selling *chametz*, *kashering* and *toiveling* dishes, detailed *Seder* instructions and laws and customs from *Rosh Chodesh Nissan* through *Isru Chag*, questions and answers on *Sefirah*, and most uniquely the halachos of *erev Pesach* that falls on *Shabbos*. The details are derived from multiple sources. Due to a dearth of space only some references and halachic notes have been added. Primary sources include: *SShulchan Aruch* and commentaries, *Haggadah Shel Pesach Im Likkutei Taamim U'minhagim*, *Sefer HaMinhagim Chabad*, *Lu'ach Colel Chabad*, *Sichos and Igros Kodesh*. Please see the footnotes in the Hebrew section for more halachic discussion of the topics mentioned.

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

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

\* \* \*

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

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

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

It is therefore extremely appropriate for every single person to peruse the contents of these calendars, such as the *Kollel Chabad* calendar (available both in wall size and pocket size formats) in such a manner that the laws that apply to this time of year will become fixed in his memory.

After all, it sometimes happens that a halachic question arises precisely at a point during which it is forbidden to interrupt and ask for someone’s guidance – or when there is nobody around to ask. Furthermore, [not having familiarized himself with the relevant laws beforehand,] it can happen that one does not even realize that there is a problem to begin with.”

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

“Hashem **begs** the Jewish people,” the Rebbe passionately states,<sup>1</sup> “to occupy themselves with the study of the laws of the sacrificial orders ... which [as our Sages state] is considered as if we had actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote the Rambam] ‘King Moshiach [who] will build the *Beis Hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the mitzvos that are stated in the Torah,’ speedily, in our time—literally! [Then, to quote the festival liturgy] ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’”

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

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

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

**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).

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.”<sup>3</sup> Some of the particular laws that apply:

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

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

**Before Friday, 13th of Nissan:** We sell our *chametz* early—all contracts must be signed early, 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

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<sup>3</sup> See footnotes in the Hebrew section. Significantly, the day this year that we are involved in much Pesach prep is on the 13th of Nissan, the day of the Tzemach Tzedek’s passing. See *sichah* of the eve of the 13th of Nissan, 5741.

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.

In the Beis Hamikdash, many laws are adapted when Pesach falls this way, as will be elaborated upon in the **Law of Redemption** sections throughout the booklet.

“There is a very unique opportunity this year,” the Rebbe said in 5741<sup>4</sup> (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-

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4) *Sichah* of the eve of the 13th of Nissan, 5741



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.”

## THE MONTH OF NISSAN

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

Someone who goes outdoors during the month of Nissan<sup>5</sup> and observes trees in bloom should recite the blessing:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֹא חָסַר בְּעוֹלָמוֹ כְּלוּם וּבְרָא בּוֹ  
בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לְיִהְיֹת בָּהֶם בְּגִי 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* (“L-rd our G-d, King of the universe”) from the *brachah*. Rather, simply state, “*Baruch shelo* etc.” (“Blessed is the One Who has made....”)

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

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

Starting on *Rosh Chodesh* Nissan (when 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 year, the calendar configuration is identical to that at the time of the inauguration of the Mishkan, each date on the same day of the week as in the year 2449.

## **PREPARATIONS FOR 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.

**Pandemic-related notice:** If you purchased new Pesach dishes or cookware last year while homebound and (temporarily) sold them to a non-Jew in lieu of toiveling them, they must be immersed this year without a *brachah* prior to use.

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

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

Mechiras chametz will take place at the Badatz office. It is advisable to arrive as early as possible and not push off until the last day, which is earlier in the calendar this year than usual. The laws of selling the chametz are detailed separately.

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

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

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

It is permissible to begin—although not complete—the mitzvah of *bedikas chametz* earlier than the night of the thirteenth 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 thirteenth, 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 thirteenth; he may search it earlier, as explained above. He must be extremely careful not to introduce *chametz* to the office following his search.

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

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.)

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

It is a worthy endeavor to read the general letters the Rebbe sent for Pesach, especially those with the unique calendar configuration of this year: 5714, 5734, 5737 and 5741.

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

In 5751, the Rebbe announced,<sup>7</sup> “Public *sedarim* will be held in many locations. Out of these, many locations will be holding just one *Seder* due to lack of funds and other concerns. It is urgent and extremely appropriate to put every effort into holding two *sedarim*. At least, the existing budget should be spread over both nights. No doubt, that remedy will prove unnecessary because Hashem will

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6) *Sefer HaMinhagim Chabad*

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

certainly bless and supply the organizers with all that is necessary and even more than that.”

**Reminder:** Those who need to perform *hagalas keilim* (koshering their kitchen utensils for Pesach use via immersion in scalding water) and have not yet done so, should remember to do so.

The laws of *hagalas keilim* are complex and not everyone is fluent in them. It is therefore appropriate and correct—despite common practice to the contrary—for a *baal Torah* who is expert in the laws of *hagalah* to perform the procedure.

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

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

In 5747<sup>8</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* before the start of the festival. It would be best to give them an illustrated *Haggadah* that depicts the various mitzvos and events that are discussed in the *Haggadah*, making the *Haggadah*’s contents far more accessible to children. On the inside cover, inscribe the words *laHashem ha’aretz u’melo’ah* (“*To Hashem is the Earth and its contents*,” often abbreviated as “*לה*,” acknowledging that everything belongs to Hashem), followed by the child’s name.”

In 5748<sup>9</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, which are merely non-obligatory items.”

**Reminder:** If you have not yet contributed to funds that provide *matzos* and other Pesach needs to those who cannot afford them, do so now. Women are also accustomed to personally be *mehader* in this important mitzvah.

In *Sichos Kodesh*, the Rebbe explains, “Women have a

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8) *Sichas Shabbos Parshas Vayikra 5747*

9) *Sichas Shabbos Parshas Vayikra 5748*

special connection with the mitzvah of *tzedakah*. In our society, husbands are accustomed to entrust considerable sums to their wives' discretion and therefore even significant funds are considered within the halachic definition of a minor sum, which a *tzedakah* collector was permitted to accept from a woman in former times [when society placed the majority of a family's funds under the husband's sole jurisdiction]. In the USA, it is prevalent for the distribution of funds for *tzedakah* and for many other matters to be the woman's prerogative to a far greater extent than that of their husbands."

## SHABBOS KODESH PARSHAS VAYIKRA, NISSAN 7

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

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

**Law of Redemption:** Describing the inauguration of the third *Beis Hamikdash*, the prophet Yechezkel states,<sup>10</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>11</sup>

(Radak's commentary on the verse notes that repeating the inauguration process for the altar and the *Beis Hamikdash* on the seventh of Nissan is exclusive to the Era of Redemption. According to the Gemara<sup>12</sup>, the prophet Eliyahu will clarify the details found in Yechezkel's description of the future inauguration. For additional discussion, see further in that Gemara.)

**Law of Redemption:** The seven days of ritual cleanliness for the sake of the *korban Pesach* begins on this day.

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10) 45:20; *Haftorah* for Parshas HaChodesh

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

12) Menachos 45b

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>13</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>14</sup>

Nowadays, all people are considered ritually impure from having had contact with a corpse. Anyone who contracted this form of impurity must begin the purification process today<sup>15</sup>, in order to count seven days free of impurity and to enable offering the *korban Pesach* in the required state of purity.<sup>16</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 Sheni* 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.

In order to accomplish this, all those who are ritually impure from a form of impurity that involves a bodily discharge (a *zav*, *zavah*, and possibly a *niddah* according to the stringency of Rabbi Zeira) and who must count seven days of cleanliness from the source of impurity, immerse, and bring a *korban* on the eighth day, must begin counting seven clean days from the seventh of Nissan (after determining that they are fit on the previous day prior to sunset) in order to be ritually clean in time for the *korban Pesach*.

There is an early *Mincha* today (in 770). The Torah reading is from Parshas *Tzav*.

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13) See *Likkutei Sichos*, vol. 32, *Parshas Shemini*, at length.

14) See *Likkutei Sichos*, vol. 36, p. 208

15) See previous footnote.

16) See Rambam and Ra'avad, *Hilchos Korban Pesach*, 6:2, as to the date for beginning the seven day count for those who contracted impurity from contact with a corpse.

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

In recent generations, it has become customary for the Rov of a community to lecture on the laws of Pesach on *Shabbos Hagadol* on a weekday. This year the *drasha* is held the Shabbos in advance, which is 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>17</sup>

In 770, the Shabbos Hagadol address will be delivered by the Rabbanim of the Badatz at 7:15 pm.

## MOTZOEI SHABBOS, EVE OF NISSAN 8

Shabbos ends at 7:49 pm.

*Vihi 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.

“One should always set his table,” writes the Alter Rebbe in *Shulchan Aruch*, “and arrange it fully on *motzoei Shabbos* [for *melave malkah*], as if he were setting it for a complete *seudah*. Even if he will only eat a *kezayis*, either because that is all he has [or for other reasons]... he should nevertheless prepare and set his table as if he were sitting down to a full meal, in order to escort the departing Shabbos with honor, similar to the honor with which he welcomes it.”

## SUNDAY, NISSAN 8

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

**Law of Redemption:** Those who are within the seven-day process of purification to bring the *korban Pesach*

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



would need to be careful about contact from today onwards.

## MONDAY, NISSAN 9

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

**Law of Redemption:** As mentioned earlier, someone who is ritually impure with the degree of impurity that is associated with contact with a corpse (this status applies to everyone, everywhere, nowadays) must undergo a seven-day purification process to regain ritual purity. 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 last day for this when Shabbos is *erev Pesach* is on Friday). Thus the last opportunity to begin the seven-day count was this past Shabbos. Those who began the count on Shabbos would be sprinkled with the ashes for the first time today—the third day of their count.

## TUESDAY, NISSAN 10

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

**Law of Redemption:** It is a mitzvah to examine the animal designated for the *korban Pesach* today, four days prior to its slaughter, to ensure that it contains no disqualifying blemishes or wounds. (If someone neglected to examine the animal today, the *korban* is still valid.)

**Law of Redemption:** “In the Future Era, Yom Kippur will be observed on the tenth of *Nissan* [instead of the tenth of *Tishrei*].”<sup>18</sup>

Miriam the Prophetess, sister of *Moshe Rabbeinu*, passed

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

away on the tenth of Nissan. This date was therefore established as a fast day when it occurs during the week.<sup>19</sup> Common custom, however, is not to fast on this day.<sup>20</sup>

## TUESDAY NIGHT, EVE OF NISSAN 11

The central *farbrengen* in honor of Yud Alef Nissan will be held in 770 at 9:00 pm.

“We should utilize this day to increase in all matters of Torah and mitzvos,” the Rebbe instructed,<sup>21</sup> “and with joy! This should be accomplished by means of a joyful *farbrengen* that is attended by many Jews—men, women, and children (separated by a *mechitzah* that meets the requirements of the *Shulchan Aruch*). The *farbrengen* should be conducted in a spirit of the joy of a mitzvah, the joy of Torah, and even joy associated with the physical body, through food and drink, ‘*Bread that satiates the heart of man*’—especially the kinds of food and drink that bring gladness. Needless to say, this must be done within the well-known limitations—one should not exceed four cups of spirit using small shot glasses, and even then, only if his nature permits him to drink this quantity without undesirable effects. There is no need to elaborate on something that is understood and obvious even to the small-minded, meaning those who, when left to their own devices, would assume that conducting themselves contrary to the above restrictions would emphasize their association with *simchah shel mitzvah*... [They would assume that by imbibing greater quantities of alcohol] they are achieving far more than what they were instructed to by the elder *mashpi'im* and by the leader of this generation who issued the above restrictions in plain and clear words.”

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

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

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

21) *Sichas Yud Alef Nissan* 5748

be held in proximity to *erev Pesach*. Since it will not be held on the actual anniversary of his birth, it is necessary to put even greater effort into publicizing the event.”

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

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

In honor of the Rebbe’s 119th birthday, Chapter 120 of *Tehillim* is recited daily after *Shacharis*, together with the daily portion of *Tehillim*.

The Rebbe encourages the study of the year’s chapter of *Tehillim*, not only with its classic commentaries, but also with the explanations of Chassidus. For example, the Rebbe pointedly stated,<sup>22</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*.

Much can be said about entering into such an auspicious year (120) for the *Nasi Hador*. See the footnotes in the Hebrew section for sources about the number and content of Chapter 120.

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.

*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.

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

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22) *Sichas Yud Gimmel Nissan* 5751

## THURSDAY, NISSAN 12

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

Denture wearers who are scrupulous, should not eat or drink any warm or sharp *chametz* substance for a twenty-four hour period prior to kashering their teeth (which should be done on Friday).

The selling of *chametz* will take place at the Badatz office today. Please be sure to inform the Rav if you will be travelling away for Yom Tov.

Every room that requires searching for *chametz* must first be thoroughly swept and cleaned. The head of a household should remind all members of his family to clean under their beds.

### Fast of the Firstborn

In commemoration of the miracle of *makas bechoros*, whereby every Egyptian male firstborn died, but every Jewish male firstborn was spared, it is customary for firstborn sons to fast the entire *erev Pesach*. Since it is forbidden to fast on Shabbos, the fast is advanced to 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 by natural birth), do not need to fast.<sup>23</sup>

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23) See footnotes in the Hebrew section for more regarding converts and

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..

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, participating in a *siyum*, if possible. Some poskim are lenient, and say she can participate simply by eating food delivered to her from a *siyum*. If this causes pain, and certainly if she is pregnant or nursing, the mother does not need to fast—and the common custom is that women do not fast. In that case, the father's fast will be considered on his own behalf as well as on behalf of his son.<sup>24</sup>

In locations without an established custom to the contrary, a firstborn is permitted to end his fast by partaking in the food and drink of a *seudas mitzvah*. It has become the widespread custom for firstborns to annul their fasts on *erev Pesach* by participating in a *siyum*, a ceremony marking the conclusion of study of an entire *masechta* (volume) of Mishnah or Talmud, after which they are permitted to eat and drink as they wish during the day. It is customary to bring even small 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>25</sup>

## THURSDAY NIGHT, EVE OF NISSAN 13 BEDIKAS CHAMETZ

**Reminder:** If you have not yet recited kiddush levana, do so tonight.

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

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non-natural births.

24) See *Shulchan Aruch Admur HaZaken*, 470:6 regarding the case of a mother who no longer has a husband, or if she observed this fast in previous years.

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

*chametz* by candle 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, searching all spaces where *chametz* was brought in throughout the year (including the room where *hamotzi* will be eaten tomorrow), then isolating both the found *chametz* and the portions to be eaten over Shabbos and nullifying all *chametz* that is not known.

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 not be included in the sale in order to be able to perform *bedikas chametz* tonight (the thirteenth of Nissan) in at least part of his home.

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

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

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

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 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 (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 *zman* for *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 *bedikah* over to another, and sit down to eat a meal.

*Bedikas chametz* is conducted after *Maariv*. Various options are presented in *Shulchan Aruch*, but the accepted practice is to conduct the search immediately after *Maariv*.<sup>26</sup> For this reason, *Maariv* must be recited in its due time (7:45 pm) and not delayed. As the Alter Rebbe explains,<sup>27</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 *bedikah* is the night before *erev Pesach*.

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

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

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

27) *Shulchan Aruch Admur HaZaken, Kuntras Acharon*

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

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

In addition, some authorities have stated that each individual piece should not exceed a *kezayis* in size. If a piece is lost, at least the Biblical law of *bal yeira'eh* (not owning a visible *kezayis* of *chametz*) will not have been broken, and if it is found and accidentally eaten during Pesach, at least the penalty of *kareis* will not be incurred because the *chametz* will lack the required minimum size for this penalty.

Before conducting the search, recite the blessing: “*Baruch... al bi'ur chametz.*”

The head of a household should gather his family members around him while reciting the blessing, so that they can fulfill their obligation through his search. Household members are not obligated to search for *chametz* individually in addition to the search conducted by the head of the household. Nevertheless, if they do so, they have performed a *mitzvah*. It is therefore possibly a *mitzvah* for the head of household to give them the merit of participating in this *mitzvah*.

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

To perform *bedikas chametz* in the best possible manner, do not rely on a search conducted by anyone other than a person who is halachically considered a free man who is obligated in *mitzvos*—a male thirteen years of age or older, unless there is no alternative. He should not talk from the moment he recites the blessing until the conclusion of the search. He should take care to begin searching in the immediate vicinity of the location in which he recited the blessing before moving on to other rooms.

After reciting the blessing, do not speak before beginning the search, even to address a matter that pertains to the actual search.



The search must be conducted by candlelight, because candlelight is ideal for searching and probing all sorts of corners, cracks, and crevices. A torch (made of multiple wicks or a thick stem) should not be used, but rather, a small single flame. Unless there is no other choice, only a beeswax candle should be used to conduct the search.

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

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

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

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

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

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

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

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

Refrain from talking throughout the search in matters unrelated to the actual search.

After the search has ended, it is appropriate to count the pieces of *chametz* to ensure that all ten pieces were found. (If a list of the ten locations in which *chametz* was placed was compiled prior to the search, the pieces could be checked off as the search progresses and each piece in turn is discovered.)

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

Once the search is concluded, the remainder of the candle (if it exists) is placed together with the feather and the small paper bag containing the ten pieces of wrapped *chametz* into the bowl of the wooden spoon. The entire set is then wrapped in paper, leaving just the long handle of the spoon exposed. A string or rope is then tightly wound multiple times around the paper and firmly tied.

Great care must be taken to secure both the *chametz* that was found and whatever additional *chametz* is kept to be consumed (including *hamotzi* for the Shabbos meals), sold or burned the next morning. It should not be left where it may be moved from one place to another, causing crumbs to fall. It must be safeguarded from young children as well as from rodents. This is not merely sound advice and common sense. *Chazal* actually established an obligation to be extra careful with the *chametz*, and someone who is negligent will have committed a transgression.

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

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

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

The average person in the majority of countries does not understand the Aramaic language in which *Chazal* composed *Kol chamira*. It is essential to inform everyone of the importance of reciting the declaration in a language

that they fully comprehend. As explained above, the nullification of *chametz* depends chiefly on a person's intentions and inner resolve. It is crucial that the declaration not be a clueless utterance of foreign words, but rather, a rational relinquishment of ownership.

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

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

## FRIDAY, EREV SHABBOS HAGADOL, NISSAN 13

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

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. 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 and the other Seder plate ingredients, as on a regular *erev Pesach*.<sup>28</sup>

*Chametz* that was placed in a dumpster or bin—if the

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28) See footnotes in Hebrew section for elaboration.

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 and utilize a separate *chametz* bag that can be properly disposed of during the biur in the morning.

Dentures must be cleaned extremely well to remove even the minutest trace of 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>29</sup>, or those with bridgework or implants should avoid all hot and sharp *chametz* foods for twenty-four hours beginning this morning at 10:55 am. Prepare boiling water for Shabbos, which will be used after cleaning teeth well before the *chametz* end-time on Shabbos morning, and then “*kashering*” their braces or bridges by drinking water at the highest temperature that they can tolerate without harming themselves, G-d forbid. (If taking hot water from a *pesachdik* source, be sure to use a disposable cup for this process)

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*.

We must avoid the preparation of Shabbos foods that cause

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29) 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.

*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 difficult to get rid of properly (especially in areas without an *eiruv*).

Practically, we 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.<sup>30</sup> 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*.

**The burning of *chametz*** takes place a day early, on Friday before **11:58 am**.

Essentially, it is possible to burn *chametz* until Shabbos—if it cannot be avoided, the burning may take place until *shkiah* (see time below), 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 *kasher*ed 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 remove the paper bag containing the ten pieces of *chametz* from last night's search (as well as the spoon, feather, and candle

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30) However, *kitniyos* and Kosher for Pesach matzah-meal products may be prepared in *chametz* dishes and consumed before the *chametz* end-time on Shabbos.

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*. Observers 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*.

**Many have inquired** regarding the matzah used to create an *eiruv chatzeiros*. It is customary to re-establish the *eiruv chatzeirose* 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) -- or, this year, after the *Shabbos* before -- 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*.

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

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

The Rebbe customarily distributed *shmurah matzos* after *Mincha* on *erev Pesach* while dressed in the silk *kapoteh* that he reserved for *Shabbos* and *Yom Tov*, and while wearing his *gartel*<sup>31</sup>—it is a custom mentioned in many places to wear *Shabbos* and *Yom Tov* clothing after *chatzos*.

**Law of Redemption:** This year is the sixth of the *shemita* cycle, called *erev shvi'is*. When we do not have a *Beis Hamikdash*, it is permitted to work the land until the last day of the sixth year. However, when it will be rebuilt, speedily, restrictions begin from Pesach time! The halacha from Moshe is to stop farming thirty days prior to *shemita*, since this prep work takes effect in the seventh year; the *Chachamim* lengthened this time to include plowing fields from Pesach and orchards from *Shavuot*.

When *Yom Tov* immediately follows *Shabbos*, and immersion is needed to be in a state of ritual purity to enter the *Beis Hamikdash*, the process is as follows: The person may immerse on *Shabbos erev Yom Tov*, but all utensils must be *toiveled* beforehand.

According to some *Rishonim*, when *erev Pesach* falls on *Shabbos*, the *korban Chagigah* may be brought on

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31) *Sefer HaMinhagim Chabad*, p. 38

Friday, and is given special dispensation to be eaten on the night of the fifteenth after sitting over 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:**<sup>32</sup> When two or more homes share a joint courtyard or property, it is customary to establish an *eiruv chatzeiros* on *erev Pesach* that will last all the way until a new *eiruv* is established on *erev Pesach* of the following year. This allows the residents of the respective homes to carry from one home to the other and to and from the joint courtyard. This year, the *eiruv* must be performed on Friday.

For specific details on the *eiruv's* creation and use, see *Shulchan Aruch*, 366-368. It is customary to use a whole matzah for the *eiruv* (but not one baked today, which is usually used only at the *Seder*).<sup>33</sup>

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 (*I'havdil*) a Jew who publicly desecrates Shabbos or one who refuses to accept the authenticity of the laws of *eiruv*, G-d forbid, you must rent their share in the property for the sake of establishing the *eiruv*.

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

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

בְּדִין יְהִי שְׂרָא לָנָא לְאַפּוּקֵי וּלְעִיּוּלֵי וּלְטַלְטוּלֵי מִבֵּית לְבֵית וּמִחֶצֶר לְחֶצֶר  
וּמִבֵּית לְחֶצֶר וּמִחֶצֶר לְבֵית וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בְּשַׁבָּת זוּ וּבֵין בְּשַׁאָר  
שַׁבָּתוֹת הַשָּׁנָה לָנוּ וּלְכָל הַדְּרָיִם בְּשִׁכּוּנָה הַזֹּאת.

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

33) See Hebrew footnote about the use of matzah in the *eiruv*.



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>34</sup> If you established the *eiruv* without the blessing, you may recite it any time before the onset of Shabbos, because an *eiruv chatzeiros* only comes into effect at the beginning of Shabbos, not before.

### How to make the *eiruv*:

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

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34) 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.

(as described) by raising it at least one *tefach* (between 8 and 9 centimeters or 3 to 3.5 inches). The recipient should have intention to acquire the shares on behalf of all other participants—including anyone who may need to join the *eiruv* at a later time. This is their *shliach* even if they did not designate him or her as such, because 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.

## PREPARING 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>35</sup>

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

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

The Alter Rebbe quotes in a *teshuvah* that the Arizal stated that we should observe all of the *chumros* (extra-precautionary stringencies) during Pesach. In the year 5692, the 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.

We should not say, “Pesach is such a bother!” or express similar sentiments. In the *Haggadah*, we read that the

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

Wicked Son says, “What is this service to you?” meaning, “Why bother with all this hassle?!” People are no longer careful about this nowadays, as can be readily observed. In order to judge them favorably, we can assume that the title “*rasha*” applies only when decrying the efforts involved in the actual *korban Pesach*—the service referred to in the verse in its most limited sense. The *korban Pesach* is a Biblical obligation, and the Wicked Son is claiming that the Torah’s commandments are nothing but a burden. By contrast, the frequently voiced exclamations of weariness and overwhelmedness that we hear nowadays refer to the extra stringencies and precautions that have accumulated over the generations.

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

“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.”

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), the items placed on the *ka’arah*: boiled egg, grilled bone, *charoses*, *maror*, lettuce and saltwater.<sup>36</sup>

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

**Romaine lettuce:** Check the lettuce leaves to make certain they are bug-free; dry them to avoid a concern of *sheruyah* (matzah that contacts water during Pesach) when the lettuce will later be used to fill the *matzah* of *koreich*. Store

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36) If you have neglected to prepare for the Seder on Friday afternoon, see the **Laws of the Seder** listed below for Yom Tov-enabled preparations.

them well, as they will not be used until tomorrow night.<sup>37</sup>

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.

**Maror:** Even those who are not generally meticulous in storing their ground horseradish, should take precaution for the extra time (over Shabbos) that the chrein will stand until the Seder commences with a tightly sealed container to preserve sharpness.

**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 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 above), so the Seder can begin as soon as possible with optimal participation (and wakefulness) of the children.

Roasted meat and poultry is not consumed at the Seder because it resembles the *korban Pesach*. Meat that is cooked in its own juices, meaning that it is placed in a pan without water or any other liquids and it stews in the fluids that emerge from the meat when heated, is not considered roasted meat. Nevertheless, there is an issue of *maras ayin*—it can be confused for roasted meat by an observer, who may conclude that it is permissible to eat roasted meat at a Seder. It is therefore prohibited. Braised meat is included in

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37) If you fail to refrigerate the lettuce before Shabbos, you may do so even after shkiah. There is no concern about preparing on Shabbos for Yom Tov, or *muktzah*, even though lettuce will not be eaten on Shabbos because it is a Seder-plate food.

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.

If new ceramic cookware was purchased for Pesach, it is customary to cook in it at least once before Yom Tov, since this material that 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.

It is customary to include all relevant *Haftoros* in the recitation of *shnayim mikra v'echad targum*.<sup>38</sup> In accordance with the custom of the Chabad Rebbeim, the *Haftorah* 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 *Haftorah* of *Shabbos erev Pesach (V'arva)*.

“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:** 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>39</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*. In this regard, on the day of *Shabbos* that is *erev Yom Tov*, the ignoramus' state of purity is likewise unquestioned.

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

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

*Erev Shabbos* additions of *Hodu* and *Pasach Eliyahu* are said today; *Mincha* is as usual.

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 flame 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 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>40</sup> or oil in the bottom of the glass holders on *erev Shabbos* so that the metal 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).

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40) Although it is prohibited on *erev Shabbos* to place enough water in the glass to cause the candle to extinguish earlier than it would on its own on *Shabbos*, the minute amount necessary to prevent sticking is permitted.

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>41</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 11:58 am**)
- Designate a place where *chametz* items can be stored on Shabbos morning
- Reserve *hamotzi* (pita) for both Shabbos meals (make sure *challah* was taken<sup>42</sup>)
- Burn *chametz* (**before 11:58 am**)
- Make *eiruv chatzeiros*
- Toivel new dishes
- Cook *pesachdik* food for Shabbos
- Prepare *Seder* items
- Check matzos
- Open wine bottle seals

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

42) Bread from which *challah* was not taken may not be used on Shabbos (and *challah* cannot be taken on Shabbos). If this is discovered once Shabbos begins, they must be given away to a non-Jew before the *chametz* end-time.

- *Shnayim mikra v'echad targum*
- *Mikveh*
- *Erev Shabbos Mincha*
- 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>43</sup>
- Tear perforated edges of plastic tablecloths, garbage bags, 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 **6:56 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 footnote.<sup>44</sup>

## 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

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

44) If you remember it is Shabbos within seconds (the time it would take to say "*Shalom alecha Rabi Mori*") say *shel SHabbos Kodesh* immediately. If not, and you realize at any point while the candles are still burning, you need to repeat the *brachah*.



commemorate the great miracle that occurred on this Shabbos immediately prior to the Exodus from Egypt.<sup>45</sup>

*Kabbalas Shabbos* and *Maariv* are prayed as on a regular Shabbos (no Yom Tov-type changes to the starting point or the wording of *Lecha dodi*).

### The Shabbos Meal

A regular Friday night *Kiddush* is made, using 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.

If eating 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>46</sup>

Each person must eat at least an amount larger than a *kebeitzah* of *hamotzi*, all at once (each *kezayis* within the 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>47</sup> in eating this meal that spans the Pesach/*chametz* divide.

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45) 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*.

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

47) *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 and more. Some eat their *chametz* in a room being sold to a non-Jew, but the particulars of this type of sale aren't clearcut, and many of the issues of the crossover between *chametz* and Pesach remain.

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>48</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.

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>49</sup> their *kiddush* is valid after the fact, since these rooms are in one house.

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.

Children below the age of *chinuch* should not be fed *chametz* today; *pesachdik* food suffices, and they may

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48) 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.

49) It is possible to avoid this issue by drinking “in place of the meal” with an additional *revi*’s of wine with the *kiddush* wine. Then washing can take place anywhere.

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>50</sup> All other matzah may be moved, since young children may eat it today.<sup>51</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).

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 this 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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50) 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.

51) 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 or tissue which is carefully folded to contain any crumbs and summarily flushed.

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 *chametz* crumbs. See details in the entry for tomorrow's meal.

Young people with braces, or those with bridgework 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).

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*

*levana* 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 **7:45 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'arva*", is read, which refers to an event of *erev Pesach*, when the removal of leftover tithes in the fourth and seventh year of the shemittah cycle took place.

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

**Law of Redemption:** 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>52</sup>

### The Second Shabbos Meal & the Chametz End-Time

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

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<sup>52</sup>) See Hebrew footnote on this subject concerning the kohanim's consumption of matzah on *erev Pesach*.

*mitzrayim* must not eat matzah the entire *erev Pesach*.

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

We eat *chametz* in the morning by making *hamotzi* on *lechem mishna*, as on every Shabbos. Be careful to eat it in one place (a pita on a tissue 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. We may continue eating Pesach foods after the deadline for eating *chametz* and no new before blessing is required.

**The deadline for eating *chametz* is 10:55 am. No *chametz* may be eaten at this time or afterwards.**

*Chazal* prohibited the eating of *chametz* from two halachic hours before midday (the entire fifth and sixth halachic hour). However, *Chazal* only prohibited the **eating** of *chametz* during the first of those two hours (the fifth hour). It is therefore permitted to derive other forms of benefit from *chametz* at that time. (For this reason, it is still permitted to sell *chametz* to a non-Jew at this time in other years, although when *erev Pesach* is Shabbos, we do so the day before.)

After completing our meal, we must rinse our mouths well from any leftover crumbs. Toothpicks or flossers (or precut floss) may be used for to reach any holes or gaps, if doing so gently 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) which was pre-boiled to *kasher* their dental work.

See the entry above 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 drink an extra cup of wine after *kiddush* and fulfill the mitzvah of having a *seudah* by eating fish, meat and filling foods like potatoes instead, plus desserts, preferably fruit of the *shivus haminim*, especially dates, in the amount of a *kebeitzah* if possible.<sup>53</sup>

### Eliminating & Nullifying Chametz

**All remaining *chametz* must be eliminated by 11:58 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 gifted non-Jewish workers or neighbors), but at 11:58 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, as will be detailed below).

Practically, these days we use disposable dishes and

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<sup>53</sup>) See Hebrew footnote about this specific choice of menu.

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 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>54</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>55</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>56</sup> If no non-Jew is around, destroy the *chametz*

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

55) 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.

56) 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 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



by rendering 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.

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

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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.

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<sup>57</sup> 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 **11:58 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).

**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* anytime between the deadline for removing or destroying *chametz* and *shkiah* (sunset), when it falls on a weekday must be destroyed completely as soon as it is discovered. The same

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57) We use this wording even on Shabbos (despite the fact that some dispute it), since this change of ownership is being done for the performance of a mitzvah and therefore permitted.

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>58</sup>

*Chazal* prohibited not only eating, but even deriving benefit from *chametz* from the beginning of the sixth halachic hour of the day.

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

**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 approx.

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

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 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

*Mincha* is followed by the individual reading of the *Haggadah*,<sup>61</sup> 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.

“Our practices on Pesach place great emphasis on children,” the Rebbe said<sup>62</sup> 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 *Mincha* 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 *Mincha*. 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 Frierdiker Rebbe mentions that his father, the Rebbe Rashab, would not simply recite *Seder Korban Pesach*, but he would actually study it in depth, along with the laws pertaining to the *korban Pesach*. The Frierdiker Rebbe personally perpetuated this practice. In *Sichas Shabbos Mevarchim Nissan* 5748, the Rebbe calls for preparing to actually offer the *korban Pesach*. He explains

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61) In many accounts, observers noted that on *Shabbos Hagadol* that is *erev Yom Tov*, the Rebbe reads the *Haggadah* excerpt immediately after *Mincha*, while still with the public, before the *Seder Korban Pesach*. However, practically, if there is not enough time to follow this order of prayers, and still complete the section on *korban Pesach* before *shkiah*, it should be said first.

62) See *Sefer Hasichos* 5748 vol. 1, pg. 364, fn. 67

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

The Frieddiker Rebbe offered<sup>63</sup> a powerful description of the effect of the Rebbe Rashab's recital of *Seder Korban Pesach*:

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

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

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

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

“One who is G-d fearing and is careful to fulfill the word of Hashem,” writes the Alter Rebbe, “must read [*Seder Korban Pesach*] at the appropriate time [of day], for his recital will take the place of its actual offering. He should be troubled over the destruction of the *Beis Hamikdash* and plead before Hashem, the Creator of the uni<sup>64</sup>verse, that He should build [the Third *Beis Hamikdash*] speedily in our days—*Amen!*” The Rebbe explains this precise statement of the Alter Rebbe at length: “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.”

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

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

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

**Law of Redemption:** The text of *Seder Korban Pesach* describes the division of the people who arrived at the *Beis Hamikdash* to offer the *korban* into three groups. In *Igros Kodesh*, the Rebbe states<sup>65</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>66</sup> Nor is the *Chagigah* offered.

On *erev Pesach*, the stones of the altar and the *Heichal* 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.

Regarding the inauguration of the third *Beis Hamikdash*, the prophet Yechezkel states,<sup>67</sup> “The *Nasi* (leader) will offer a bull as a sin-offering on that day for himself and for all the people of Israel.” Rashi on the verse states that Chananiah ben Chizkiah explained why a bull must be offered on the fourteenth day of Nissan. However, “due to our sins, this explanation has been lost to us. I suggest that he is dealing specifically with the fourteenth of Nissan of the first Passover in which the fully erected *Beis Hamikdash* will be dedicated, and this bull will

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65) vol. 22, p. 443

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

67) Yechezkel 45:22—from the Haftorah of *Parshas Hachodesh*

be brought in lieu of the calf that Aharon offered up on the eighth day of the *Mishkan's* inauguration. The Torah tells us that if he will not have offered it up on the eighth day of inauguration, he should offer it up on the fourteenth of Nissan in order that he should be initiated for the service before the festival of Pesach, because he is obligated to offer the sacrifices and the burnt offering of the festivals.”

### **Motzaei Shabbos, Eve of Nissan 15 — First Night of Pesach**

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* that is effectively a *Havdalah* prayer. At the very least, recite *Baruch hamavdil bein kodesh l'kodesh*<sup>68</sup> before performing these activities.

**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 footnote<sup>69</sup>. Note that you

68) We say this now without Hashem's name, and again during the *Havdalah* section of *Kiddush* **with** Hashem's name. Even if you mistakenly use Hashem's name before *Kiddush*, you do so again later.

69) If you forgot to recite *Vatodi'einu* but realized your error before reaching Hashem's name at the conclusion of the blessing, begin reciting *Vatodi'einu* immediately, and then continue with *Vatitein lanu*, etc., even if you already recited those sections. If you already recited Hashem's name at the conclusion of the blessing, you may not return to the previous prayer, but conclude the *amidah* as usual.

If you began reciting the weekday prayer of *Atah chonein l'adam da'as*, you should complete the blessing—adding the *Ata chonantanu* section that is usually recited on an ordinary *motzoei Shabbos*. Then begin the Yom Tov prayer of *Atah vechartanu* and continue with the *Vatodi'einu* section, despite the fact that you already recited *Havdalah* in *Atah chonantanu*.

If you mistakenly continued with the other intermediate blessings for the weekday, you must conclude whichever *brachah* you have already begun (whether first, thirteenth or any in between) and at its conclusion, continue with the intermediary section for Yom Tov beginning with *Atah b'chartanu*.

If you completed an entire weekday *amidah* in error without any mention of Yom Tov (such as *ya'aleh v'yavo*), you have not fulfilled your obligation and must repeat the *amidah* for *shalosh regalim*. However, if Yom Tov was



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*.

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

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

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

Someone who has neglected to do *Kiddush levana* this month until now, may do so all night tonight.

### Candle lighting:

Light the candles **after 7:57 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. *Shehechiyanu*. If you made

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mentioned in the weekday *amidah*, you do not need to repeat the *amidah* for Yom Tov. If you remember that it is Yom Tov after completing the *brachah* of *hamachazir shchinaso l'tzion*, say *ya'aleh v'yavo* for Yom Tov before *Modim* to meet the requirement, and the *amidah* need not be repeated. If you have already begun *Modim*, return to *Atah b'chartanu*. However, if you have already recited the second *Yi'hiyu l'ratzon* (without intention to prolong the *amidah* with personal supplications), start over with the *amidah* for *shalosh regalim*.

If you erroneously began the Shabbos *amidah*, you should stop at whichever point in the intermediary blessing for Shabbos you are holding and begin *Atah b'chartanu*.

If you mistakenly ate before reciting *bein kodesh l'kodesh*, repeat the *Maariv* prayer, making certain to include *Vatodi'einu* this time. (This is exclusive to eating. If any *melachah* was performed, *Maariv* is not repeated.)

a mistake in the *brachos*, see footnote.<sup>70</sup>

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.

Do not warm the base of a candle to stick it to its holder. This is prohibited as a precaution, so that you will not come to directly smooth or straighten the bottom of the wax candle. Similarly, do not trim the bottom of a candle to insert it more easily into its holder. This would violate the prohibition of cutting to 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 cutting to size.

Technically, you may clean out a used candle holder on *Yom Tov* without fear of violating the prohibition of fixing an article on *Yom Tov*. Similarly, if using *Neronim*, you may clean a used glass holder from the metal disk that held the used wick in order to insert a new candle in its place. There is an issue, however, of *muktzah* with the remnants of used wax, charred wicks, or spent metal disks; these items may not be moved on *Yom Tov*. (This is especially an issue nowadays, when such items are considered disposable and will not be reused. Even in pre-modern times, when such materials were indeed reused, moving them was somewhat problematic. As the Alter Rebbe explains, “Although according to the strict letter of the law, these items are not *muktzah*, it is appropriate to be careful not to move them except for great need.” It is prohibited to move them even when moved for the sake of food preparation.)

The solution, if you are using wax candles, is to take the

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70) If you mistakenly said *lehadlik ner shel Shabbos Kodesh* and remember immediately (within a time gap that it would normally take to say the words: *Shalom alecha, Rabi*) say *shel Yom Tov*. After that time you must repeat the entire *brachah*, which may be recited up to the time the candles go out.

If you realize that you forgot *shehechyanu*, have in mind to be *yotze* during *Kiddush* tonight (Men who light should say it only then regardless, and women who have the custom of saying *Kiddush* the night of the *Seder* can say it then on their own.)

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

## THE SEDER

It is a mitzvah to hurry tonight so the Seder can begin early for the children attending and they should not fall asleep, though only to the point that it is perfectly dark out; this is the time we are to eat the matzah—after *tzeis hakochavim*, and so have Chazal replicated this timing in instituting the four cups for the Seder. *Kiddush* is **not recited earlier than** true nightfall, which is at **7:57 pm**.

It is a mitzvah to distribute nuts or similar treats to young children on the night of Pesach before beginning the Seder, to invoke surprise and prompt the children to ask why this night is special. True, there may be no good answer for distributing nuts on this night, but once the children have noticed that something is different about tonight and have even asked about it, they will be open to noticing additional differences, including the matzah and *marror*, the reclining, and so on. Once they ask about these things, they are ready to hear the story of the Exodus.

**Seder Prep:** The two items on the Seder plate, the neckbone and the egg, represent the two offerings that are usually offered on Pesach—the *korban Pesach* and the *chagigah*. When the Seder night coincides with *motzaei Shabbos*—as is the case tonight—the *chagigah* is not offered.

Nevertheless, both the neckbone and the egg are placed on the *ka'arah*.<sup>71</sup>

Someone who forgot or was unable to prepare the detailed items needed for the Seder before Shabbos may do so now—in a manner permitted during Yom Tov. Before beginning, it must be noted that only preparations for tonight's Seder are permitted. It is prohibited to prepare enough for tomorrow night's Seder as well (unless what's needed for tonight and tomorrow are accomplished by a single action), because it is forbidden to prepare food during the first day of Yom Tov for the sake of the second day.

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

If you forgot to roast the *zeroa* on *erev Shabbos*, but you have a cooked one available, use it instead. If you specifically want it roasted, you may roast it now, on Yom Tov. If your custom is to cook it, but forgot to do so earlier, you may likewise cook it now.

There are two things to be careful about: 1. Cook or roast only the quantity needed for tonight; 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 tonight because it is prohibited to eat roasted meat at the Seder (due to the similarity with the *korban Pesach*), and there is no choice but to eat it tomorrow morning or afternoon. Even if it is merely cooked, you should ideally refrain from eating it tonight; wait and eat it tomorrow in the daytime.

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 because of its resemblance to the *korban Pesach*. Only if the meat was cooked or roasted on Yom Tov is done differently (that its meat is eaten the next day).

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

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

**Marror:** In his *Shulchan Aruch*, the Alter Rebbe states that it is forbidden to finely grate the horseradish during Yom Tov, even it is done with a *shinui* (in an uncommon manner), because its way of grating is that a lot is grated at once.<sup>72</sup> Rather, if you forgot to grate the *marror* before Yom Tov, you should either use lettuce leaves only (they must be examined carefully for insects) or chop the horseradish into small pieces with a knife.

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

The other foods needed for tonight's *Seder*, including the *charoses* and the salt water, may be prepared regularly, without the need for a *shinuy*<sup>73</sup>.

Matzos: It is appropriate to examine the matzos before Shabbos to ensure that they do not have problematic folds or swollen areas. If you forgot to do this, you may remove these problematic areas without concern of *boreir* (selecting).<sup>74</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 mana*, completing the production of an item. Aside from this concern, others doubt the effectiveness of using

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

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

74) *Shulchan Aruch Admur HaZaken* 500:18

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>75</sup>

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

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

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

“Before one does anything related to the *Seder* on these [two *Seder*] nights,” the Frieddiker Rebbe quotes<sup>76</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**

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<sup>75</sup>) See Hebrew section for sources.

<sup>76</sup>) *Sichas Leil Beis d'Chag haPesach* 5704. See also the same occasion in 5711.

in all their details. They are to be found in the *siddur* and *Haggadah*. It is especially important to consult the Rebbe's *Haggadah* (entitled *Haggadah shel Pesach im Likkutei Ta'amim uMinhagim—Editions with English translation and annotation are available*) to clarify the laws and customs. Selected points only appear below for public benefit.

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

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

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

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

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

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

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

When reciting *Lefichoch*, the cup of wine is not raised continuously until the conclusion of the blessing *asher ge'alanu*. Rather, it is set down on the table at the words *v'nomar lefanav hallelukah*, and it is raised once more for the blessing of *asher ge'alanu*.

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

The *marror* of *Koreich* is not dipped directly into the *charoses*. Rather, dry *charoses* is taken from the *ka'arah*

(this *charoses* was not placed into the spilled wine beneath the *kos*) and it is placed directly on the *marror*. It is then shaken off.

During *Marror*, the blessing is recited with the intention that it includes the *marror* eaten for *Koreich*.

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

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

## MITZVOS PERFORMED DURING THE SEDER

There are two Biblical commandments: 1. Retelling the story of the Exodus; 2. Eating matzah.

When the *Beis Hamikdash* existed (and upon its rebuilding, speedily in our times), there were two further commandments: 1. Eating the meat of the *korban Pesach*, which includes sixteen specific mitzvos that are part of the overall mitzvah; 2. Eating the meat of the *korban chagigah* (the special *shelamim* sacrifice 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*, eating a *seudah*.

## QUANTITIES AND MEASUREMENTS DURING THE SEDER

**Please Note:** It is appropriate to add a little extra to the minimum quantities used at the Seder to avoid any doubt of having fulfilled your obligation, and to compensate for spilled drops of wine and matzah crumbs that have fallen or gotten stuck between the teeth. The minimum quantities established by *Chazal* refer not only to what is in the cup or hand, but more precisely, to what is actually swallowed.

The cup used for wine for each of the four cups during the *Seder* must hold at least a *revi'is* of wine. Drink the entire contents of the cup, and in one shot, if possible. If this is difficult, a majority of the cup is sufficient. For the final cup, however, it is necessary to drink an entire *revi'is*.

Pausing briefly a number of times while drinking the wine is considered—after the fact—as having fulfilled the obligation, provided the time he took from start to finish is not more than the time it usually takes to drink a *revi'is* of wine. See footnote below for further details.<sup>77</sup>

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

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

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

who has a *ka'arah* but nevertheless ate only one *kezayis* has—after the fact—fulfilled his obligation.

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

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

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

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

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

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

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

### LEANING TO THE LEFT:

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

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

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

**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>78</sup> about the possibility of partaking of the sacrifices offered by Eliyahu *HaNavi*.

**Note:** The detailed laws of *shechitah*, offering, roasting

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

(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>79</sup> This year there is no *chagigah* regardless.

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'araks*.

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*

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79) 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>80</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*.

In other years, when Erev Pesach occurs on a weekday, 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

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80) *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*).

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

(There are several alternative views, with some insisting that the matzah must be eaten at the very start of the festive meal, along with the blessing of *al achilas matzah* (“regarding the eating of matzah”) that exempts the matzah eaten later, for *Koreich*. Others argue that some of the meat of the *korban Pesach* must also be eaten at the start of the 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>81</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 *kadashim kalim* (sacrifices of lesser sanctity). As such, they may be eaten anywhere within the boundaries of Yerushalayim. (Some say that it may only be eaten on ground level in homes of Yerushalayim.)

It is forbidden to break a bone of the *korban Pesach*. Great care must be taken when cutting the *korban* into portions. Its bones must not be damaged to the slightest degree, not even by a scratch that 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

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<sup>81</sup>) see further under the “First day of Pesach” for general laws concerning eating sacrificial meat



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>82</sup>

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

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

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

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

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

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82) 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.

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.)

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.)

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

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

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

## THE SEDER

Regarding overall spiritual purpose during the *Seder*, the Frierdiker Rebbe related:<sup>83</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!’

Tonight, *Kiddush* also contains *Havdalah*. *Kiddush* is recited in the following order: 1) *Askinu*; 2) *borei pri hagafen*; 3) *kiddush (mekadesh yisrael v’hazemanim)*; 4) *borei me’orei ha’esh*; 5) *hamavdil bein kodesh l’kodesh*; 6) *shehechyanu*.<sup>84</sup>

Someone who recited the various components of tonight’s *kiddush* in the incorrect order has nevertheless fulfilled their obligation—with one exception: the blessing of *mekadeish* must come before the blessing over wine; if that order was switched, one must repeat the blessing of *mekadeish*.

Women who customarily make *Kiddush* on the night of the

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83) *Haggadah shel Pesach im Likkutei Ta’amim u’Minhagim*, excerpted from *Sichas Chag HaPesach* 5702

84) This *shehechyanu* covers also the search and elimination of chametz.

*Seder*, should say the *brachah* on *Havdalah* and the candle as well.<sup>85</sup>

The blessing over spices is not recited.<sup>86</sup>

The Chabad custom is to simply gaze at the candles during *Havdalah* of Yom Tov, but not to draw two candles together, nor are the fingernails extended close to the flames or to put out the candle with the wine, 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*, see footnote.<sup>87</sup> If you forgot to make *Havdalah* altogether, see footnote.<sup>88</sup>

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

85) Since only the men say *Shehechyanu*, it is proper for a woman to drink immediately after *Havdalah* is concluded, so they can answer *Amen* on the men's *brachah*. Regarding saying the *brachah* on the candle, see the Hebrew footnote.

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

87) It is best that someone who inadvertently recited *bein kodesh l'chol* listen to someone else's recital of *Havdalah*. If that is not possible, repeat the entire *Havdalah* yourself. (This was explained at length at the *Kinus Torah Chol Hamoed Pesach 5774*. The discussion was printed in *B'asra D'rav*, issue 3.) If you realized your error after drinking the wine, recite *Havdalah* over the second cup. See following footnote.

88) If you forgot to recite *Havdalah* and only realize your error later, say *Havdalah* on a subsequent *kos*: if this is between *Kos* one and two, you should eat the small piece of *karpas* in between, say the complete first part of the *Haggadah* and at the time of making the blessing on the wine, add the candle and *Havdalah* blessings. If you remember while eating matzah or *marror*, or during the meal, you may not continue eating before reciting *Havdalah* over a new cup of wine. However, omit the blessing *borei pri hagafen* because you are already in the middle of a meal. (The exception to this rule is if you had clear intention *not* to drink any more wine during the meal; you must then recite *borei pri hagafen* over the wine used for *Havdalah*.) If you remember after the *Afikomen*, recite *Havdalah* on the third or fourth *kos*; after the *Seder*, you must drink a fifth.

If you forgot to recite *Havdalah* altogether at night, and only realize the omission the following day, recite *Havdalah* immediately over a cup of wine. If you only realize your error on *motzoei Yom Tov*, do not recite anything further, because you have fulfilled your obligation when reciting *Havdalah* for *motzoei Yom Tov*.

However, if you already concluded the blessing with *al netilas yadayim*, follow the order described below in the footnote<sup>89</sup>.

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

On the second night of Pesach in the year 5712, the Rebbe stated, “It is recorded in the writings of the Arizal that on both the first and second nights of Pesach we must recite the *Haggadah* in a loud voice and with *simchah*—and we must be in an overall state of joy on these nights. For there is no greater joy for the *Shechinah* than the night of Pesach. I was therefore always surprised that the [Frierdiker] Rebbe did not display any apparent joy on the night of Pesach. To the contrary, he even cried tears! Possibly, these were tears of joy, but it was not apparent that these were tears of joy.

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

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

Nevertheless, it is stated in the writings of the Arizal that we must be joyful on the night of Pesach. Let us therefore sing a *niggun*! *Niggunim* can be divided into tunes of bitterness and joyful tunes. Let us sing a happy *niggun* and let us truly be happy! We should bear in mind that this is associated with the order established by the Arizal, who insisted that we recite the *Haggadah* in joy.” The Rebbe then instructed the assembled to sing a joyful *niggun*.

It is only permissible to speak during the recitation of the *Haggadah* if it 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>90</sup>

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

The absence of the *korban chagigah* as occurs when the *Seder* is on *motzoei Shabbos* (as this year) is a strong positive lesson, says the Rebbe.<sup>91</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

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

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

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>92</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 bracha may be recited after that point—if someone finds themselves in that situation *al achilas matzah*’ is not recited.

It is important that the matzah is consumed immediately after the *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 bracha (keeping the family in mind) and eat the *shiur* of matzah (2 *k’zeisim*). Once you’ve finished, everyone else can wash and you can give out their matzah. Or: members of the family should each get a bag with the appropriate *shiur* **before** anyone washes, and everyone eats together. Once you’ve finished your *shiur*, distribute pieces of each matzah from the *ka’arah*.

*Shulchan Oreich*: For *Shulchan Oreich*, care must be taken (as on every Shabbos and Yom Tov) when peeling the eggs. The eggshells are considered *muktzah*. The eggs must therefore be peeled directly over a garbage can or on top of a dish that can later be shaken over the garbage or even a disposable plate or the like that goes straight into the trash. (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.

The *Afikoman* must be eaten before **1:00 am**. If someone

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92) See *ibid.* for the rest.

forgot to eat the Afikomen, see the footnote<sup>93</sup>

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

In his *Haggadah*, the Rebbe states that the appropriate time to pour the Cup of Eliyahu is “after *birchas hamazon* (except on specific occasions).” In *Sefer HaSichos* 5749, the Rebbe explains<sup>94</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 v’yavo*, and the *harachaman* for *Yom Tov*.

If you forgot *ya’aleh veyavo* in *birchas hamazon* tonight, see footnote.<sup>95</sup>

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93) If you remember after washing *mayim acharonim*, wash *netilas yedayim* without a *brachah*, and eat the *matzah* without a new *hamotzi*, then rewash *mayim acharonim* and *bentch*. If you recall after *bentching*, wash, say the *brachah* of *netilas yadayim* (this, only if you plan to eat two large *kezaisim*), say *hamotzi*, eat the *Afikomen*, *bentch* again and drink the third *kos*, if you haven’t already (if you have, then the fourth cup should be poured before you *bentch* the second time, but go straight through to *Hallel*. If you already started *Hallel*, finish the Seder and wash (with *netilas yedayim* if eating enough), make a *brachah hamotzi*, eat and *bentch* (but without a *kos*).

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

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

However, once the next blessing after *bonei Yerushalayim* has begun—even



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

The halachic authorities are divided in their opinions regarding someone who 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 *kebeitzah*), then the blessing of *hamotzi*, eat matzah, and say *birchas hamazon* once again.

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

It is customary to recite just the first part of *Shema* (until *uvishe'arecha*) and *Hamapil*, but not the remaining sections of *krias shema she'al hamitah* that are usually recited before retiring at night for protection. For tonight is *Leil Shimurim*, the Night of Guarding, and protection from harmful forces is bestowed from Above.

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

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

The latest time for reciting the morning *Shema* is **9:51 am**.

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

An individual davener who has not yet recited the *amidah* of *Shacharis* and hears the *gabbai* announcing *morid hatal* for the benefit of the congregation must likewise recite this phrase in his private *Shacharis amidah*—provided he will not be praying with another *minyan*.<sup>96</sup> In 5699,

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if you merely recited the word “*Baruch*—” of that blessing—you must repeat the entire *birchas hamazon* from the beginning.

96) The question arises for someone who is praying alone, without a *minyan*—if they are *davening Shacharis* later, must they take into account that a *minyan* somewhere in town already said *Musaf*? Or just worry about the *minyan* he normally *davens* with? Most *minyanim* already said it? The

the Frierdiker Rebbe said (with regard to this question in connection with the changeover of Shimini Atzeres): “Set proper limits, so you can make the *minyan!*”

The *amidah* is followed by complete *Hallel*, *Kaddish tiskabeil*, *Shir shel Yom*, *Kaddish yasom*.

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

The order of Torah readings throughout Pesach 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>97</sup>.

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

If you mistakenly recited *mashiv haru'ach* instead of *morid hatal*, see footnote.<sup>98</sup>

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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.

97) the details of this order are explained in *Shulchan Aruch Admor HaZaken*, 490:8

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

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

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

If you forgot to recite the verses for Pesach or if you made a mistake, see footnote<sup>99</sup>.

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

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misfortune in the summer months.

This only applies until the end of the day. Once *Mincha* arrives, there is no opportunity to “make up” for *Musaf*. However, if at some time further on it is forgotten, during *Shacharis*, *Mincha* or *Maariv*, there is the opportunity to pray an addition *amidah* as a make-up.

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

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

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

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

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

If you recited verses that belong to other *Yomim Tovim*, but have not yet pronounced Hashem’s name at the conclusion of the blessing, return and recite it properly. If you realized only after pronouncing Hashem’s name, repeat the blessing. This is true throughout all of Pesach.

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

person brings with him to the *Beis Hamikdash* on the first day of Yom Tov.

These are the private offerings:

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

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

*Shalmei simchah* (a peace-offering of rejoicing) must be brought at least once throughout Yom Tov. They could be offered any time during Pesach generally<sup>100</sup>.

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

The *chazzan* recites *tefillastal* during his repetition of *Musaf*.

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

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

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

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

*Kiddush* includes *Askinu se'udasa for shalosh regalim*, *Eileh mo'adei*, followed by *Savri maranan* and *borei pri hagafen*.

If you realize at any time today that you forgot to recite *shehechyanu* last night, recite it immediately.

Men do not fulfill their obligation to rejoice on the festival except through drinking a *revi'is* of wine **each day** of Pesach, including Chol Hamoed. It is possible to discharge this obligation with the cup of wine that is used for *Kiddush*. The Friediker Rebbe would drink a *revi'is* of wine at **every meal** during Pesach. Children are given nuts and similar treats so that they also experience joy during the festival.

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

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

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

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

Avoid sitting down to a meal after the tenth halachic hour of the day—from **4:08 pm**—to be able to eat the meal of the second night of Yom Tov in good appetite. However, if someone failed to eat their Yom Tov meal before this time, they should do so even after this time. Some individuals are accustomed to reduce the quantity of matzah eaten during the first day of Pesach, to allow them to eat matzah during the second Seder night in good appetite.

**Law of Redemption:** 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>101</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>102</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>103</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 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.

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

102) 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).

103) 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.

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>104</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 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

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104) 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.



Rus<sup>105</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, 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.

During *Mincha*, the *amidah* for *shalosh regalim* is recited. Take care to recite the phrase *morid hatal*.

It is forbidden to prepare anything for the second day of Pesach until after **7:58 pm**. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>106</sup>

**Food prep in the afternoon:** Meat or other foods should not be prepared today for the sake of having them ready for use on the second day of Yom Tov. It is permitted to remove frozen items early enough in the day that it will have

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105) 1:16

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

time to defrost and could technically be used that same day. If cooking for today, ensure that the food is ready for consumption before *shkiah* (7:17 pm).

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

Light the candles in the same manner as last night, **after 7:58 pm** from a flame that has remained lit from before the onset of Yom Tov (and this year, from before the onset of Shabbos).

*Maariv* begins with *Shir hama'alos*. The *amidah* is the same as last night — for *shalosh regalim*, with the exception of *Vatodi'einu*, since it is not *motzaei 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*.

*Aleinu* is recited after the *Omer*.

**If you forget to count the *Omer*:** Count the following day, 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.

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:** 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>107</sup>

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 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 there are no limitations on

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107) For more details, see Rambam's *Hilchos Temidim u'Musafim*, ch. 7

eating *marror* or any of the *charoses* ingredients during Shulchan Oreich.

Regarding the length of the second Seder, the Rebbe stated as follows:<sup>108</sup>

“The [Frierdiker] Rebbe related that his father, the Rebbe [Rashab] was accustomed to begin the second *Seder* at the ninth hour and to conclude it many hours after midnight. [There is a principle that] ‘one is obligated to repeat a statement using the identical words used by his teacher’ ... [in this spirit] all students who are attached to and associated with the Rebbe need to conduct themselves according to the Rebbe’s order of conduct. In this case, regarding the second *Seder*, they should begin at the ninth hour and conclude many hours after midnight. During the first *Seder*, the Rebbe [Rashab] would make a point of eating the *afikoman* before midnight, but during the second *Seder* he was not particular about this and he would eat the *Afikoman* after midnight. This was also the conduct of the [Frierdiker] Rebbe. Now, seeing that this was the conduct of the [Frierdiker] Rebbe and the Rebbe [Rashab], is it understood that this was also the conduct of all the previous Chabad Rebbeim. According to *Nigleh*—the *Shulchan Aruch* and so on—we do not find any reason to distinguish between the first and second *Sedarim* in regard to the *Afikoman*’s timing. Nevertheless, it is obvious that if our Rebbeim observed this custom, they must have had a mystical reason for doing so. Aside for the inner reasons behind this practice, there is also a straightforward explanation, namely, that they were accustomed to explain the *Haggadah* at extreme length during the second *Seder*, and consequently, the eating of the *Afikoman* was delayed until after midnight.”

In a footnote to *Sefer HaSichos* 5750, the Rebbe notes<sup>109</sup> that “some are accustomed to read [the entire book of] *Shir Hashirim* at specific occasions in the year. The Chabad custom is not to read it, even without reciting a blessing (apart for exceptions to the rule; some are indeed accustomed to read *Shir Hashirim* on the *Seder* night, and specifically during the second *Seder* night—as was the practice followed by my father [Rabbi Levi Yitzchak]).”

Tonight, the second night of Pesach, *krias shema she’al hamitah* is recited as on an ordinary Yom Tov.

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108) *Sichas Leil Beis d’Chag haPesach* 5711

109) vol. 2, p. 664

**MONDAY, NISSAN 16 — SECOND DAY OF PESACH**

The latest time for reciting the morning *Shema* is **9:50 am**.

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

*Kiddush* is identical to yesterday's.

It is best to do something during today's meal to commemorate the second meal that was arranged by Queen Esther coinciding with the second day of Pesach, and which resulted in Haman's hanging that same day. This practice is explained at length in *Likkutei Sichos*.<sup>110</sup> It is told that during the Rebbe's festival meal of Pesach 5729, he clarified that the meaning of this is not to *change* something in the meal, but rather, to *add* something. When asked by one of those present to identify the nature of the addition—"Does the addition take the form of food, a *niggun* (Chassidic melody), or saying *l'chayim*?" the Rebbe responded, "You can do all three!"

**Law of Redemption:** The *korban omer* is offered today. For details, see *Rambam, Hilchos Temidin U'Musafin*.<sup>111</sup>

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*. Tonight, the title page is studied—"One reads and studies the tractate's name from its title page and resolves and announces that tomorrow he will begin studying this tractate, one *dafa* day."<sup>112</sup>

**Mincha:** The *amidah* for *shalosh regalim* is recited.

Yom Tov ends at **7:58 pm**.

During *Maariv*, the following are included in the *amidah*:

110) vol. 3, p. 1016

111) We do not read about the *omer* offering in the Torah reading, nor in the passages included in *Musaf*. The same is true of the *shte 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.

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

1. *morid hatal*; 2. *Atah chonantanu*; 3. *v'sein brachah* (which we begin reciting from tonight onward); 4. *ya'aleh veyavo*.

If you accidentally recited *v'sein tal u'matar*, see footnote.<sup>113</sup>

If you forgot to recite *ya'aleh veyavo* in davening tonight or anytime during Chol Hamoed, see footnote<sup>114</sup>.

The *amidah* is followed by *Kaddish shalem*, *Sefiras Haomer*, 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 footnote<sup>115</sup>.

113) 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* (tonight, add *Atah chonantanu* the second time too).

114) 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* (tonight, add *Atah chonantanu* in the repetition too).

115) If you accidentally said *bein kodesh l'kodesh*, it is preferable to hear *Havdalah* again, recited by someone else. If that is not an option, repeat the

## CHOL HAMOED

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>116</sup>

The *harachaman* for Yom Tov is not recited.

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

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>117</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

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entire *Havdalah*. (This matter was explained at length during the *kinus Torah* of Chol Hamoed Pesach 5774 and has been published in B'asra D'rav, issue 3.)

If you forget to make *Havdalah* tonight, you do not do so tomorrow, since there is a debate whether this is necessary. However, if you failed to make *Havdalah* for *motzoei Shabbos* on the first *Seder* night, as well as tonight (and did not make it up since then), you say *Havdalah* with the wording *hamavdil bein kodesh l'chol* on Tuesday.

116) 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'anoi 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).

117) 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 *Shalos U'Teshuvos Be'er Moshe*, vol. VII 3:102 and the *sichah* of Hoshana Rabbah 5750.

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 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), not conducting yourself as if it were an ordinary weekday<sup>118</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.”

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

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118) 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*.

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>119</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 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 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>120</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>121</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 Geula” and how it applies to women and girls, specifically.

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

The latest time for reciting the morning *Shema* is **9:49 am**.

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

120) *Sichas Shabbos Hagadol* 5731. See *Likkutei Sichos* vol. 7, pg. 266 on.

121) *Yud-Alef Nissan* 5731, see *ibid.*, pg. 268



Tefillin are not worn during Chol Hamoed.

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

*Ya'aleh veyavo* is inserted into the *amidah* of *Shacharis*. If you forgot to recite *ya'aleh veyavo*, see footnote<sup>122</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.

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*.

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

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

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

Today is the anniversary of the birth of the Rebbe's

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<sup>122</sup>) 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*.

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 **9:48 am**.

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

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

The latest time for reciting the morning *Shema* is **9:47 am**.

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

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

The latest time for reciting the morning *Shema* is **9:46 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.

We do not cut our nails today, even if you regularly cut them every *erev Shabbos* and Yom Tov. If they are long and unsightly, they should be trimmed by hand (or 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 **4:10 pm**, so as not to ruin your appetite for tonight's Yom Tov meal.

**Law of Redemption:** 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

Men immerse in a *mikveh* today, to purify themselves before the onset of Yom Tov.

“We saw great revelations by our Rebbeim on *Shevi'i shel Pesach*,” the Frieddiker Rebbe once revealed.<sup>123</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>124</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 *Mincha*, but not *Hodu*.

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 Shabbos Hagadol*.

It is a mitzvah to check your pockets before Shabbos to make sure that you will not inadvertently carry in the public domain on Shabbos. This is especially important when you have been wearing your Shabbos clothing during Chol Hamoed.

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

Candle lighting is at **7:03 pm**. Only the blessing for the

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

124) *Ibid.*, p. 87

candles is recited, and **not** *Shehechyanu*. Recite: *lehadlik neir 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 footnote.<sup>125</sup>

## FRIDAY NIGHT, EVE OF NISSAN 21 — SHEVI'I SHEL PESACH

The Friediker Rebbe quoted his father, the Rebbe Rashab, as exclaiming: “*Shevi'i shel Pesach* is accessible to all! There are times of revelation of *atzmus* (Hashem’s ‘Essence’), such as [referred to in the verse] ‘*Hashem has revealed His holy arm*.’<sup>126</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: “*Shvi'i shel Pesach* is the Rosh Hashana 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* begins with *Mizmor l'David*. In *Lecha dodi*, the text is altered from *b'rinah uv'tzahalah* to read: ***b'simchah uv'tzahalah***. *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 footnote.<sup>127</sup>

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125) If the mistake is caught immediately (in the seconds it would take to say “*Shalom alecha Mori*”), the correct wording should be added. If that instant has passed: Since both Shabbos and Yom Tov are involved, the *poskim* dispute whether a correction with a new *brachah* is warranted. Practically, it is not said again (since, when it comes to repeating brachos, with the inherent possibility of saying Hashem’s name in vain, we err on the side of caution). This dispute was addressed at the *Kinus Torah* in 770 on Chol Hamoed Pesach 5779.

126) *Yeshayah* 52:10

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

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

As on a regular Shabbos, the *amidah* is followed by *Vayechulu*, etc., *Kaddish tiskabel*, *mizmor l'Dovid*, *chatzi Kaddish*, and *barchu*. Then *Sefiras haomer* (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!*”<sup>128</sup>

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If you completed the entire *amidah* without making any mention of Yom Tov (such as *ya'aleh veyavo*) or Shabbos, you must repeat the Yom Tov *amidah* from its start. If you realized your error after the blessing *hamachazir shechinaso letziyon* but before *Modim*, then simply recite *ya'aleh veyavo*, mentioning Shabbos as well, and continue with *Modim and on*.

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

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

**Here is what to do if you recited the Shabbos *amidah* by mistake:**

If you are the middle of the section devoted to the Shabbos *amidah* (i.e., *Atah kidashta*, etc., in *Maariv*; *Yismach Moshe*, etc., in *Shacharis*; *Tikanta Shabbos*, etc., in *Musaf*; *Atah echad*, etc., in *Minchah*), you should immediately interrupt and begin the Yom Tov section (*Atah vechartanu*). If you realized your error further into the *amidah*, as long as you have not recited the second *yihyu leratzon* at the conclusion of the *amidah*, you should return to *atah vechartanu*, towards the start of the *amidah*.

If you concluded the *amidah*, and included *ya'aleh veyavo* for Yom Tov, you do not have to repeat. But if you did not mention Yom Tov at all, having recited the second *yihyu leratzon* and not having intended to recite any further supplications, repeat the entire *amidah*.

**Here is what you do if you said the correct *amidah*, but left something out:**

If you mentioned Shabbos and Yom Tov in the main text, but then conclude with a blessing over Shabbos alone (*mekadesh haShabbos*), or Yom Tov alone (*mekadeish yisrael*, etc.)—immediately recite the correct formula (*mekadeish haShabbos v'Yisrael*, etc.). But if a few seconds have elapsed after concluding the blessing, it is too late to correct. In that case, there is a debate over what should be done; the final conclusion is that to avoid the possibility of reciting a superfluous blessing, the *amidah* should not be repeated.

What if you added only *one* of the references to Shabbos in the main text, but omitted the others? If you have not yet recited the concluding blessing (*mekadeish*), return to the place at which you erred. But if you have pronounced Hashem's name at the end of the blessing, do not repeat anything.

128) Note that the Alter Rebbe in his *Shulchan Aruch* mentions that some

The Shabbos preparations for *Kiddush* are recited quietly. They are: *Shalom aleichem*; *Eishes chayil*; *Mizmor l'David*; and *Da hi se'udasa*.<sup>129</sup>

*Kiddush* begins with *Askinu* for Yom Tov followed by *Yom hashishi*. (If you forgot this, see footnote<sup>130</sup>.) Then *borei pri hagafen*. In the next section, the references to Shabbos are added, and the concluding blessing reads: *mekadeish haShabbos v'Yisrael v'hazemanim*. The blessing of *Shehechianu* is **not** recited.

For the laws that apply in case of error, see footnote.<sup>131</sup>

The Rebbe revealed that although *Shehechianu* is not recited on the final days of Pesach, the Chabad Rebbeim would make a point of mentioning the blessing through

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have the practice of reading *Bameh madlikin* every Shabbos. (The Alter Rebbe omits this practice from his *siddur*, and it is not Chabad custom to recite it.) Nevertheless, he states that they should not read it when Shabbos coincides with either Yom Tov or Chol Hamoed. The reason? "In order to speed up the *Simchas Yom Tov*" by not delaying the Yom Tov meal.

129) 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.

130) If you forgot to recite *Vayechulu*, pour a cup of wine in the middle of the meal and recite the paragraph of *Vayechulu* over it.

131) What if you recite *Kiddush* and reach the blessing of *mekadeish* before realizing that you recited an exclusively Yom Tov *Kiddush* with no mention of Shabbos at all? Or that you recited a Shabbos *Kiddush* with no mention of Yom Tov? If you have not pronounced Hashem's name at the end of the blessing, return to *asher bachar banu*. If you have pronounced Hashem's name, start again with a Yom Tov *Kiddush* and add the references to Shabbos.

Note, however, that if you recited a version of *Kiddush* that was exclusively for Shabbos or exclusively for Yom Tov, and yet recited an inclusive concluding blessing (*mekadeish haShabbos v'Yisrael v'hazemanim*), you have fulfilled their obligation and should not repeat anything.

In the reverse case, where you made reference to both Shabbos and Yom Tov in the main body of the text, but concluded with a blessing that is exclusive to Shabbos or Yom Tov, immediately correct the concluding blessing. If a few seconds have elapsed, it is too late: you must repeat *kiddush*.

actively discussing its absence on these days.<sup>132</sup>

In *birchas hamazon*, *Retzei* is recited for Shabbos, followed with *ya'aleh veyavo* for Yom Tov<sup>133</sup>. If you forgot *Retzei* or *ya'aleh veyavo*, see footnote.<sup>134</sup>

During *birchas hamazon*, recite the *harachaman* for Shabbos, and the *harachaman* for Yom Tov.

In the town of Lubavitch, it was customary to remain awake the entire night of *Shevi'i shel Pesach*. The Frierdiker Rebbe confirmed,<sup>135</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>136</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*."

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132) *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.

133) If you reversed the order and said first *ya'aleh veyavo* and then *Retzei* you don't have to go back. However: if you remember before reaching the words *b'yom chag hamatzos hazeh*, interrupt *ya'aleh veyavo* and begin *Retzei* and then *ya'aleh veyavo*. (Those who wish to be extra stringent, repeat *ya'aleh veyavo* after *Retzei* regardless)

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

However, if you already began the next blessing after *bonei Yerushalayim*—even if you merely recited the word "Baruch" of that blessing—repeat the entire *birchas hamazon* from the beginning. When repeating *bentching*, recite both *Retzei* and *ya'aleh veyavo*, even if you omitted only one of them. This applies to men and women equally. See Hebrew footnotes for more scenarios.

135) *Sefer HaSichos* 5702, p. 100

136) *ibid*

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 **5:13 am**.

## SHABBOS, NISSAN 21 — SHEVI' I SHEL PESACH

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

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

The earliest time for the morning *Shema* is at **5:46 am**. Although not ideal, someone who recited *Shema* after the break of dawn, **5:13 am** has fulfilled their obligation. The latest time for *Shema* this morning is at **9:45 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 **5:46 am** but before **9:45 am**), you will have nevertheless fulfilled your obligation.

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

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

If praying at an early *minyan*, wrap your tallis no earlier than **5:46 am**; the *amidah* may commence after sunrise at **6:36 am**.

The *Shacharis* for Shabbos and Yom Tov is recited. The *amidah* is for *shalosh regalim*, with the additional references to Shabbos.

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>137</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

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

weekday) and the last is in the second Torah, *Maftir*, about the *musaf* offering of Pesach—*Vehikravtem*.

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...*”)

In the blessings after the *haftorah*, mention is made of Shabbos and of *Chag HaPesach*. The concluding blessing ends with *mekadeish haShabbos v’Yisrael v’hazemanim*. For the laws regarding an error, see footnote.<sup>138</sup>

After reading the *Haftorah*, recite *Yekum purkan*. *Av harachamim* is not recited. The prayers continue with *Ashrei* and then the *sifrei Torah* are returned to the *aron*.

During *Musaf*, the *amidah* for *shalosh regalim* is recited. The sections *Atah vechartanu* and *Umip’nei chatoeinu* are recited with the Shabbos additions. As a rule, it is necessary to mention Shabbos *before* mentioning the special occasion, in this case Pesach (*chag hamatzos*). Pay attention to the order of the words, and recite *vatitein lanu... ess yom haShabbos hazeh, v’ess yom chag hamatzos hazeh...*

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138) What if no mention of Shabbos is made at all, or, conversely, no mention of *Yom Tov*? If they have not pronounced Hashem’s name at the end of the blessing, they should go back and mention them as appropriate. If they have already pronounced Hashem’s name, and they remember within a few seconds, they should conclude with *mekadeish haShabbos v’Yisrael v’hazemanim*. If a few seconds have passed, they must go back to the beginning of the blessing.

Note, however, that if one recited a version of the blessing that was exclusively for Shabbos or exclusively for *Yom Tov*, and yet recited an inclusive concluding blessing (*mekadeish haShabbos v’Yisrael v’hazemanim*), they have fulfilled their obligation and should not repeat anything.

In the reverse case, where one made reference to both Shabbos and *Yom Tov* in the main body of the text, but concluded with a blessing that is exclusive to Shabbos or *Yom Tov*, they should immediately correct the concluding blessing. If a few seconds have elapsed, it is too late: they must repeat the blessing from the beginning.

and further, *v'ess musfei yom haShabbos hazeh, v'yom chag hamatzos hazeh*... Similarly, the verses of *musaf* offerings are *u'v'yom haShabbos* and then *u'vachamisha asar*— followed by *u'minchasam v'niskeihem*. Recite *yismechu v'malchuseha* for Shabbos and eventually conclude with the blessing: *mekadeish haShabbos v'Yisrael v'hazemanim*.

The laws that apply when one errs in the *amidah* are discussed in the footnote.<sup>139</sup>

The conclusion of the blessing in *Musaf* is important. If you recite the entire blessing correctly, but conclude with *mekadesh haShabbos* or *mekadesh Yisrael v'hazemanim* instead of mentioning both Shabbos and Yom Tov, see footnote.<sup>140</sup>

The *kohanim* recite *birchas kohanim* during the *chazzan's* repetition. See the entry for the first day of Pesach above for more details on this.

The Frierdiker Rebbe instructed that *Velakachta soles* be recited on a Shabbos that coincides with Yom Tov. This is followed by the *sheish zechiros*.

**Law of Redemption:** The families of the *Kohanim* were divided into twenty-four divisions (*mishmaros*) to rotate their service in the *Beis Hamikdash*. When Yom Tov or Chol Hamoed coincides with Shabbos, the *lechem hapanim* is divided equally among all the members of all the *mishmaros*, and not only those assigned to that particular week.

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139) If you accidentally skipped the verses of the *musaf* offerings, and realized the error before pronouncing Hashem's name in the concluding blessing (*mekadeish*), return to recite those verses, and continue from there. If you already pronounced Hashem's name, do not return. However, if you only recited the Shabbos verses and not the verses for Pesach, or vice versa, you must always return to recite them.

What if you began reciting the blessings of the weekday *amidah*, or of the Shabbos *amidah*? It is necessary to interrupt whichever incorrect blessing is being recited, and to begin the appropriate Yom Tov section. For other errors, see above, regarding Maariv. (For deeper analysis and references for these laws, see the Hebrew edition.)

140) If you realize your error immediately, simply correct yourself. If a few seconds have elapsed (enough time to exclaim, "*Shalom alecha, Rabi!*"), you may have invalidated the blessing. The halachic authorities are in disagreement over the appropriate course of action: Does the erroneous conclusion invalidate the blessing or does the mention of both Shabbos and Yom Tov in the text preceding the blessing cover the error? In order to avoid the possibility of reciting a blessing in vain, do not repeat the *amidah*.

The *lechem hapanim* is distributed on Pesach as well. Called “challos-matzos” it is chametz-free year-round.

*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>141</sup>

*Luach Colel Chabad* states that *mizmor l'David* until *vayekadesheihu* (for Shabbos) is recited in an undertone before *Kiddush*. This is followed by *Askinu se'udasa* (the *Yom Tov* version); *Eileh mo'adei*; and *borei pri hagafen*.

The details of the personal obligation to rejoice and take pleasure in the *Yom Tov* are described above, for the first day of Pesach.

*Birchas hamazon* is as last night. See there for additions, and instructions if an error is made.

Do not sit down to a meal from the tenth halachic hour of the day onward, starting at **4:11 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.

During *Mincha*, since it is Shabbos, we recite *Va'ani tefilasi*<sup>142</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>143</sup>.

It is not customary to read *Pirkei Avos* until the first Shabbos after Pesach.

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141) 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*.

142) Seeing that fasting is prohibited, and that there is an emphasis on celebrating with food and drink.

143) For an analysis of the phrase “*shabbasos kodshecha veyanuchu vam*” in the *Yom Tov amidah*, see **Hebrew notes**.

**Tahaluchah:** The Rebbe says,<sup>144</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*.”

It is forbidden to prepare anything for the second day of Yom Tov until after **8:05 pm and** reciting *Baruch hamavdil* or *Vatodi’einu* during Maariv, as per below. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>145</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>146</sup>.

## MOTZAEI SHABBOS, EVE OF NISSAN 22 — ACHARON SHEL PESACH

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* that is effectively a *Havdalah* prayer. At the very least, recite *Baruch hamavdil bein kodesh l’kodesh* before performing these activities.

Light the candles **after 8:05 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 neur shel Yom Tov* is recited. *Shehechianu* is **not** recited. See above

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144) *Sefer HaSichos* 5751

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

146) It is permitted to remove it from the freezer early enough in the day that it will have time to defrost and could technically be used that same day.

regarding the first night of Pesach for more details on how to prepare the candles to light tonight.

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 haomer*—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 v'hazemanim)*; 4) *borei me'orei ha'esh* 5) *hamavdil bein kodesh l'kodesh*

*Shehechyanu* is **not** recited on the last days of Pesach.

If you recited the various components of tonight's *kiddush* in the incorrect order, you have nevertheless fulfilled his obligation—with one exception: the blessing of *mekadeish* must come before the blessing over wine; if that order was switched, one must repeat the blessing of *mekadeish*.

The blessing over spices is not recited.<sup>147</sup>

The Chabad custom is to simply gaze at the candles during *Havdalah* of Yom Tov, but not to draw two candles together, nor are the fingernails extended close to the flames.

The final word of *Havdalah* is changed from *l'chol* to *l'kodesh*. If you mistakenly said *l'chol*, see footnote.<sup>148</sup> If you forgot to make *Havdalah* altogether, see footnote.<sup>149</sup>

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

148) It is best that someone who inadvertently recited *bein kodesh l'chol* listen to someone else's recital of *Havdalah*. If that is not possible, repeat the entire *Havdalah* yourself. (This was explained at length at the *Kinus Torah Chol Hamoed Pesach 5774*. The discussion was printed in *B'asra D'rav*, issue 3.)

149) If you forgot to recite *Havdalah* and only realize your error in the middle of your meal, stop eating immediately and recite *Havdalah* over a cup of wine. However, omit the blessing over the wine (*borei pri hagafen*) because you are already in the middle of a meal. The exception to this rule is if someone had clear intention at the start of the meal, when reciting *Kiddush*, not to drink any more wine during his meal; he must then recite *borei pri hagafen* over the wine he is using for *Havdalah*.

If you mistakenly said *Kiddush* for Shabbos, see footnote.<sup>150</sup>

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 [Friediker] Rebbe, but certainly *Acharon shel Pesach* was more revelatory than all the other days of Pesach.”

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. Is it customary to be extra scrupulous to wet the matzah. The Rebbe says,<sup>151</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.

*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.

## SUNDAY, NISSAN 22 — ACHARON SHEL PESACH

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 the first day of the Parsha.<sup>152</sup>

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If you forgot to recite *Havdalah* altogether at night, and only realize the omission the following day, recite *Havdalah* immediately over a cup of wine. If you only realize your error on *motzoei Yom Tov*, do not recite anything further, because you have fulfilled your obligation when reciting *Havdalah* for *motzoei Yom Tov*.

150) If you remember before completing the final *brachah*, go back to the blessing of *asher bachar banu*. Once you’ve completed *Kiddush*, you need to say it again, for Pesach.

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

152) *Sichas Acharon shel Pesach* 5737.

The latest time for reciting the morning *Shema* is **9:44 am**.

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* (Thirteen Divine Attributes—*Hashem, Hashem, Keil Rachum*, etc.), followed by *Ribbono shel Olam*, are recited before removing two *sifrei* Torah from the ark. The first reading is *Kol Habechor* (as on *Shmini Atzeres*) followed by *Maftir* detailing the *musaf* sacrifices of the latter days of Pesach: *Vehikravtem*.

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>153</sup>

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

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

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

It is stated in *Luach Hayom Yom* and also in *Sefer HaMinhagim Chabad*,<sup>154</sup> that “during the day [of *Acharon shel Pesach*], we are *mehader* to recite *kiddush*, then pray *Mincha*, and to only then eat the *Yom Tov* meal.” In actual

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153) 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.

154) p. 43



practice, this custom is not observed.<sup>155</sup>

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 “*Seudas 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>156</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>157</sup>].”

For the *Seudas Moshiach*, it is customary to wash hands before sunset and eat at least a *kebeizah* of matzah, drink four cups of wine (with one *brachah* of *borei pri hagafen* for all), 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

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

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

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

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

The Rebbe stated,<sup>158</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>159</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>160</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

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158) *V'hecherim* 5749—*Sefer HaMaamarim Melukat*, vol. 3, pp. 128-129

159) *Ibid.*, fn. 20

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

lead us upright to our Land!”

“This meal is associated with Moshiach. We must certainly be extremely joyful. At the present time, ‘It is forbidden for a person to fill his mouth with laughter,’ whereas regarding the future it is stated, ‘Then our mouths will be filled with laughter.’ We also witnessed this conduct on the part of the [Friediker] Rebbe, who was especially joyful at this meal, more so than during the rest of Pesach, except for the *Sedarim*, during which he was especially joyful—because as stated in *Kisvei HaArizal*, we must be joyful at that time. In general, though, from the entire Pesach, the joy of *Acharon shel Pesach* was unique. Say *l’chaim!* Sing a happy *niggun!*”<sup>161</sup>

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

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

“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 [Friediker] 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 *farbrenge*, 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>162</sup> higher even than Adam *haRishon*, even in his exalted state before the sin, is dancing together with us. And at the same time,

161) *Hanachah* of *Sichas Acharon shel Pesach* 5713

162) *Yeshayah* 52:13

this dance is a prelude to, and is associated with Moshiach.” The *Chassidim* then sang *Nye szuritzzi 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.

The Rebbe frequently mentions the custom of singing the niggun “Hop Kozak” on *Acharon Shel Pesach*.

If the meal extends into the night after *Acharon shel Pesach*, beyond *tzeis hakochavim* (nightfall, see time below), 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>163</sup>

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

“*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>164</sup>

“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

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

164) *Sichas Acharon Shel Pesach 5744*

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 *ma'amor* 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>165</sup>

### Yom Tov ends at 8:06 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.

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165) *ibid.*

## MONDAY, NISSAN 23 — ISRU CHAG PESACH

The latest time for reciting the morning *Shema* is **9:43 am**.

**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.

If you forgot to make *Havdalah* last night, see footnote<sup>166</sup>

**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:

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֹא חָסַר בְּעוֹלָמוֹ כְּלוּם וּבְרָא בּוֹ  
בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת לְיִהְיֹת בָּהֶם בְּנֵי 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 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

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<sup>166</sup>) Whether a person is required to make *Havdalah* post-Yom Tov after the evening following the Yom Tov is a matter of halachic dispute. When there is a question on the veracity of a blessing, we err on the side of caution (*safek brachos lehakeil*), so *Havdalah* is not recited today.

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>167</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 at little more than usual and to avoid fasting altogether. Even a bride and groom on

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<sup>167</sup>) Tehillim 118

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.<sup>168</sup>

In a Farbrengen on the second day of Shavuos, the Rebbe said:<sup>169</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 Hertzl 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 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*?!”

It is customary in these countries to omit the following throughout the month of Nissan: *Tachanun*, *Vehu*

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168) The Baal Terumas Hadeshen would not eat breakfast until his *Yizkor* pledge was sent to the *tzedakah* collector.

169) Second Farbrengen 5749—*Hisvaduyos* p. 294



*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 Mincha. *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 Shavuot. We also do not recite the *shehechyanu* blessing on new fruit or clothes, except on Shabbos and Lag B'omer.<sup>170</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.

## WEDNESDAY, NISSAN 25

*Tekufas Nissan*, the spring season in the Jewish calendar (marked by the vernal equinox) begins today, at 6:00 pm<sup>171</sup>.

The Rebbe stated<sup>172</sup> that “the [Friediker] Rebbe was accustomed to bless people with *ahgezuntenzummer* (“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

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170) In other communities, it varies which new items are included in this practice.

171) The *tefukos*—seasons—are mentioned in the introduction to the calendar in *HaYom Yom* and in *Luach Colel Chabad*. For detailed laws, see *Beis Yosef*, *Orach Chayim*, 455 (end); *Rema*, *ibid.*, par. 1; (*Shulchan Aruch Admur HaZaken*, *ibid.*, par. 15-16, and in 206:14); *Yoreh De'ah*, 116:5; and many other places. See *Likkutei Sichos*, vol. 16, p. 98, fn. 33; vol. 21, p. 233, fn. 33; vol. 16, p. 577.

172) As recorded in the *hanachah* to *Sichas Shabbos Parshas Acharei* 5711

devote the summer months to the health of the body. Now, seeing that as Rambam states as *halachah*, “maintaining a whole and healthy body is included in the ways in which we serve Hashem,” it is clear that taking care of the body’s health during the summer months must be accomplished in a manner that also advances one’s spiritual affairs. Have a healthy summer, physically and spiritually!”

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

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# THE HOWS AND WHYS OF SELLING CHAMETZ

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

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

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

It is insufficient to merely sell the *chametz* to a non-Jew; you must also rent the location of the *chametz* to the non-Jew. Only once you have taken both steps are you permitted to leave the *chametz* in your home without violating the prohibitions of *bal yeira'eh* and *bal yimatze*—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*. This year the sale is concluded on Friday, the day before *erev Pesach*.

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 kablán*, 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 *chametzdige* 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 *chametz dig* utensils or other forms of *chametz* that are worth at least a *perutah*, and merely wish to evade cleaning the house of crumbs, you cannot rely on the sale. You must conduct an adequate search to rid your homes of all *chametz*, in accordance with *halachah*, on the eve of the fourteenth of Nissan.

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

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

6. If members of your household own *chametz* that is their personal property, they should sell it separately and not rely on the sale conducted by the head of the household.

7. As Chabad Chassidim, we are accustomed not to sell food

or beverages that were received from the Rebbe, but to eat or drink them in their entirety before Pesach. This practice is explained at length in *Likkutei Sichos*.

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

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

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

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

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

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

# TEVILAS KEILIM

## UTENSILS IMMERSION

### DISH DIPPING IN A MINI-MIKVEH PRIOR TO INITIAL USE

**Notice:** If you purchased new Pesach dishes or cookware last year during the pandemic and (temporarily) sold them to a non-Jew in lieu of toiveling them, they must be immersed this year without a *brachah* prior to 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 dissembled 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 recently renovated under the guidance of the *rabbanim* of the Badatz.

Please note that these locations have been updated for Pesach 5781. 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).

## Tevilas Keilim Chart

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	NO
Wooden coated with metal or glass	YES	NO*
Earthenware	NO	NO
Earthenware coated with metal or glass	YES	NO*
Enamel	YES	NO
Stoneware coated with metal or glass	YES	NO*
Paper, Styrofoam	NO	NO
Paper coated with metal or glass	YES	NO*
Metal with teflon or enamel coating	YES	NO
Porcelain	YES (as per custom)	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.

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	YES
Even for first time use	YES	YES

\* If cannot confirm if most factories are non-Jewish. Some omit Bracha



# KASHERING MADE SIMPLE\*

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

The methods and the situations that they apply to

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

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

**#1: הגעלה<sup>2</sup> (Boiling)** Immersing an item in a pot of bubbling hot water while it is on a source of heat. The item cannot have been used for 24 hours in advance 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 Kashed**

\*) 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 kashed.

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)	<b>6</b> see footnote <sup>19</sup> for options
	Self-Cleaning oven	See footnote <sup>20</sup>
<b>Appliances</b>	Dishwasher	<b>6</b>
	Keurig	<b>6</b>
	Microwave	<b>6</b>
	Shabbos hotplate	See footnote <sup>21</sup>
	Shabbos blech	<b>3</b> <sup>22</sup>
	Urn	See footnote <sup>23</sup>

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.)

21. 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

<b>How to Prepare Common Kitchen Items for Pesach</b>	
<b>Bread bin that contains hot Chametz</b>	4. If you aren't sure all the crumbs are removed, sell it.
<b>Cabinets that contain dishes or food at room temperature</b>	Clean well from all visible Chametz, reaching all corners, and line it.
<b>Chairs and Benches</b>	Scrub and clean the chairs.
<b>Fridge and Freezer</b>	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.
<b>High Chair</b>	Clean and wipe down well. Line the tray with plastic wrap/saran wrap/cling film to stay for the entire Pesach.

into the boiling water an אבן מלוח [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.

<b>Table and countertops<sup>22</sup></b>	Formica that's used for hot dishes	Must be covered. As an added stringency, 5.
	Wood, stainless steel, stone (granite, quartz)	<b>4<sup>23</sup></b> 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.

### 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 **ליבון קל** as well. If one didn't do so in advance, it can be done post הגעלה.

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

Do not use items to be kashered or the kashering pot 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.

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<sup>26</sup>. One can use the following to remove rust: lemon juice, vinegar, baking soda, steel wool or rust remover.

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 **הגעלה**. There is no need to empty the water it is already holding. Add more water and when it reaches boiling point, submerge a white-hot stone or iron within it so that the water overflows the brim. Rinse with cold water.
- If doing **הגעלה** on erev Pesach, be sure to finish before **סוף זמן אכילת חמץ**. Some have the custom to kasher three days before Pesach.<sup>27</sup>

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<sup>27</sup> **ליבון גמור** may be done on Chol hamoed if it wasn't done before, but it's not recommended to leave it till then, as one may forget and use it without **ליבון**.

## CHUMROS ON PESACH Q&AS

**MARA D'ASRA AND CHAVER HABADATZ OF CROWN  
HEIGHTS HORAV YOSEF Y. BRAUN SHLITA**

**Interview by Mrs. Chana Shloush of the N'shei Chabad  
Newsletter**

### WHAT IS CHABAD'S GENERAL APPROACH TO PESACH *CHUMROS* AND *HIDDURIM*?

Let's distinguish between the two words themselves: *chumra* and *hiddur*. While the terms are used interchangeably, nonetheless for the purpose of our discussion it would be worthwhile to establish a distinction. *Chumra* means stringency, with connotations that it is challenging, difficult, strict, and narrow. *Hiddur*, in contrast, means the beautification of a mitzvah. There is an old vort about the three different approaches to mitzvos. One can view them as 613 different *segulos*, i.e. "what's in it for me," or, worse, as 613 problems to contend with. The third - and ideal - way is to think of the mitzvos as 613 opportunities to connect with Hashem. Of course, this is the authentic Torah approach and is particularly highlighted in Chassidus. The added stringency or beautification then enhances our connection. Still, when taking on a *chumra* or *hiddur*, it is important to understand the historical background and halachic discussions involved. A sefer entitled *Sh'ailos Uteshuvos Min Hashamayim*, written in the early 13th century, by Rabbi Jacob of Marvège (which incorporates responses he received from Shamayim to various halachic questions), discusses this subject. The author (actually, the Author with a capital A) writes that since avoiding *chometz* on Pesach was one of the very first mitzvos the Jews accepted from Hashem, therefore, our ancestors embraced it with *ahavah*, *chibah v're'us*: love, affection, and warmth. Because of that tremendous initial enthusiasm, they were quite *machmir*, and the special care and attention paid to Pesach has only grown over the generations. In fact, some *tzadikim* have said that when the mitzvah of Pesach was given, there was uncertainty as to



the parameters, since it was before mattan Torah, but due to their love for the mitzvah, the Yidden formulated their own chumros. There are several practical reasons for stringency as well. Chazal have taken a different attitude toward chometz on Pesach than toward any other mitzvah, since the Torah itself is extremely stringent regarding chometz. The Torah tells us that not only may we not eat chometz; we must go so far as to declare it ownerless or, alternatively, search for it and destroy it. Chazal went a step further and added that we must always perform the mitzvah of bedikah. Strictly speaking, from the Torah perspective, one may declare the chometz ownerless in a process called bittul – and that would have been sufficient. Chazal have insisted that we search for the physical chometz on the night before Erev Pesach in order to burn it on Erev Pesach. After the bedikah, we destroy it in our thought (bittul), and we verbalize that it has been destroyed and declared ownerless. Furthermore, Chazal say we are not permitted even a mashehu of chometz in a mixture, unlike other mitzvos where a tiny amount of the forbidden might be allowed in a mixture, in some cases, as determined by a Rav. One of the reasons for all these extra safeguards regarding chometz is due to the fact that chometz is permitted year-round, unlike traife, which is always forbidden. The extra care we take regarding Pesach serves as a margin of safety as we separate ourselves from what is otherwise allowed. In later times, more Rabbinic prohibitions were added. Kitniyos (beans, legumes, rice, etc.) is an example of food which is not chometz but which Ashkenazi poskim have forbidden on Pesach. Of course, all of Ashkenaz Jewry has accepted the prohibition of kitniyos on Pesach, and even some Sefardim have taken upon themselves this issur. Even in times of severe famine, the Tzemach Tzedek (among other Poskim) treated kitniyos almost as serious a prohibition as actual chometz (except for the infirm or for children). It's important to always keep our focus on the fact that the Jewish people's becoming increasingly machmir through the ages stemmed from our love for this mitzvah. In addition to all the above, we have the spiritual dimension. It is quoted in the name of the Arizal that one who is careful about a speck of chometz on Pesach is protected from sin year-round. Because chometz represents the yetzer hara and the ego, we need to work full force against it (as per Responsa from the Radbaz). There are only

three other things which the Torah forbids b'mashehu, even a minute amount: anger, arrogance and avodah zarah. Chometz is symbolic of all of the above. However, here is a crucial caveat: If being machmir on Pesach enhances our ego (engendering a "holier than thou" attitude toward others who are less machmir) or leads to anger in the household, we are defeating the purpose and allowing our chumros to become a stumbling block. In being machmir on Pesach, people sometimes violate an explicit din in Shulchan Aruch (Alter Rebbe 469:5) because they say, "How difficult this Pesach is for me!" Such an expression sounds like the words of the rasha in the Haggadah, "What is this work to you?" The reality, however, is that people do feel this way and therefore they express it. The Alter Rebbe was melamed zechus on such people by pointing out that the rasha in the Haggadah was referring to the avodah of the korban Pesach exclusively, whereas today's Jews are complaining about all the extra chumros. Nevertheless, if we fall into the trap of complaining, we are defeating the purpose.

## DOES THAT MEAN WE SHOULD BE LESS EXACTING ON OURSELVES?

Not necessarily. Another perspective on Pesach chumros, from the Shulchan Aruch (Alter Rebbe 442:30), is that Yisroel kedoshim heim - the Jews are holy: they scrape their chairs and walls. Even though the tasks are not necessary according to the letter of the law, the Rishonim tell us - and Shulchan Aruch quotes this - that the Jews are considered a holy nation for performing them. The Shulchan Aruch adds (O.C. 442:6): Yesh lahem al mah she'yismochu - they have a basis to rely upon. This turn of phrase is generally reserved for discussing a leniency, since normally we would not be halachically lenient, unless there was a real halachic basis. Why is this expression used here when discussing a chumra? The Maadanei Shmuel brings the following explanation from Reb Yaakov Yosef of Ostra (and a similar thought is also found in Mishna Berurah on this halachah): Here we learn an important perspective that our chumros must also have a basis, a real source backing it up. The chumros should not be a chassidus shel shtus - a foolish piety... An individual cannot simply add his own made-up stringencies to the list. All chumros must stem

from an actual halachic source, or at least from a specific community minhag or family mesorah.

### HOW IMPORTANT IS THE DISTINCTION BETWEEN *HALACHAH* AND *CHUMRA*?

It is important to distinguish, because there are clear differences. This is one of the many reasons offered (see *Derech Pikudecha Mitzvah 12*) as to why we all eat matzah shruyah on Acharon Shel Pesach: if other Torah-true Jews are eating it throughout the Yom Tov, it surely is halachically permissible after all. In order that we don't create any notion that others are eating something which might be chometz, chas v'sholom, we go out of our way on the last day of Pesach to drop this particular chumra. (Of course, other reasons are offered why we eat shruyah specifically on Acharon Shel Pesach and why we don't take this approach with other chumros.) Reb Michel Zlotchover's son, Reb Binyomin Zev, was exceedingly machmir on Pesach and of course always ate matzah shmurah. At one occasion, he noticed his followers humiliating a Yid for eating matzah that was only guarded from the time of grinding. He stood up and said: "You think that so many Yidden who aren't machmir on shmurah are eating chometz on Pesach? Chas v'sholom. Certainly, these matzos are very kosher." He then asked for some only-from-time-of-grinding matzah and ate it in the presence of all the chassidim. Relying on Hashem and maintaining proper humility and respect for others on Pesach are the themes of this eye-opening story which the Rebbe told at a farbrengen on Shabbos Parshas Ha'azinu 5722. (While the story is not printed in the transcript of the sichos, and some have doubted the veracity of the story as it appears in other sources differently, my father-in-law, Rabbi Berel Lipskier, zol gezunt zein, testifies that he heard it personally from the Rebbe): A certain chossid of the Tzemach Tzedek was extremely careful in his Pesach preparations, doing everything himself including baking his own matzos. He wouldn't use the regular water in his house obtained by the water carrier, preferring to draw water from a covered well behind his home. He didn't want to eat in the Tzemech Tzedek's house, so he only visited the Tzemach Tzedek on the last day of Pesach. At that time the Tzemach Tzedek told the chossid, "I want you to know that you

had chometz the entire Yom Tov. Check the well behind your house.” The man ran to the well and discovered a loaf of bread floating on the surface. Distraught, he ran back to the Tzemach Tzedek and said, “I have three questions: Why did I receive such a serious punishment when I was so careful to avoid chometz? Why did the Rebbe not warn me? What is my tikkun?” The Rebbe replied, “I didn’t see you all Pesach so I couldn’t warn you. What occurred is not a punishment, but a direct result of your own actions – you relied only upon yourself and forgot about *siyata d’Shmaya*.” The Rebbe then gave the man a tikkun.

### SO, IF ONE WISHES TO OBSERVE EXTRA CHUMROS FOR PESACH, WHAT IS THE PROPER APPROACH?

Simchas Yom Tov, celebrating Pesach with joy, is a mitzvah from the Torah for men, women and children. Hiddurim, on the other hand, are just that – hiddurim, not obligations. If Pesach puts someone in a Tishah B’Av mood, hiddurim are out of place (see Chassidim Mesaprim I:637). People need to approach a Rav or mashpia with any questions. They may learn that some of their so-called “hiddurim” have no basis whatsoever in halachah or minhag. The Rebbe quotes (in his account of Pesach 5692 with the Frierdiker Rebbe) in the name of the Rebbe Rashab that one should not take on extra chumros on Pesach, so that one will not be making a neder. On a different occasion, the Rebbe Rashab said after selling his chometz, “I’m very scared of chumros.” This is difficult to understand; the Alter Rebbe brings from the Arizal that one should “follow all chumros regarding chometz.” Indeed, the Rebbe Rashab himself observed many extra chumros beyond the norm on Pesach. One lesson we can learn from the Rebbe Rashab’s strong language is the importance of taking on our Pesach hiddurim “bli neder.” Not all hiddurim are suitable for all people. A person has to be *makir es mekomo*: to know whether a practice is suitable to take on or whether it is beyond their level. Discuss this with a mashpia or Rav. And when one decides to keep a particular hiddur, one should do so with both simchah and humility, recalling that many people of the highest spiritual caliber did not keep such hiddurim. The great chossid Reb Noteh of Malastirchina never ate *shmurah* matzah in his life. (Keep

in mind, in earlier times all matzah was hand-made, but most was guarded from contact with water only from the wheat-grinding stage, not from the time of harvest. Today all hand-made matzah is *shmurah* matzah, guarded from harvest.) Reb Noteh would say, “I don’t know when I should begin [observing this *hiddur*].” Of course, nowadays we all insist on eating only *shmurah*. (This stringency became the norm in the time of the Rebbe Maharash.) Whether or not we keep a particular *minhag* or *hiddur*, it’s vital to emphasize the importance of not undermining, *chas v’sholom*, any *minhag* *Yisroel* practiced by others.

### WHAT SHOULD BE DONE IF A PERSON REALIZES THEIR PESACH *HIDDUR* IS BEYOND WHAT THEY ARE CAPABLE OF DOING?

There is always the option of doing *hataras nedarim* when one realizes a certain practice cannot be kept any longer. Consult a Rav who is a *moreh hora’ah b’poel* (an experienced Rav) if necessary.

### CAN THE RAV DISCUSS *HALACHAH* AND *HIDDUR* IN CLEANING FOR PESACH?

When cleaning, some people overdo Pesach *hiddurim* in an inappropriate way. People often confuse Pesach cleaning with spring cleaning, saying, “I might as well...” However, if one runs into a time management problem, one can develop a negative attitude toward Pesach altogether. It is important to separate Pesach cleaning from spring cleaning, as was famously said, “Dirt is not *chometz*, and children are not the *korban* Pesach.” If one wants to do spring cleaning, one may do so as long as one realizes it is extra work and has nothing to do with Pesach. As mentioned, if one wants to perform extra *hiddurim*, one should appreciate that this is a *hiddur*, done out of a love for the *mitzvah* and not complain about the difficulty. And really, why not wash curtains and windows before *Shavuos*? Or in honor of *Rosh Hashanah*? Pesach cleaning today is often much harder than it was centuries ago. We have larger houses and far more possessions. In addition, we do not have many maids and servants – plus a grandmother and extended family living with us – as did our ancestors with small homes. It is critical to keep in mind the *halachah*, “A place into which

one doesn't bring chometz does not require bedikah." We have a halachic definition of such a spot: In the middle of a meal, you would not get up from the table and take things from that place. Of course, in a house with young children, many additional areas must be checked because children don't necessarily follow such rules. But one need only check places where children can reach, not the high shelves they cannot access or places like the boiler room or meter room, where they will not go. In addition, according to the Tzemach Tzedek, a place that is being sold does not require bedikah or cleaning beforehand. Remember: One need not dispose of a piece of chometz smaller than a k'zayis which is slightly soiled. If the chometz is larger than a k'zayis, then only in a case where it's entirely soiled, e.g., it is soaked in bleach, is it okay to leave it. Of course, as mentioned, Yisroel kedoshim heim- the Jews are holy and go beyond the letter of the law, if they can.

### AFTER ALL MY CLEANING, *BEDIKAS* CHOMETZ FEELS LIKE A WASTE OF TIME. ANY SUGGESTIONS?

The purpose of all our cleaning is in order to make a proper bedikah. Traditionally, people swept their earthen floors on the 13th of Nissan in order to prepare properly for the bedikah at night. People certainly didn't start cleaning for Pesach in Adar Rishon. My grandfather z"l used to say, "In Rozhvodov [Galicia] they took a broom, and it became Pesach." We do the bedikah after sweeping because the broom might not reach into all the nooks and crannies where chometz could be lodged. Today, however, many people have confused the priorities: "sweeping" (cleaning) has become the overriding issue, while the bedikah, over which we make an actual brachah, is sometimes not treated so seriously and may be given minimal time and attention. As we know, the Alter Rebbe had only one room, but he spent all night doing bedikas chometz there. Our Rebbe has said that we always do bedikas chometz after Maariv because our custom is to do a very long bedikah and thus one might come to forget to daven Maariv. On the emotional level, we can understand people's feelings about bedikas chometz. The kitchen is particularly difficult: it is usually already Pesachdik on the night of bedikas chometz and people don't even want to walk into it with

chometz, or with the bedikas chometz paper bag. Also, there are very few actual cracks and crevices in the home today. A proposal which the Rebbe Rashab suggested to Rabbi Yaakov Landau of B'nei Brak is worthwhile for us to adopt. Before we make a room Pesachdik, the husband can do bedikas chometz in that room with a candle (or flashlight), any night before Pesach, so long that it is within 30 days of Pesach. This bedikah should be done without a blessing. In this way, the mitzvah, broken into smaller segments, is done carefully and properly. It also becomes extrameaningful for the woman, who usually cleans the home in preparation for the bedikah: it accentuates all her hard work in preparing each room, and not only the husband's carrying out the final bedikah, thus fostering sholom bayis. Of course, some areas must be left for the night of Erev Pesach bedikah, to be done with the blessing.

#### WHAT ARE THE BASIC CHABAD MINHAGIM FOR PESACH, IN CONTRADISTINCTION TO CHUMROS/HIDDURIM?

We do not eat matzah shruyah – wet matzah, or gebrochts. Chassidim in general keep this custom, dating back to the time of the Maggid of Mezeritch, and some non-chassidim do, as well. The Alter Rebbe wrote a lengthy teshuvah explaining the halachic rationale for this chumra. In the Haggadah, our Rebbe says that we not only avoid wet matzah, but we keep the matzah covered at the table while eating. This is the source for the matzah tash (holder) of cloth, paper or plastic (ziplock bag). Another option not mentioned by the Rebbe: Some people move their chairs away from the table while eating matzah, rather than covering it. Before we pour water into a container, we check to make sure that no matzah crumbs are in that vessel. We do not pass our wet fingers over our lips during mayim acharonim in order to avoid wetting any remaining matzah crumbs. There is a halachic dispute as to whether machine-made matzah is permissible, and many poskim maintain that it is not. The Chabad position is to follow those poskim and eat only handmade matzah, not machine-made matzah. Chabad chassidim follow those poskim who have forbidden the use of Pesachdike mashkeh. In the Haggadah, the Rebbe notes that according to our custom, two ingredients of the original charoses – cinnamon and

ginger – were dropped due to a concern over chometz. If an individual harvests his own and personally ascertains that it is chometz-free, these ingredients would probably be permissible on Pesach.

## WHAT, EXACTLY, IS CONSIDERED WET MATZAH?

In a teshuvah of the Alter Rebbe – who was one of the very first poskim to discuss matzah shruyah – he specifies that matzah shruyah is defined as matzah that came in contact with water. In the case of mei peiros, fruit juice, the Alter Rebbe writes, “Peshitah,” it is obvious that we don’t have to be machmir at all. The Rebbe in his commentary on the Haggadah also writes that shruyah applies only to matzah that came in contact with water, or with liquids that contain water. The Rebbe Rashab was so strict regarding matzah shruyah that he would only use a spoon and not use a fork at all on Pesach (in case the matzah that was in his mouth came in contact with the fork!), and he wiped his mouth after every bite. A possible explanation for this is because it is relatively easy to know that a spoon is 100 percent clean, but a fork is much harder to clean perfectly. Even so, he hardly ate soup on Pesach out of concern over matzah shruyah. Yet we know the Rebbe Rashab ate matzah with milk. The expression used in the Frierdiker Rebbe’s sichos is “shmurah milk”, i.e. milk which has been watched from the time of milking to ascertain that it contains no water. Today, many people will not eat matzah with milk or other liquids because they can’t be sure no water was mixed into the liquid. Some won’t even eat matzah with food that they know with certainty is water-free, not to confuse their children and families, or they don’t want matzah on the table altogether. Likewise, some might have a family minhag to follow the view of those poskim who are equally stringent regarding shruyah with mei peiros, fruit juice, as with water. Thus, there is room for the chumra of not wetting matzah with other, water-free liquids. Regarding the chinuch of children, the Rebbe distinguishes between machine-made matzah and wet matzah. He says never to give machine-made matzah to children, whereas he permits wet matzah for them. Nonetheless, as mentioned elsewhere in sichos, children



who have already reached the age of chinuch should also be educated not to eat wet matzah.

## SO, AVOCADO AND FRESH LEMON JUICE MAY BE EATEN WITH MATZAH?

One may do so if one is careful that the knife has no water on it. One would want the plate and knife to be of disposable plastic in order to avoid issues with washing them afterwards. Remember that not everyone is capable of being cautious in this area.

## IF ONE USED REAL (NOT DISPOSABLE) PLATES AT THE TABLE, MUST THEY BE TAKEN TO THE SINK ONE BY ONE IN ORDER TO AVOID *GEBROKTS*, OR MAY THEY BE STACKED ONE ON TOP OF ANOTHER?

There is no official Chabad custom regarding stacking plates. Some people who are exceedingly machmir about matzah shruyah –and have a particular family minhag about this – might avoid stacking.

## WHAT IS THE CHABAD MINHAG REGARDING BOILING SUGAR?

Not eating sugar on Pesach is a custom of the Rebbeim, and not all their chassidim took it upon themselves. In fact, the Rebbe Rashab was unhappy when others imitated him in this matter. The original source for this chumra is a din in Shulchan Aruch that one shouldn't eat sugar on Pesach due to a concern – which was relevant in those days – of a mix-up with flour. However, there are many poskim who state clearly that sugar which was made in a manner which is kosher for Pesach is permissible. Nonetheless, our Rebbeim have decided to adopt this chumra (not eating any sugar on Pesach) even nowadays. While we can never know their true reason, it should be noted that some respected Halachic sources also mention such a chumra even nowadays.

There are also other circles where sugar wouldn't be used on Pesach even with a Pesach hechsher. When our Rebbe was asked directly why this custom wasn't incorporated in Sefer Haminhagim, he replied (among other explanations) that he was unsure whether this custom of the Rebbeim

is a custom for everyone. The Rebbe explained that if one makes sure that the sugar is permissible to use for Pesach, one should be allowed to use it. Others boil the sugar with water before Pesach, which is a custom in some families and not mentioned in sources as an official Chabad custom. Still others avoid sugar altogether, as per the custom of the Rebbeim. The reasoning behind boiling sugar is as follows: Chometz may be nullified before Pesach in certain specific circumstances (beyond the scope of this interview), whereas during Pesach it can never be nullified. If a cracker or chometzdik matzah has been inadvertently mixed with many pieces of matzah before Pesach (referred to as a mixture of yavesh b'yavesh), it would never be completely nullified because when Pesach arrives the bread will always, as it were, stand on its own and announce, "I'm here." This concept is called in halachah chozer v'neur (it has reawakened). There is a second type of mixture addressed in halachah called lach b'lach, referring to ingredients mixed together wherein the chometz and Pesach-permissible ingredient are totally indistinguishable from one another forever. In this case, the chometz ingredient has become totally nullified (b'shishim, i.e. the chometz ingredient comprises 1.6% or less in the mixture) before Pesach, as it will never stand alone as a chometz item. It is for this reason that matzos are baked always before Pesach; just in case there is some wheat which has sprouted (rendering some of the flour chometz) it will become nullified when all the flour is mixed together as one unit in the baked matzah. Back to our case of sugar, once sugar (prechecked for chometz) is combined and boiled with water, even if there were a miniscule grain of chometz in the sugar, it would never again be distinct from the permissible ingredients. Any possible minute amount of chometz in such a mixture may be nullified l'chatchilah before Pesach. In his Shulchan Aruch, the Alter Rebbe says regarding real chometz in a mixture that has been fused into a single entity and totally nullified (lach b'lach), that if one wishes, they may be machmir not to rely on the nullification of chometz, even though it is lach b'lach, but not to be machmir with others on this. Bottom line, there is no formal Lubavitch custom regarding sugar on Pesach.

## IS PEELING ALL FRUITS AND VEGETABLES A CHABAD MINHAG?

There is no known halachic source for peeling fruits. Nonetheless, this is an accepted custom among chassidim and many others. It is no different than not using food that touched the floor (explained below). The minhag could be seen as more relevant nowadays when many fruit are sprayed. Whatever fruits and vegetables we cannot peel, we do not use. Indeed, contemporary poskim state that even in the year of shmittah where one may not waste any part of the shmittah fruit, one may dispose of edible peels on Pesach.

## CAN THE RAV EXPLAIN THE CUSTOM OF SOME TO USE SEPARATE KNIVES FOR PEELING AND CUTTING AND TO KEEP THESE AWAY FROM OTHER KITCHEN UTENSILS?

This is similar to the minhag of having a separate pot for eggs (mentioned in Eshel Avrohom), since they are cooked in their peels. However, I don't know if this can be fully explained, as the peeling knife usually ends up touching the actual fruit anyway. Nonetheless, if one has a mesorah of this minhag, it shouldn't be disregarded, as there were Gedolei Yisroel who practiced it. It could be that the idea was to aid in establishing a clear distinction between the peels and the fruit.

## LETTUCE CANNOT BE PEELED, BUT SINCE WE DO EAT ROMAINE LETTUCE AT THE SEDER (WASHED, CHECKED AND DRIED), CAN WE ALSO EAT IT AT THE MEALS (ALSO WASHED AND CHECKED) IN SALADS? IF NOT, WHY NOT?

Technically, it is permissible to have a salad made from the checked Romaine lettuce as long as the outer leaves have been removed. This is a question of family minhag. (Parenthetically, it should be noted that a bigger issue than the fact that it can't be peeled is the real concern of bugs in the lettuce. If the lettuce is not checked properly it can be the cause of many serious Torah prohibitions both on Pesach and at other times.) The fact that we eat lettuce

at the seder is not a contradiction to those following the minhag of not eating lettuce on Pesach; at the seder, it's a mitzvah of seder. Similarly, there were great tzadikim who avoided matzah as much as possible on Pesach (after all, the biggest concern for chometz exists with matzah!), though many poskim advised against this chumra. However, no one would consider avoiding eating matzah at the seder. It is worthwhile to note that people sometimes contradict themselves in a different way regarding the peeling custom. They peel all fruits and vegetables in their homes, even for cooking, before Pesach, yet they drink wine and grape juice or other juices made of unpeeled fruit. (Yes, juices made of peeled fruit do exist.) The point is not to stop peeling fruit on Pesach: the point is to avoid being critical of others, because there is nothing wrong according to the strict halachah with peels on Pesach.

#### WHAT IS THE REASON SOME PEOPLE ONLY EAT PEELABLE FRUITS AND VEGETABLES THAT WERE AVAILABLE IN RUSSIA IN THE 1930'S?

To label the custom this way is an old joke; the practice has nothing to do with life in Russia. The reason some limit themselves to potatoes, yams, beets, carrots, onions, lemons, apples, bananas, oranges and pears (did I leave anything out?) on Pesach is because certain people hold a very broad definition of, and fervent wish to avoid, kitniyos. Some definitions are quite extreme. There is a machlokes as to whether coffee and cocoa are kitniyos. The Pri Megadim mentions those who had a minhag not to eat potatoes and the Chayei Adam actually forbade potatoes, categorizing them as kitniyos. However, Klal Yisroel has long settled this issue in favor of potatoes. A modern-day machlokes over cottonseed exists, but most authorities rule that there is no question of kitniyos in cottonseed oil. Some people became so extreme that if a vegetable or fruit contains many seeds, they removed it from their Pesach shopping list. However, the halachic definition of kitniyos (in the Alter Rebbe's Shulchan Aruch) does not rule out any of the above foods. Nonetheless, there happens to be some truth to the joke. The Belzer Rebbe, Reb Aron, wouldn't eat cucumbers on Pesach because his ancestors didn't eat them. He explained that since even a minute amount of chometz is forbidden, we need extra siyata d'Shmaya. "Whereas for the potatoes

my ancestors already davened, this needs new tefillos; thus, I'd rather go on the paved road." However, the Belzer Rebbe also didn't fly on airplanes for the same reason...

The Tzemach Tzedek said not to eat radishes on Pesach, without giving a reason. There is an ancient minhag not to eat garlic on Pesach; the Pri Megadim writes that he does not know the reason for it. In his Shulchan Aruch, the Alter Rebbe brings a case where garlic is used on Pesach, and from the context we can perhaps infer that the Alter Rebbe had no problem with its use. Some have testified that in the city of Lubavitch garlic was used on Pesach. Nevertheless, there are many Lubavitchers who do not use garlic on Pesach.

IF FOOD IS DROPPED ON THE FLOOR, MAY IT BE WASHED AND USED? WHEN MY BEST FOUR PEELERS FALL ON THE FLOOR, DO I REALLY NEED TO WAIT UNTIL NEXT YEAR TO USE THEM AGAIN?

A common but not official Chabad minhag (practiced by many others as well) is not to use any food that touches the floor. The same applies to utensils as well. If necessary, one may wash and immediately use a utensil that fell on the floor. This does not present a halachic problem. However, common custom is to put away the utensils until the following year. While this custom is not mentioned outright in halachah, some narrow support can be found in respected Halachic sources, and it's very similar to the minhag of peeling vegetables and fruits.

WHAT IS THE *HALACHAH* IF I MARRY A MAN WITH FEWER *CHUMROS* THAN I WAS RAISED WITH? DO I HAVE TO KEEP MY *CHUMROS* FROM MY PARENTS' HOUSE, OR CAN I DROP THEM? WHAT IF I MARRY SOMEONE WITH MORE *CHUMROS*, AND HE DOESN'T WANT TO MOVE IN TO MY PARENTS' HOUSE FOR YOM TOV BECAUSE THAT WOULD MEAN DROPPING HIS *CHUMROS*?

Virtually all poskim agree that the woman follows her husband's chumros after the wedding, whether they are

more lenient or more strict than the way she was raised. If the husband is less strict than the wife's family, the wife is permitted to keep the chumros from her parents' home if her husband does not mind. If there is any conflict, one should get advice from an experienced Rav or mashpia. Regarding chumros, the effect on sholom bayis must be taken into consideration. A family can fall apart chas v'sholom because of a couple's lack of respect and appreciation for each other, not because of religious differences. However, it should be pointed out that this is being written for a women's magazine. Any man reading this should think carefully and consult with a mashpia or Rav before insisting that his wife add chumros that he was raised with. 1) Is it a real minhag with a sound basis? 2) Is it going to make his wife "call out to Hashem because of the work"? 3) Is he presenting it to her as a suggestion with room for her input, i.e. not "I insist," but rather, "This is really important for me, I hope it won't be too difficult for you"? 4) Is he sure that he is as strict and demanding on himself as he is on his wife? Some people have a family hiddur not to use dish soap on Pesach, only salt water mixed with lemon juice. A husband who wishes to incorporate this hiddur might consider offering to wash the dishes and pots himself.

#### DO I NEED TO BUY BRAND NEW SIDDIRIM EVERY YEAR FOR PESACH?

There is no need to buy new siddurim each year for Pesach, so long as last year's Pesach siddurim were stored away from the chometz. You may also use siddurim that were not stored away if they were never used by the table throughout the year and have been checked to ensure that they are totally clean from chometz. It should be noted however that the Rebbe once spoke (Sefer Hasichos 5748 I:343) about buying the children new siddurim for Yom Tov, to make them happy.

REGARDING BUYING FRUITS, VEGETABLES, OR MEAT ON CHOL HAMOED: IF THE ITEM IS PURCHASED FROM A LOCAL FRUM STORE WHOSE OWNER SOLD HIS CHOMETZ PROPERLY BEFORE PESACH, IS THERE ANY POTENTIAL

## PROBLEM IN BUYING THERE?

There is certainly no halachic problem in buying things that are needed for Yom Tov – for example, a bag of potatoes, or clothing an adult needs to wear on Yom Tov – if there is no chometz in the store. The Rebbe Rashab once needed to buy certain materials for medical purposes to use on Pesach, and he requested that they be purchased before Pesach from a store which contained no chometz. This was his personal conduct. Some people will not buy these items in a store in which there is actual chometz, even if it has been sold properly. Nevertheless, according to halachah, it is permissible to buy items needed for Yom Tov on Chol Hamoed from a store owner who has sold his chometz properly. (According to the laws of Chol Hamoed, shopping for items not needed for Yom Tov is highly questionable altogether.)

## AM I ALLOWED TO SMELL *CHOMETZ* ON PESACH?

It is forbidden to smell chometz on Pesach even if it belongs to a gentile (unless one has no choice and it's unintentional). The Alter Rebbe brings this halachah clearly in his Shulchan Aruch. In the case of smelling perfume, there are other considerations and factors permitting one to be lenient.

## DO COUNTERS NEED TO BE BOTH *KASHERED* AND COVERED?

According to basic halachah, if one covers, one does not need to kasher, and if one kashers, one does not need to cover. Why do people both kasher and cover, despite the fact that both are not required? This is all part of the spirit of undertaking extra chumros. One reason is due to a concern (which was common in the wooden counters that were prevalent in days of old) that the area wasn't sufficiently cleaned and a minute amount of real chometz might have remained somewhere on the counter. Also, some counters are made of materials which not all agree can be kashered. The halachah is that areas that became chometzdik through fire cannot become Pesachdik by kashering with water alone. These areas might need a

higher level of kashering, such as blowtorching, but then, blowtorching might destroy the surface. In such a case (which isn't very common with kitchen surfaces), after kashering with water, people would cover the area. In addition, kashering with water is supposed to be done in a pot, a kli rishon. Pouring the water over a stone onto the surface is a second-choice solution. Since this is not the preferred practice, people cover the surface. Finally, it is a hiddur not to rely on kashering chometzdik items altogether and to purchase new utensils especially for Pesach. The Shulchan Aruch says to buy new knives, and some apply this ruling to all vessels and to covering their counters as well. Why would people not simply cover their surfaces without kashering? First, the halachah is that chometzdik utensils are supposed to be locked away. Accordingly, we are not satisfied with merely covering the chometzdik counters, rather we kasher them first. Second, in case the covering tears or moves, there could be a chometz problem. Third, heat might pass through the covering into the surface below and then back above. Especially problematic is a case where liquid penetrates the covering. Therefore, in order to be extra careful, many people both kasher and cover surfaces.

### AFTER THE WALLS NEAR THE STOVE ARE WASHED, DO THEY HAVE TO BE COVERED AS WELL?

There is no real reason to cover walls, since we don't eat from our walls. People may cover their walls if they wish. In case one is concerned that a hot chometz pot has touched the backsplash or a wall near the stove, and then a Pesachdik pot would touch the same spot, there is room in halachah to say to cover the area.

### AFTER THE REFRIGERATOR AND FREEZER SHELVES, DOOR, ETC., ARE THOROUGHLY WASHED, MUST THEY BE COVERED IN ADDITION? IF SO, WHAT COVERING MATERIAL IS BEST?

Covering the inside of the refrigerator has a real, practical reason, since chometzdik food is actually put there. Because



we are not allowed even a mashehu of chometz on Pesach, and because it is very hard to clean every crevice of the refrigerator, people cover it to be safe. In days of old, when they stored food in wooden closets, the Maharil cautioned to cover those closets used during the year for chometz, even though they were cleaned for Pesach. Covering with foil may lead to transgressing the important halachic prohibition of bal tashchis since foil is known to cause refrigerators to break. If a refrigerator breaks down during Yom Tov and all the food spoils, this greatly compounds the issue. Therefore, plastic refrigerator lining is a good choice for covering.

#### IF CLOTHING HAS BEEN WASHED IN DETERGENT OR DRY CLEANED, DO POCKETS NEED TO BE CHECKED BEFORE PESACH?

There is no need to check the pockets of clothing which has been washed in soap or dry cleaned before Pesach (rendering all possible chometz inedible). This only applies to clothing which was not worn afterwards, so that there wasn't a chance to put fresh chometz into the pockets after cleaning.

#### IN WHAT CASES MAY I DO LAUNDRY DURING CHOL HAMOED? SOME DON'T AT ALL, BUT I CAN'T AFFORD TO BUY 8-9 YOM TOV OUTFITS FOR MY CHILDREN. THE CLOTHING THEY WEAR TO THE SEDORIM, AND ON CHOL HAMOED, GETS DIRTY?

The Torah mandates that we wash ourselves and our clothing before Yom Tov so that we should be clean and fresh for the holiday, and not in a state of "menuval," i.e. filthy and contemptible. Shulchan Aruch forbids doing laundry on Chol Hamoed, even if done by a non-Jew, in order that we should be extra particular to enter Yom Tov with fresh, clean clothing. The exceptions include clothing for small children who soil themselves very often: one may do any amount of laundry for them, as there is no limit to how many changes of clothing they will need in a day. For older children who soil themselves but not as frequently, one may only wash what they need to wear right now,

not what might be needed in a few days. One must wash only what is immediately needed at the time it is needed. There is no reason to buy 8-9 outfits for each child in order to avoid doing laundry for them. For an adult, however, it is preferable to buy new clothing on Chol Hamoed rather than to resort to washing dirty clothing.

IS IT IMPORTANT FOR GIRLS AND WOMEN TO WEAR YOM TOV CLOTHING, RATHER THAN ROBES, AT THE SEDORIM? DURING THE WEEK I ALWAYS WEAR AN APRON, AND ON SHABBOS A DARK ROBE, BECAUSE EVERY TIME I AM AROUND FOOD, MY CLOTHES GET DIRTY. AM I GIVING SUFFICIENT KAVOD TO YOM TOV?

As long as the robes are appropriate for Yom Tov and are totally tzniusdik, there is no problem for women and girls to wear robes to the sedarim and in the house. Tznius and Yom Tov suitability are high priorities for women's clothing at home. There is no halachah that one must wear outdoor clothing in the house on Shabbos and Yom Tov.

SHAMPOOS, MAKEUP, VITAMINS: IS IT REALLY PERMISSIBLE TO USE ONLY THOSE IN THE "LIST"? WHY WOULD THEY BE *CHOMETZDIK*, SINCE THEY'RE NOT EDIBLE AT ALL?

According to halachah, if chometz is nifsal mei'achilas kelev (unfit for canine consumption) it is not considered chometz. Such chometz is considered, in the words of the Gemara, "mere dust." If it is fit for canine consumption, even though it is inedible for a human, it is no different than yeast which is specifically forbidden by the Torah on Pesach, since it has the ability to ferment bread. The definition, however, of nifsal is not that straightforward. The fact that contemporary norms render something inedible doesn't mean that halachah would treat it the same. Some things are considered in halachah fit for human consumption, though nowadays people would be repulsed by the thought of eating them. Many products, such as perfume, contain pure denatured alcohol. Some opinions consider denatured alcohol suitable for consumption, since some alcoholics would drink this with slight additions.

Poskim also address the fact that in today's day and age it can be restored to regular drinkable alcohol through the addition of certain chemicals. However, it should be noted that some products cannot be reconstituted as drinkable alcohol, especially products using completely denatured alcohol (CDA). Examples include nail polish, hand lotion, shoe polish and paint. Another consideration is the minority view that the exemption of nifsal applies only to items that are normally consumed, not an item that has initially been produced as a non-food item. Alternatively, since dogs would not consume even conventional drinkable alcohol, we should not apply the regular exemption of nifsal to alcohol, according to this view. All of this applies primarily to medications, cosmetics or toiletries that are in liquid form such as perfume, hair spray and deodorants. Another issue with perfume specifically: Some poskim are of the view that although the product itself is nifsal, it can't be classified as such, since the fragrance added to the base product is fit for consumption and the primary purpose of perfume is to exude a fragrance. While the consensus of Acharonim seems to be lenient about some of these issues, the common custom has been to follow the more stringent views regarding Pesach. It should be pointed out, however, that at times the alcohol contained in many products is from corn or synthetic (not from grain, therefore not a problem for Pesach).

### WHAT ABOUT THOSE WHO ARE MACHMIR EVEN WITH CREAMS AND SOAP CONTAINING CHOMETZ?

The fact that anointing can be considered a form of drinking is the basis for being machmir. For a variety of reasons which are beyond the scope of this interview, mainstream halachah doesn't recognize this issue as a legitimate concern. (Even if the hand-cream might touch Pesachdike food, it would also not be a serious issue, since the intention isn't to eat the inedible cream. The halachah, mentioned in the Alter Rebbe's Shulchan Aruch as well, is that one may use on Pesach ink which contains chometzdik beer since the ink was rendered inedible before the z'man on Erev Pesach. One need not be concerned with the fact that one might accidentally place the quill of ink in the mouth, as even so nothing would be wrong with that,

since there is no actual intention to eat the chometz.) Nonetheless, Yisroel kedoshim heim, and a common minhag exists to be extra scrupulous in these issues. All agree that it is recommended to use a fresh stick of lipstick for Pesach, since it is often inadvertently ingested when eating [chometz] food during the year and can come in contact with real edible chometz. Indeed, this applies to any items that are normally placed in the mouth such as a toothbrush used throughout the year. It is common practice to be machmir with all items that are taken orally, such as vitamins, natural remedies, mouthwash and toothpaste.

### DOES THIS MEAN THAT MEDICINE SHOULDN'T BE TAKEN UNLESS IT HAS BEEN VERIFIED TO BE CHOMETZ-FREE?

It depends. If an ingested medicine contains chometz but doesn't have a good taste, whenever possible, one should rather use an alternative medication which is chometz-free. If a chometz-free medication is not available, a sick person may take the medication, provided it has no good taste. However, flavored medications, chewable pills, or pleasant-tasting cough syrups are generally considered edible food and should not be taken on Pesach, unless one's life is in danger or may be in danger, or it has been determined that the medicine is chometz free. (Examples of potential sakanah include: abnormal blood pressure, heart condition, depression, a woman in active labor or within seven days after birth, or even regular infections.) Any medication taken on a regular basis for chronic conditions should not be discontinued on Pesach without first consulting with the doctor. It should be noted that individuals who are in a state of potential sakanah should not switch medications without express approval from one's Rav and from one's doctor. As a general rule, one should not refrain from taking any required medication even if it does contain chometz, without first consulting one's physician and Rav.

REGARDING A PESACH PRODUCT I USE, SUCH AS DISH SOAP OR TOOTHPASTE, MUST I BUY THE JEWISH BRAND IF IT DOESN'T DO A GOOD CLEANING JOB OR IS DISTASTEFUL, WHEREAS

## THE NON-JEWISH, BUT CERTIFIED FOR PESACH, BRAND WORKS WELL?

This issue is relevant year-round. It is a mitzvah to support a fellow Jew unless his product is extremely expensive or not practical. When it comes to Pesach, is the Jewish brand better to buy on Pesach – is it more kosher? Being that both brands are certified for Pesach, unless you know specific differences, it is difficult to say one is more kosher than the other and you are permitted to use the non-Jewish brand, if it's more convenient and more practical.

## HOW IMPORTANT IS IT TO USE ONLY SCHMALTZ AND DO WITHOUT OIL?

According to the Alter Rebbe's Shulchan Aruch, on Pesach one is permitted to use oil. The issues here are chumra and minhag. First, many people don't want to use any processed food. Regarding processed food, some only use the bare minimum, and some consider oil to be in the category of bare minimum. Also, take into account that some foods are more processed than others (more about this later). The Alter Rebbe's Shulchan Aruch states that oil made of kitniyos is forbidden. There is a debate whether, since kitniyos oil was forbidden, all nonkitniyos oil should be forbidden as well so that people will avoid confusing the two. The Alter Rebbe's Shulchan Aruch states clearly, in parentheses, that this is not the case. In America before the nesius, our Rebbe was asked which oil Anash use for Pesach. The Rebbe wrote in a telegram in English (reprinted and translated in Hebrew in Igros Kodesh XXI:96), "Anash use Nutola [name of a company] fat." Some have a tradition not to use oil, but we cannot say it is forbidden.

## IS IT IMPORTANT TO AVOID MILK AND DAIRY PRODUCTS ON PESACH?

Some avoid dairy on Pesach because of the processed foods issue. Additionally, there is a halachic discussion regarding milk from cows that ate chometz on Pesach, especially if they were milked within 24 hours of the time they ate chometz. Today this issue is usually not relevant because the milk we receive is from cows milked before Pesach. Furthermore, at many cholov Yisroel dairies, workers stop

feeding the cows with chometz for a period of time before Pesach. Nevertheless, some people continue to keep the old minhagim despite technological changes today. As we said earlier, it is written in sichos that the Rebbe Rashab drank milk on Pesach.

## WHY DO SOME PEOPLE AVOID EATING PROCESSED FOOD ON PESACH? IS THIS CONNECTED WITH NOT EATING OUTSIDE ONE'S OWN HOME?

The custom not to eat in others' homes on Pesach is a minhag mentioned in many sources, including the writings of the Sefardi ga'on, Rabbi Chaim Palaggi (who passed away over 150 years ago). Some link this with the korban Pesach where only "members" who were "subscribed" in advance were permitted to eat from the korban of each group. In fact, the Gemara mentions that everyone brought their own knife! The prevailing Chabad custom dating from the Alter Rebbe (described in Hayom Yom) is not to offer visitors food on Pesach, but to allow them to help themselves. The Frierdiker Rebbe explains that we do not put any pressure on the visitor because he might have hiddurim. He may be willing to eat at one home but not at another, and we don't want to offend anyone, host or guest. The Rebbe once wrote to someone that it is not recommended to travel away from home for Pesach because it is difficult to be mehader in someone else's home. Our Rebbe's bris took place on Chol Hamoed Pesach at the home of his grandfather, Rabbi Meir Shlomo Yanovsky, Rav of Nikolayev. A chossid, Reb Asher Grossman, didn't want to eat at the bris. The Rav told him, "You really deserve a serious telling off for refusing to eat at the home of the Rav, but I can't give it to you because you saved my life." When Rav Meir Shlomo was deathly ill with typhus, Reb Asher stood outside the door and read aloud one particularly inspiring chapter of Tanya (Iggeres Hakodesh Ch. 11) day after day, giving the Rav the spiritual strength to continue fighting for his life. Clearly, the Rebbe's grandfather felt this chossid was being unduly machmir under the circumstances. We can learn from it the importance of striking the proper personal balance in our conduct on Pesach. Pesach is a family holiday when people are home. Moreover, the mitzvah from the Torah for a father to teach his son about Pesach is achieved more

successfully at home than away. The question of eating outside one's own home is compounded in the case of processed food (depending on the product and hechsher). Processed food has not only been made outside of our home; it has been processed in a commercial setting. When a sh'ailah arises on processed food, a serious financial loss can sometimes occur for the company, and thus a Rav might have to be lenient according to halachah due to the monetary loss. Of course, this issue is equally relevant, or even more relevant, to those who participate in the Pesach getaways at hotels. kashering a hotel is a complicated process and a very high level of vigilance and supervision is required if everything produced in the premises is to be totally acceptable. Some processed foods are so clean that one almost can't go wrong in buying them. In fact, sometimes the processed food has less chance of being chometzdik than the home-made version. Other foods, if processed, theoretically could involve serious potential sh'ailos of chometz mixtures, especially in a non-dedicated Pesach factory. One example is the use of unprocessed schmaltz on Pesach versus the commercially produced oils available on the market. Schmaltz can come from chickens that were surrounded by grain at the chicken farm. Those who use schmaltz should always ensure that it's grain-free. In fact, many families make sure to cook or fry the schmaltz before Pesach – and some do this with all their chicken bought for Pesach – so that any potential chometz would be nullified before Yom Tov (as we discussed earlier in relation to boiling sugar).

### IS GIVING PROCESSED FOODS TO CHILDREN PERMISSIBLE, OR A GOOD IDEA?

There is a difference in halachah between adults and children, and we do not necessarily inconvenience children with adult chumros. Of course, we do not give them gebrokts l'chatchilah. Still, it is good for their chinuch, and a practical lesson in iskafya and bittul, when they do not eat every type of treat they receive throughout the year. Then what do we give them? The answer to this varies according to the individual family and its culture. While we don't want to overindulge the children, we also don't want to deprive them to the point that they rebel in an

opposite, undesirable direction. When coming to a decision about nosh for children, we adults might ask ourselves a question: Why do we need to eat all that garbage, anyhow?

### WOULD THE RAV LIKE TO SHARE ANY CLOSING THOUGHTS?

The Shulchan Aruch discusses the mitzvah mid'Oraisa of simchas Yom Tov, whereby a husband needs to make his wife and children happy on Yom Tov. He accomplishes this by buying clothing and jewelry for his wife, and treats for the children. The Rebbe suggested (on Purim 5747) that we buy new Haggados containing beautiful pictures for the children. This is a chassidishe, ruchniusdik version of treats for children. We wish each other a kosheren, freilichen Pesach; we need to realize that it's important that our Pesach contains both aspects. It should be 100% kosher and it should bring us true simchah. If we work overly hard on one, it might come at the expense of the other. A proper balance between kosher and freilich is the key. B'gashmius, it's almost impossible to be protected from a mashehu chometz. The reason we are successful is because Hashem provides us with an extra measure of protection provided by the malachim (See Ohr LaShamayim Parashas Tzav). All the chumros we do are our keli to merit that special siyata d'Shmaya. May Hashem give us a true kosher and freilich Pesach, with the ability to wrap our lettuce and matzah with real lamb from the korban Pesach, with the coming of Moshiach, now mamash!

THANK YOU VERY MUCH, RABBI BRAUN!



## SEFIRAH FAQS

*These questions and answers are culled from the site [www.asktherav.com](http://www.asktherav.com) under the auspices of Rabbi Braun, member of the Badatz of Crown Heights.*

### I. COUNTING SEFIRAH

**Q1. *Oops! I forgot to count Sefirah last night, and it's only number six! If I count now, during bein hashmashos, (between sunset and nightfall) can I continue with a brachah?***

Yes, you may continue counting with a *brachah*.

**Q2. *I have an app that rings to remind me to count Sefirah. Can I rely on the alarm to wash for a meal a half-hour before shkiah?***

We are usually restricted from starting a meal within a half-hour of *shkiah* before the starting time of a mitzvah so as not to be distracted and forget our obligation— unless a *shomer* (watchman, i.e., an appointee who will remind you of your obligation) is designated. An electronic reminder suffices in this case, however you must count Sefira as soon as the alarm rings

**Q3. *With Standard Time in effect, my kids go to bed while it is still light out. How early can I count Sefiras Haomer with them? Does their age matter?***

The Alter Rebbe writes<sup>1</sup> that it is appropriate to wait until *tzeis hakochevim* (nightfall) to count Sefirah, however, he mentions that the *minhag* of the average person is to rely on the opinion that one may count Sefirah from *bein hashmashos* (after sunset, but before nightfall). Someone who counts before *bein hashmashos* should count again without a *brachah*.

If it is difficult for your kids to stay up until *tzeis hakochevim*, they may count after *bein hashmashos*.

**Q4. *This is embarrassing, but.... I'm being called up to daven at the amud for Maariv, but I missed a day***

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1) Siman 489:12

***of counting earlier in Sefirah. Is there some heter whereby I can count tonight with a brachah?***

There are *Poskim* who allow this. As a *shliach tzibbur* (literally, the messenger of the congregation) you are being *motzi* listeners with the *brachah*. Nonetheless, it would be better to suffer the embarrassment and not rely on this *heter*—although we would argue that there is no reason to be ashamed if you are following halacha.

***Q5. This evening, I spoke to a group of children at a Lag B'Omer rally, I'm sure I mentioned the phrase "Today is Lag B'Omer" many times. May I still count with a brachah tonight?***

Yes.

***Q6. I know we don't say which day of Sefirah we will be counting so we don't invalidate the brachah. But is there also an issue with mentioning which is the sefirah of the day before counting, for example: Discussing שבתפארת תפארת after shkiah but before Maariv of Beis Iyar?***

There is no halachic issue with this. However, there is a *Sicha* of the Previous Rebbe (*Sefer HaSichos* 5708 page 223) which can be interpreted to mean there was a custom by *Chassidim* not to do so (although this is far from clear).

## II. SEFIRAH & MUSIC

***Q1: May I listen to recordings of Chabad niggunim with musical accompaniment during Sefirah? How does our approach to music now compare to the Three Weeks?***

*Poskim* do not permit listening to recorded music during Sefirah. This is because a recording is considered to be like an actual instrument. However, it is permitted under specific circumstances—such as when music is necessary for a person's livelihood. Another exception would be a lone driver who requires the music to stay alert on the road. (In this case, listening is not merely allowed, but an obligation in guarding our safety.)

While some authorities do permit music that does not induce feelings of *simchah*, this would not apply in the case of *niggunim*, as many would indeed produce such feelings.

If the niggunim are slow, sung by a baal menagen, and the intent is to provide background music, there is room for leniency.

We are generally more strict regarding listening to music during the Three Weeks than during Sefiras Haomer.

**Q2: I listen to music a lot; it helps me relax. During Sefirah, it's quite difficult, especially when most acapellas are so autotuned, I can't listen to them. Is there specific music that I can maybe be more lenient about, so I don't have to sacrifice my sanity for more than a month?**

We do not listen to music with instrumentals, even if it is not live during Sefirah.

However, music that is not intended to make a person happy or dance is not forbidden in specific situations, like when someone is depressed or suffering from heavy fatigue. Initially, try to avoid even this type of music in all situations. I suggest listening to tapes of Chassidim singing slow Chabad niggunim. The occasional music which accompanies it is secondary to the singing and in the background, so it isn't an issue.<sup>2</sup>

**Q3: So acapella (vocal harmonies without accompaniment) is okay?**

The minhag is to not listen to music (recorded or live) during Sefirah. Some are lenient for music that is just vocal (without instruments), however, many contemporary poskim say this is the same as instrumental music. Certainly, some of these recordings have very professional sound.<sup>3</sup>

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2) *Minchas Yitzchak* (1:111) explains that music is forbidden during the Sefirah days, and this is the custom (although it is not mentioned in the *Shulchan Aruch*). See also *Igros Moshe Orach Chayim* 1:166 and *Leket Yosher*, in the *minhagim* of the *Baal Terumas Hadashen* and *Teshuvos U'Psokim Chachmei Ashkenaz*.

3) Although the *Shulchan Aruch* (Orach Chayim 493) and *Shulchan Aruch Admur Hazaken* only mention not to dance during Sefirah and does not mention anything about music, the Alter Rebbe does mention *simchos yeseiros* (other types of joyful events) and many *Poskim* clearly mention music.

**Q4: What about children? Can they listen to music during Sefirah?**

No, it is not allowed for children from the age of *Chinuch* (when they are mature enough to comprehend and associate the absence of music with the events of the time). Still, it's an educationally sound practice not to play music even for little kids before the formal stage of *Chinuch*.<sup>4</sup>

**Q5: Does this mean I can't play niggunim with music during nap time to make it easier for them to fall asleep?**

Assuming this is a reference to the scheduled nap of preschool children, this music is permissible for two reasons: 1) they are below the age of *Chinuch* 2) it's to put them to sleep.

It is still worthwhile for their educational development to refrain from playing the music if there are other non-musical options available so they may habituate to the practice as they grow.

**Q6: May I practice piano during Sefira?**

Practicing playing an instrument as a hobby during Sefirah is not allowed unless playing is your profession, and practice is needed to make a *parnassah* (livelihood), because then you are not playing for purposes of increasing *simchah*.

If a musical student is merely doing exercises, or certain movements or parts of songs, that is permitted.

**Q7: May I watch my wedding video (which has background music) during Sefira?**

The purpose of not listening to music is in order to conduct ourselves in a state of mourning due to the terrible tragedies that occurred to us during these days of Sefira.

This is so even if the music is recorded and not live. This is especially true in such a case where watching the video will bring extra joy. Therefore, the video should not be watched if the music will be played.

**Q8: My non-Chabad cousin is getting married after**


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4) *Igros Moshe Orach Chayim* vol 4, 21:4

*Pesach (they keep the restrictions of Sefirah from Rosh Chodesh). May I participate in the wedding meal and the dancing, which will have live music?*

You are permitted to participate for the sake of the mitzvah of bringing joy to the Chosson and Kallah.

*Q9: Can we listen to music during Sefira to help uplift the spirits of my family who have been homebound for over a month due to the Coronavirus?*

The importance of music in terms of elevating the spirit cannot be underestimated. But Sefira should not be taken lightly either, so the prohibition against music should be observed properly regardless of the general circumstances. However, there is leniency in playing or listening to music for:

- someone suffering from anxiety
- young children
- an ill person who will be calmed, and it will promote their general well-being
- a quarantined individual (this doesn't include the general lockdown that certain states have imposed upon their residents).
- Anyone with suicidal tendencies or thoughts

There's even more room to be lenient in the above-mentioned cases prior to Rosh Chodesh Iyar.

If a situation does not fit into the above criteria, but you feel that music is an important factor in helping your family's well being, consult a Rav on an individual basis.

Additionally, while it's important to take into account the positive effect playing music has during this time, we must also be cognizant of the negative repercussions this may have in terms of the Chinuch of our children should they discover that some rules fall by the wayside due to the current outbreak. They need to understand that Halacha is as strong as always and any leniency is only based on very specific circumstances and as per the guidance of a Rav.

It must also be noted that the original prohibition against celebrations, haircuts and music etc. during the days of the

Omer was originally instituted due to a plague at the time. The *Poskim* mention many other similar tragedies that happened during these days. Indeed, many seforim explain that the days of Omer possess the aspect of *din* (severity) and the Rebbe adds that this could have been one of the triggering factors to why the plague occurred. When we're unfortunately experiencing similar occurrences in our times during the same time, we ought to be extra careful in this matter and not attempt to seek leniencies, other than those described above.

Nonetheless, the prohibition against music wasn't intended in order to cause melancholy or depression; rather to remind us of the tragedies we experienced so that we take heed and increase our mitzvos and *maasim tovim*. At a time like this it is extremely important to increase in happiness and keep as far away as possible from depression and sadness. Earlier *Poskim* mention the importance of pushing away any form of depression during a time of a plague and how a person's state of mind is an extremely important factor in battling this issue. Thus, if the lack of music isn't only inconvenient, annoying or difficult — which it is meant to be— but you are concerned that it causes your family members to lose their simcha in *avodas Hashem*, and might lead to worry, sadness or dejection *chas v'sholom*, even if not outright depression, they may listen to music during these times. We need to however assess ourselves properly whether we're just looking for an excuse to listen to music or there is a legitimate concern. If you are at all unsure, you may be lenient.

***Q10: My family is going through a hard time and it's negatively affecting me emotionally. I find that music helps me a lot. Is there room for listening to music during Sefira?***

The purpose of not listening to music is in order to conduct ourselves in a state of mourning due to the terrible tragedies that occurred to us during these days of Sefira. Just like we refrain from hearing music on Shabbos, regardless of the fact that it might pain us, we should do likewise during Sefira.

At the same time, refraining from music ought not to put us in "intense emotional pain." If someone feels this is happening to them, it is worthwhile to investigate the

cause. There could be a deep emotional issue which needs to be resolved.

Certainly, if someone is medically required—based on doctor’s orders or an assessment from a psychologist—to listen to music, they may do so during Sefira too.

***Q11: Do the restrictions on music last for the entire Sefira?***

We refrain from listening to music from the beginning of Sefira until the night of *erev Shavuos*. On Chol Hamoed, the common *minhag* is to be lenient. (See also below regarding Lag B’Omer, when mourning is suspended.)

There are *Poskim* who suggest that there is no mourning during the *Shloshes Yemei Hagbalah* (the three days prior to Shavuos when we prepare to receive the Torah). Nonetheless there is a discussion with regard to “optional dancing and instrumental music” that is not associated with a mitzvah. This means that since weddings are permissible, we may play and listen to music there, but not when we are not in that context.

***Q12: When can I begin listening to music on Lag B’Omer?***

The custom is to wait until *tzeis hakochovim* (nightfall) on the eve of Lag B’Omer.

### III. HAIR-CUTTING

***Q1. Am I allowed to trim my mustache? It’s getting in the way of the food that goes into my mouth? How about during Sefirah?***

Many are lenient in such a case to trim the mustache with scissors in any place that it interferes with eating. Trimming for this purpose is permitted during Sefira also.

***Q2. Speaking about scissors and Sefirah, may my wife cut a sheitel during this time?***

A sheitel may be cut during Sefirah.

***Q3: I got a haircut before Pesach, but it’s gotten very long over Sefirah. May I get it cut on Lag B’omer?***

Many *Poskim* have choice words to say about men growing

a fringe, long hair in the front, or even long hair in the back.

A key problem mentioned by many *Poskim* is that of *chatzitzah* (separation), that long hair can interfere between the *tefilin shel rosh* and the head itself, due to the amount of hair. Even in the event where it would not be considered a *chatzitzah*, sometimes the extra hair actually does not allow the *tefillin* to be worn in the proper way.

In addition, it raises the following issues:

- 1) *Derech shachatz vega'avah*—it is considered arrogant and inappropriate,
- 2) *Chukas hagoyim*—dressing and acting in the manner of non-Jews, and
- 3) *Lo yilbash*—the prohibition for a man to dress in the way of a woman.

Therefore, a man who has let his hair grow long should hasten to cut it, so much so that halachic authorities say that he may cut it even during the days of Sefirah, the Three Weeks and the Nine Days, since having long hair is a more serious prohibition than that of cutting hair on those days.

***Q4: Does the prohibition of haircutting during Sefirah apply to women as well?***

The prohibition of cutting hair applies to women too. However, it is permitted to perform other hair-related tasks for self care: plucking eyebrows and eyelashes or doing electrolysis.

***Q5: I am a girl in shidduchim and learned that certain restrictions during the Omer are waived. Is it permissible for a woman to trim her hair in order to feel presentable and confident on a shidduch meeting?***

For shidduchim purposes, it is acceptable for a woman to trim her hair. It is even permitted to purchase, new clothing during *Sefiras Ha'omer* if needed.

#### IV. NEW CLOTHING - SHEHECHEYANU

***Q1. Is it still a problem to buy clothing during Sefirah, since we don't say shehecheyanu anymore on these items? What about jewelry, coats, shoes or accessories?***

There is a *minhag*\* with sources in early *Poskim* to not



buy new clothing during *Sefiras Haomer* (except on Lag B'omer). However, in a pressing situation (i.e., where there will be significant financial loss, or someone will be uncomfortable until new clothing is bought) and an individual can't wait until Shavuot, clothing may be purchased during Sefirah. However, it is best if it is first worn on Shabbos or Lag B'omer.

All this applies to clothing that are considered 'choshuv.' However, regarding clothing which are less significant, there is more room to be lenient. Regular weekday garments are not considered *choshuv*. Jewelry and shoes are not considered clothing in this context.

**Q2. *If my daughter does not have enough properly Tznius clothing and is therefore unable to dress perfectly modest, is she allowed to buy proper clothing during Sefirah? If her shoes are uncomfortable, can we purchase ones in a larger size?***

Most certainly. There is **no** dispensation ever for wearing non-Tznius clothing. On the other hand, not wearing new clothing during Sefirah is merely a custom and is waived when done for the purpose of a mitzvah, especially such an important mitzvah that involves also many potential *issurim*.

She may purchase and wear new shoes if her old ones are not a good fit.

**Q3: *We are abroad since Pesach and it is much cheaper to buy clothing here than in our own country. Can I buy new clothing on sale, if I'm going to save it for Shabbos or Shavuot? What's if it's similarly priced, but much more convenient than at home?***

You may buy clothing in your current location to be worn after the Omer (or on any Shabbos) in order to save money, but it is not recommended if it is just for convenience. .

**Q4: *I purchased some new Spring weekday clothes before Pesach. Can I try them on now to be able to wear them during Sefirah?***

Trying on new clothing is insufficient to allow them to be worn during Sefirah. You may only wear them if you do not have other appropriate garments.

**Q5. *Can one make a Shehechyanu on the birth of a baby girl during Sefiras Haomer?***

Yes.