

To the families of *Kehilas Anas"h* ו'ש at The European Union - Brussels
and of Virtualcommunity@sichosonline.org

“Reminders” for Pesach 5781 (Erev Pesach occurs on Shabbos) - Part 1
From Rosh Chodesh Nissan until Wednesday 11 Nissan

Experience has shown that it is best if both husband and wife (and children...) review these reminders each day thoroughly so that miscommunications and last-minute panics can be avoided, and *Yom Tov* can be truly celebrated joyfully.

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My phone numbers:

Home: 718 493 6170. Cell: 347 415 1122

Email: Rabbigarelik@sichosonline.org

Website: Sichosacademy.org

[May we celebrate this Pesach in the Bais Hamikdosh Hashlishi!](#)

[Rabbi Levi Y. Garelik](#)

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The Alter Rebbe states in his *Shulchon Oruch*, in the beginning of *Hilchois Pesach*, that 30 days prior to *Pesach* we start reviewing the *Halochois* concerning *Pesach*. This year there is an additional importance to do so since ***Erev Pesach occurs on Shabbos.***

The following are only “reminders” part 1 - on *Sichosonline.org* you can find many more details. This page will also be updated on the website with more details.

During the month of *Nissan* (in general):

1. ***Tachanun***: *Tachanun* is not recited throughout the entire month.
2. ***Nossi***: From *Rosh Chodesh* until *Yud Gimmel Nissan* the *Nossi* is said.
3. ***Brocho on Trees***: During *Chodesh Nissan* there is a special *Brocho* to be said on trees that blossom.
4. ***Taanis Bechorim (Fast of the first-born)***: If the household has a *Bechor*, he [or his father, if the *Bechor* is under Bar Mitzvah] should not forget to finish his *Masechta* to be completed by *Erev Pesach*. [As there are still 3 weeks left there is still time to complete a small *Masechta*]. **This year, 5781**, the fast will take place on **Thursday, 12 Nissan**, three days before *Pesach*. (If he wasn't able to finish his own *Masechta* he can listen to a *Siyum* from the *Rov*).
5. ***Matzo***: *Matzo* is not eaten until the *Seder*. [Check with the *Rov* regarding giving children *machine-Kosher-L'pesach-Matzo* (which is not served on *Pesach*) etc. until the evening before *Erev Pesach*.]
6. ***Mivtza Matzo Shmuro to acquaintances***: One of the ***first Mivtzoim*** of the *Rebbe* was that we should distribute *Matzo Shmuro* to friends, neighbors, doctors, etc. with whom we come in contact. ***For your convenience, Tza"ch has made a service available – contact them at 718-953-1000 - and they will assist.***
7. ***Ma'os Chittim***: Give money to help others with *Pesach* needs. And also educate the children to give.

8. **Learning the *Halochois*:** It is customary that fathers set aside time to learn the *Halochois* of *Pesach* with their children. (They can start with the “reminders”)
9. **Four Questions:** Review with the children the פיר קושיות.
10. **Selling the *Chometz*:** Any time after *Rosh Chodesh*, the head of the household goes to the *Rov* to appoint him to sell the *Chometz* of the home, office, summer home, etc. It is advisable/educational to take along the children. [Due to the current situation, those who do not want to go personally to the *Rov* may do it online. A form can be found on sichosacademy.org]. Those who are traveling eastward for *Pesach* [e.g., to *Eretz Yisroel*, or further east] should sell the *Chometz* at their destination or discuss this with your *Rov* who will assist you. Those living in Europe who are traveling to the USA should sell it in Europe. In any case, discuss it with the *Rov*. [The times when I will be available in my office will be advertised next week *bez”h*].
11. **[Not home for *Pesach*:** To those who are going away for *Pesach* and are planning to sell their entire home through the *Rov* (and no one will enter their home during *Pesach*): It is advisable to discuss the details regarding *Bedikas Chometz* with the *Rov*.
12. **Renting a home: If you are renting a home for *Pesach*,** ensure with the owner that the utensils, oven etc. are *Kosher L’Pesach*. DO NOT rely on *Koshering* Erev *Pesach*....].
13. ***Koshering* the Kitchen:** see “*koshering instructions*” at the end of this document. If help is needed for *Koshering* the kitchen, you can contact: In Crown Heights: R’ Shaltiel Lebovic (1888gokosher).
14. **Medicines and special gluten-free diets:** Those who take medicines on a regular basis should consult with their doctor if it is necessary to do so during *Pesach*. If yes, contact the *Rov* **but please don’t wait for the last minute** as many times it may take a few days for research. The same applies to gluten-free diets.
15. ***Beis* (second day in) *Nissan*, *Yorzeit* of the *Rebbe Rashab*:** See *Sefer Haminhogim*, page 86, regarding the customs of a *Yom Hahilula* of a *Rebbe*.
16. ***Yud Alef Nissan*:** Make all the relevant preparations for **the *Rebbe’s* 119th birthday. Bais Shmuel – Chabad will have its own program as every year.**
17. **Haircuts:** Remind the men and boys to get haircuts before *Yom Tov* and not wait until *Erev Yom Tov*. This year (because *Erev Pesach* occurs on *Shabbos*) haircuts may be taken a whole day Friday (not only until *Chatzos* as in other years). Don’t wait until the last minute. From *Pesach* until *Erev Shavuot* It is our custom not to cut one’s hair.
18. **Nail cutting:** This year, nails may be cut all day on *Erev Shabbos*.
19. ***Bedikas Chometz* in the office:** If the office will be used on *Pesach*, and it will be difficult to go there on Thursday night prior to *Pesach*, ask the *Rov* for the procedures of an “early” *Bedikas Chometz*.

Things to buy in advance:

1. ***Bedikas Chometz* set:** consisting of: a. a paper bag, b. a candle, c. a feather, d. a wooden spoon, e. string and f. a paper to wrap all of the above.
2. ***Matzos*:** Buy enough *Matzo* for the *Sedorim*, all eight days of *Pesach*, guests, etc. Don’t wait for the last minute.
3. **Wine:** Buy enough wine (for the type and color of wine – see laws and customs below on page 7) for the *Sedorim*, all eight days of *Pesach*, the four cups for *Acharon Shel Pesach*, as well as for guests, etc. Suggestion: if you have an אינו-יהודי/יהודי working in the house, or are making a public *Seder* etc. buy only יין מבושל (unless you can have special arrangements).
4. ***Haggadas*:** Buy enough *Haggadas* for the parents and adults, as well as for the children **with pictures – per the *Rebbe’s* instruction**, (if they don’t have yet, or they haven’t received one from school, etc.)
5. ***Siddurim* and *Bentchers*:** We customarily do not to use the same *Siddurim* and *Bentchers* on *Pesach* that have been around the house during the rest of the year, so it is suggested to purchase new ones (unless you have special ones for *Pesach*).
6. **Scale:** There are those who buy a small kitchen scale (portion control) to measure the correct amounts for the *Matzo* and *Moror*.

7. **Candles and candle-holders:** Those who use glass holders that need to be cleaned after each use should ensure that they have enough for two days of Yom Tov and Shabbos, as on Yom Tov there is a *Shailo* regarding the removal of the washer that is stuck to the wax.
8. **Long-lasting candles** (like a *Yahrzeit Licht*): At least two long-lasting candles for those who do not have a gas flame lit over *Yom Tov*. However, those who have household help should light one even if there is a gas flame lit, for sometimes the flame is inadvertently turned off.
9. **Clothes and Jewelry:** One should buy clothes and jewelry for his wife and children according to his means.
10. **Carbon monoxide detector:** Those who have the gas on for a prolonged time should ensure that they have proper ventilation and that they have a proper carbon monoxide alarm system in place. Make sure to test it a couple of days before *YomTov*.
11. **Vacuum cleaner bag:** To be replaced on *Erev Pesach*.

Also ensure to plan the purchases of those things that will be bought closer to *Yom Tov*, such as:

1. Fish.
2. Chicken.
3. *Zeroa* for the *Ke'oro* (the neck of the chicken).
4. Eggs.
5. Lettuce.
6. *Maror*.
7. Potatoes.
8. Onions.
9. Nuts.
10. Fruits for *Charoses*: **apples, pears, nuts**, etc. If one is using fruits from *Eretz Yisroel*, ensure they have a proper *Hechsher* so that *Terumos* and *Ma'aseros* have been taken (and that they are not from *shmitah* etc.).

**In the following pages will be part 2 -
From the 11th of Nissan until the first day of Chol Hamoed**

This *Pesach* we will celebrate in *Yerusholayim* in the *Bais Hamikdosh Hashlishi!*

[Rabbi Levi Y. Garelik](mailto:Rabbi%20Levi%20Y.%20Garelik@sichosacademy.org)
Sichosacademy.org

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“Reminders” for Pesach 5781 (part 2)

From Erev Yom Tov until the first day of Chol Hamoed.

Experience has shown that it is best if both husband and wife (and children...) review these reminders each day thoroughly so that miscommunications and last-minute panics can be avoided, and Yom Tov can be truly celebrated joyfully.

Important note: It has been stressed many times, these are “reminders” to see things “at a glance” and **not** a compilation of *Halocho*. Since this year *Erev Pesach* occurs on Shabbos, and there are many *Halochois* connected to this, the format of “Reminders” has been kept and any area that requires elaboration has been included at the end of this document: a. Addendum #1, b. Addendum #2 and c. “laws and customs”.

You can find many more details on Sichosacademy.org.

Please print and display on the refrigerator etc. or a place where it can be in clear view.

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May we celebrate this *Pesach* in the *Bais Hamikdosh Hashlishi!*

Rabbi Levi Y. Garelik

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Monday- *Bais Nissan*, ב' ניסן, The *Rebbe Rashab's Yohrzeit*.

See *Sefer Haminhogim* page 86 regarding the customs of a *Yom Hahilula* of a *Rebbe*.

Shabbos Parshas Vayikra – 7 Nissan

After Davening the *Rov* says the *Shabbos Hagadol Drosho*.

On *Motzoei Shabbos* in *Maariv* we say ואתה קדוש ויהי נועם

After *Havdolo*, put away the *B'somim* in the *Chometz* (as our custom is not to use *B'somim* on *Pesach*). This year it will not be used at *Havdolo* on *Motzoei Shabbos* of *Pesach*.

Wednesday, *Yud Alef Nissan*, י"א ניסן – יום הבהיר, The *Rebbe's* 119th birthday.

*After Davening we begin to say the *Rebbe's* new *Kapitel*, 120, in *Tehillim*.

*This is a day for reflection and taking on *Hachlotos Toivos*, and it is appropriate to read additional details in *Sefer Haminhogim* p. 85.

Wednesday evening:

*If one has braces, retainers, fillings or false teeth he should refrain from eating hot (or sharp) *Chometz* from now on, and ensure that cold *Chometz* does not get stuck. These items should be cleaned well. (See further concerning what must be done tomorrow night.)

Thursday Morning, 12 Nissan

Siyum for the Bechorim: All *Bechorim* (first-born) fast on *Erev Pesach* unless they participate in a *Seudas Mitzva* or *Siyum*. If the father is a *B'chor*, or he has a son younger than *Bar-Mitzva* that is the first-born to his mother or father, the father should participate in a *Siyum* that is usually held after *Shacharis* in *Shul*, and bring the child along as well.

During the day, purchase the *Bulkelach* that you will need for the Friday night and *Shabbos* morning meals and wrap them in tissues (see the details in the addendum #1 and #2 and in *Laws and Customs* printed at the end of this document).

Thursday Evening, 12 Nissan

Bedikas Chometz (Check local calendar):

Before *Bedikas Chometz* ensure that the *Chometz* was sold!! If it was not, go now and take care of it!

1. We search for the *Chometz* after *Maariv*.
2. *Chometz* that is left to be eaten tomorrow morning (and Friday night and *Shabbos* morning) should be put away so that the children do not get to it. The areas that are to be sold to the *goy* **should be closed off and marked.**
3. All the areas where *Chometz* is stored should be locked and marked at this time (besides what will need to be closed on *Shabbos* morning).
4. We prepare:
 - a. A **bag** in which to place the *Chometz* which is found during the *Bedika*.
 - b. A **candle.**
 - c. A **wooden spoon.**
 - d. A **feather.**
 - e. A **paper** to wrap around all of the above.
 - f. **String** to tie the paper.
 - g. **10 pieces of *Chometz*** as follows:
 1. We take ten pieces of *Chometz*, preferably something that does not make crumbs.
 2. Each piece should be less than a *kezayis* (all together they should be at least a *Kazayis*).
 3. We wrap each one in paper or napkin, not foil, so that it should burn well.
 4. We put them out in several different places in the house.
 5. It is better to put them in the corners of the rooms rather than in the middle of the rooms.
 6. Someone should write down where each piece was placed.
5. There are those who have the custom to wash *נטילת ידים* before beginning the search.
6. The father should gather the members of the household next to him when he makes the *Brocho*.
7. After the *Brocho*, one should not speak until completing the *Bedika*. The search should be performed slowly and meticulously, and should begin in the room closest to where he is when reciting the *Brocho*.
8. The places that will be sold to the *goy* and are sealed for the duration of *Yom Tov* should not be searched.
9. The *Chometz* that is found is placed in the paper bag.
10. If one of the ten pieces is lost or misplaced, call the *Rav* after the *Bedika*.

11. After the *Bedika* say the first "*Kol Chamiro*" and then wrap the paper around the bag, the candle, the feather and the spoon, ensuring that the handle of the spoon is visible. Tie the bag shut. Ensure that there is at least a *Kezayis* of *Chometz* to burn.
12. **Thank you!!!** The father should give a heartfelt "Thank you" to the mother and the children for having done such a superb job in preparing the house to be nice and clean for *Pesach*.
13. If the father has not yet done *Bedikas Chometz* in the office (and it will not be sold in the *Chometz*), he should do that at this point.
14. **Car:** Don't forget to do *Bedikas Chometz* in the car (if it will be used on *Pesach*). It can be done with a flashlight.

* **Vacuum cleaner bag:** Remember to empty and discard the vacuum cleaner bag.

* **Retainers, fillings and braces:** Whoever has fillings or braces should rinse their mouth with hot or warm water (hot or warm as they would usually use when having a tea or coffee). Whoever has retainers for their teeth, should also pour hot water on them (not boiling water that may ruin them).

* **Be very careful with any *Chometz* left over for the next day in the morning and the *Challah* for Friday night and *Shabbos* morning. It should be put out of reach of the children.**

Friday, Erev Shabbos Hagadol, 13 Nissan, יום ההילולא של הצמח צדק, Yorzeit of the Tzemach Tzedek

* See *Sefer Haminhogim* page 86 regarding the customs of a *Yom Hahilula* of a *Rebbe*.

Important note: The Alter Rebbe writes that although we may halachically burn the *Chometz* right before *Shabbos* (because we are permitted to eat it until *Shabbos* morning), it is nevertheless proper to burn the *Chometz* before midday (today on Friday) so as not to cause confusions for other years. Therefore, we burn the *Chometz* in the morning like in all other years.

In the morning until after *Biur* (burning of the) *Chometz*:

1. **Mikva.**
2. **Shacharis:** we **do** recite מזמור לתודה as it is not *Erev Pesach*.
3. Today, instead of the נשיא, we say from "זאת חנוכת המזבח" until "כן עשה את המנורה" and we do not say the *Yehi Rotzon*.
4. **Mechiras Chometz:** If it has not yet been done, **run** and take care of it.
5. **Garbage:** Remove all garbage from the house **before the time of *Biur***. (*Check local calendar- For NY see last page*).

Burning the *Chometz*:

1. **Check the pockets:** Prior to burning the *Chometz*, check the pockets of clothing and coats, especially of the children, for any *chometz*.
2. **Ten pieces:** Burning of the *Chometz* must also be with ten pieces. Therefore, if any pieces were lost during the *Bedika*, be sure to add the correct amount of pieces missing (all together there should be at least a *Kazayis*).
3. **End of the time for burning *Chometz*:** Before (*Check local calendar- For NY see last page*). After which we do **NOT** recite the second "*Kol Chamiro*" (it is recited *Shabbos* morning -see below) but we **do** recite the "יהי רצון".
4. **Eating *Chometz*:** From this point we refrain from eating *Chometz* in the house as it is all *Pesachdik*.

During the day:

1. **Eiruv Chatzeiros** (in apartment buildings, two-family houses, neighbors etc.): For those who need—don't forget to make an *Eiruv Chatzeiros* to be used for the entire year.

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2. **Haircuts:** This year (because *Erev Pesach* occurs on *Shabbos*) haircuts may be taken a whole day Friday (not only until *Chatzos* as in other years). Don't wait until the last minute. From *Pesach* until *Erev Shavuos* it is our custom not to cut one's hair.
3. **Nail cutting:** This year, nails may be cut all day on *Erev Shabbos*.

Preparations for the *Sedarim* and the meals:

Since the first Seder is on *Motzoei Shabbos*, all the preparations for the *Sedorim* should be done today, Friday.

[If one forgot to do any of these preparations - see page 6 of Laws and Customs printed at the end of this document.]

1. **Roasting:** On both nights of the *Sedarim* we do not eat meat or chicken that was roasted.
2. **Checking Lettuce:** Check the lettuce leaves for bugs and wash and dry them thoroughly.
3. **Maror (Chrein):** Grind the *Maror*. Some store it in a tightly-sealed container so it should not lose its sharpness.
4. **Charoses:** Prepare the *Charoses*, which consists of apples, pears and nuts. The *Rebbe* brings down a nice "*Siman*" from the *Ariza"l* for these ingredients: It says in the *Posuk* "חרושת אבן". **אבן** is the acronym for **א**יפּל **ב**אריץ **נ**יסן. (*epfel*-apple, *baren*-pears, *nissn*-nuts). [At the *Seder*, some wine is added before the *Maror* is dipped in the *Charoses*.]
5. **Eggs:** Cook the eggs for the *Sedarim* until they are hard-boiled.
6. **Zeroa:** Roast the *Zeroa* to put on the *Ke'ara*.
7. **Saltwater:** Prepare the saltwater.
8. **Matzos:** Open the packages and boxes of *Matzo* and make sure there are enough whole *Matzos* to use for the Seder and that they are שלמות (whole and not broken).
9. **Wine:** Open the bottles of wine.

Before *Shabbos*:

1. **Shabbos Clock:** Ensure that the *Shabbos* clock is set for *Shabbos* and both *Sedarim*.
2. **Shnaim Mikra Veechod Targum:** We are *Maavir Sedra Pashas Tzav*.
3. **Long-lasting candles** (like a 48-hour or 72-hour *Yartzeit Licht*): Light the long-lasting candles for those who do not have a gas flame lit over *Yom Tov*. [Those who have household help should light one even if there is a gas flame lit, for sometimes it is inadvertently turned off].
4. **Candles and candle-holders:** Those who use glass holders that need to be cleaned after each use should ensure that they have enough for *Shabbos* and two days of *Yom Tov*, as on *Yom Tov* there is a *Shailo* regarding the removal of the washer that is stuck to the wax.

Hadlokas Haneiros – candle lighting of Friday night

1. Candles should be lit 18 minutes before sunset (*Check local calendar- For NY see last page*), just like every *Erev Shabbos*.
2. **Those who are going to eat elsewhere (not at home) should not forget to light candles at the right time!**
3. **Tzedaka:** Give *Tzedaka* equivalent to three days: *Shabbos* and two days of *Yom Tov*.
4. **The Brocho is:** להדליק נר של שבת קודש.

The Friday night meal:

See addendum #1 and #2 and Laws and Customs page 4 (at the end of this document) as to how the *Seuda* should be conducted.

Shabbos Hagodol in the morning

Shacharis:

1. *Shacharis* on *Shabbos Erev Pesach* is done **early**. It should be arranged to be able to recite *Kiddush*, wash for *Challah*, and finish eating the *Challah* by (see local calendar) and flush by (see local calendar). See addendum #1 and #2 and Laws and Customs page 4 (at the end of this document) as to how the *Seuda* should be conducted.
2. The *Parsha* read is *Parsha Tzav*.
3. The *Haftoro* is *Veorvo*.

The Shabbos/day meal

* See addendums #1 and #2 (and Laws and Customs page 4) at the end of this document regarding:

1. How the *Seuda* should be conducted.
2. The times until when the *Challah* may be eaten.
3. The time by when (and how) to clean off the *chometz*, flush the napkins, clean teeth etc.
4. Recitation of the second *Kol Chamiro*.
5. Continuation of the meal.

Throughout the day of Shabbos Hagodol

Rambam's birthday: We study something in honor of the *Rambam's* birthday.

* **What we do/don't eat:** We do not drink wine nor eat *Matzo*. We also don't eat any of the foods that are used in the *Charoses* (apples, pears and nuts) and *Maror* until after "*Korech*" of the second Seder. Eggs, chicken and potatoes may be eaten. This applies to children as well.

* **Sleeping:** Parents should ensure that their children nap during the day so that they are awake and alert for the *Seder*.

[It is best not to verbalize that the nap is for after *Shabbos*.]

Mincha, Haggadah and Seder Korban Pesach

* **Mincha:** We *Daven Mincha* earlier than usual for time is needed to say the "*Haggadah*" (see below) and the "*Seder Korban Pesach*", all three before *Sh'kia*.

* We read *Parshas Shmini*.

* **The Haggadah:** * After *Mincha* we read the *Haggadah* from "עבדים היינו" until "לכפר על כל עונותינו" (at the end of the paragraph "על אחת כמה וכמה"). The *Rebbe* would say it with the *Minyan* while sitting at his holy place. There is a wonderful *shiur* on [sichosacademy.org](http://theonlinerabbi.com/sichosonline/parshas-bo/) based on *Likutei Sichos* where the *Rebbe* explains beautifully why it is called *Shabbos Hagodol* and why we say the *Haggadah*. <http://theonlinerabbi.com/sichosonline/parshas-bo/>

* **Seder Korban Pesach:** After *Mincha* and before the *Sh'kia* one says the "*Seder Korban Pesach*". One should read it in the proper time so the reading should be in place of the sacrifice, and one should entreat *Hashem* to rebuild the *Beis Hamikdash* speedily in our days and we should be able to bring the *Korban Pesach*, Amen. (See 36 ע"ב ל"ב ע"א). (לקוטי שיעור הלק ל"ב ע"א 36).

Motzoei Shabbos the first evening of Yom Tov

* All preparations for the *Seder* and the *Seuda* may begin only after *Tzeis Hakochovim* (nightfall): (Check local calendar- For NY see last page).

* In order to begin any preparations for the *Seder*, the women must first *Daven Maariv* (or at least say "*Boruch Hamavdil bein Koidesh Lekoidesh*"), and only then may they commence the preparations for the *seuder* (even before *Maariv*).

* **Preparing the Table:** While the father is in *Shul* davening *Ma'ariv*, those at home should set the table with all the necessary items and utensils needed for the *Seder*. The *Ke'ara* should not be set up, for the father will put it together as soon as he returns from *Shul*.

* **Hadlokas Haneiros:** some have the custom to light the *Yom Tov* candles at this point. Some have the custom to light them right before the starting of the *seuder*.

* The candles are lit **only from a pre-existing flame!**

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Berochois/ blessings: The two *Brachos* said are: שהחיינו and להדליק נר של יום טוב .

Ma'ariv of Motzoei Shabbos:

1. *Tefillah* for *Shalosh Regolim*, beginning from "שיר המעלות".
2. In the *Amida* of *Sholosh Regolim* we add "*Vatodieinu*". If one forgot, then after the *Amidah* he says "*Boruch Hamavdil bein Koidesh Lekoidesh*".
3. After the *Amidah* the entire *Hallel* is recited, followed by *Kadish Tiskabel* and *Oleinu Leshabeach*.

* The father should see to it that he comes home from *Shul* **immediately** after *Maariv* so the *Seder* can start in a timely manner before the children get tired.

The First Seder:

* **Minhag Beis HaRav – the custom in the Rebbe's house:** Throughout the generations, the custom was to begin the first *Seder* immediately after *Ma'ariv*, and to eat the *Afikoman* before *Chatzos* (see local calendar).

* Before beginning the *Seder* one should give the children nuts so they see a "change". This will cause them to ask "*Ma Nishtano...why is this night different?*"

[* **If one forgot to prepare any of the things to go on the Ke'arah (Zeroa, Beitza etc.) on Erev Shabbos** - see Laws and Customs (page 6) printed at the end of this document.]

* [The details concerning the *Seder* are in a different document. Some are also found below in "laws and customs" pages 6-7].

* It is best to eat the *Afikoman* before *Chatzos*. (See local calendar)

* By *Mayim Achronim*, until the end of *Shvi'i Shel Pesach* we do not pass our fingers over our lips.

* **Krias Shema:** Before going to sleep on the first night of *Pesach*, we recite only the first paragraph of *Shema* (until המפיל (ובשערך) and the *Bracha* of המפיל).

Sunday, 15 Nissan, the first day of Yom Tov

* **Sof Zman** (latest time for) **Krias Shema:** (see local calendar)

* **Birchas Kohanim:** Prepare the children to attend *Shul* to hear *Birchas Kohanim* at the end of *Musaf*.

* **Hallel:** After the *Amida* for *Shalosh Regolim* the entire *Hallel* is recited.

* מוריד הטל:

- In *Musaf*, after the *Gabai's* announcement, we begin to say "מוריד הטל".
- If one forgot and said משיב הרוח ומוריד הגשם: if one remembered before saying "ה' מחי המתים", he returns to "ברוך אתה", he returns to the beginning of the *Amida*. However, if one remembered after saying the "ה' מחי המתים", he returns to the beginning of the *Amida*.
- One who is *davening* at home should estimate what time *Musaf* is said in *Shul*, and should then *Daven Musaf* and say מוריד הטל.

* After *Musaf* we recite "*Shesh Zchiros*".

* **Kiddush:** *Kiddush* at the start of the meal is that of *Shalosh Regolim*. "אלה מועדי".

* **Birchas Hamazon:**

- **Yaale Veyovo:** We add "יעלה ויבא" in *Birchas Hamazon*. If one forgot and remembered after beginning the following *Bracha* (even if he only said "ברוך") he must begin *Bentching* again. However, if he remembered before beginning the next *Bracha*, he should say the text printed in the *Siddur*: "ברוך... אשר נתן...".
- **הרחמן:** At the end of *Birchas Hamazon* we add *Horachamon* of "הרחמן הוא ינחילנו ליום שכולו טוב".

Reminders for Pesach 5781 - Part 2 – Sichosacademy.org

* **During the first day of Yom Tov:** One is not allowed to prepare from the first day of Yom Tov for the next day. Therefore, one may not prepare anything for the *Seder* of tonight.

Mincha: Korbonois, Ashrei, Uvo Letzion, Amidah of Sholosh Regolim. Oleinu.

Sunday night, the second night of Yom Tov—First night of Sefiras Ha'Omer

* All preparations for the *Seder* and the *Seuda* may begin only after *Tzeis Hakochovim* (nightfall): (see local calendar).

Ma'ariv:

1. *Tefillah* for *Shalosh Regolim*, beginning from "שיר המעלות".
2. After the *Amidah* the entire *Hallel* is recited.
3. **Sefiras Ha'Omer:** Tonight we start counting *Sefiras Ha'Omer* (יום אחד לעומר).

The second Seder:

Candle Lighting:

- a. Candles should be lit after nightfall (see local calendar) or close to the start of the *Seder* **from an existing flame**.
- b. Two *Brachos* are recited: "שהחינו" and "להדליק נר של יו"ט".
- c. If it is necessary to bring a candle from a neighbor, cover it before walking outside so the wind should not extinguish the flame.

Before the second Seder begins:

1. **Sefiras Ha'Omer:** Remind everyone to count *Sefiras Ha'Omer*.
2. **Ensure that all the women and girls lit the candles. If there are not enough candles, do not rely on lighting after the Seder, rather borrow candles from a neighbor so that all the women can light candles before beginning the Seder.**
3. *Minhag Bais Harav*, throughout the generations was to spend more time on the second night at the *Seder*, and the *Rebbe* would elaborate on the explanations of the *Haggada*, *Divrei Torah* and *His'orerus*. They were not particular to eat the *Afikoman* before *Chatzos*.

[* **If one forgot on Erev Shabbos to prepare any of the things that go on the Ke'arah (Zeroa, Beitza etc.)** – See Laws and Customs page 6].

* [The details concerning the *Seder* are in a different document. Some are also found below in "laws and customs" pages 6-7].

After the second Seder

- Until 5731 the *Rebbe* would come to the *Shul* downstairs after the second *Seder* (about 1:30 am) and say several *Sichos* on the *Hagadda* and sometimes also a *Maamor*. May we merit to hear *Maamorim* and *Sichos* this year!
- **Krias Shma:** Before going to sleep, *Krias Shma* is said like any other *Yom Tov*.

Monday, 16 Nissan – Second day of Yom Tov

* **Sof Zman Krias Shma:** (see local calendar).

Davening:

- **Birchas Kohanim:** Prepare the children to attend *Shul* to attend *Birchas Kohanim* at the end of *Musaf*.
- **Hallel:** After the *Amida* of *Shacharis* for *Shalosh Regolim* the entire *Hallel* is recited.

The Yom Tov Seudah/Meal:

- **Kiddush:** Kiddush is that for *Shalosh Regolim* and we begin from "אתקינו וכו' אלה מועדי וגו'".
- **Esther's Feast:** It is customary to mention/do something during the meal of the day to remember *Esther's* feast which was on this day.

* *Birchas Hamazon:*

- יעלה ויבא is added. If one forgot to say it and remembered after he already began the next *bracha* (even if he only said ברוך) he must begin *Bentching* again. But if he remembered before he said ברוך he should say what it says in the *siddur* ". אשר נתן..".
- הרחמן הוא ינחילנו ליום שכולו טוב": We add "הרחמן

* **מסכת סוטה:** We start learning *סוטה* – one page per day until *Shovuos*. Today we learn the *שער בלאט* as is explained at length in the *sicha* of תשמ"ה of הרב חג השבועות תשמ"ה.

Mincha of the second day Yom Tov

Korbonios, Ashrei, Uvo letzion, Amidah of Sholosh Regolim and Oleinu Leshabeach.

Motzoei Yom-Tov – Beginning of Chol Hamoed

In *Ma'ariv* (see local calendar) in the *Amidah* we add **four** things:

1. **מוריד הטל:** If one said משיב הרוח and remembered before he said "ברוך אתה) ה' מחי המתים" he goes back to אתה גבור. If, however, he remembered after that - he starts the *Amidah* again. (This applies for the next 30 days).
 2. **אתה חוננתנו:** If one forgot to say it and remembers after he said "ה" of חונן הדעת he doesn't go back and just says ברוך המבדיל בין קודש לחול after he finishes Davening.
 3. **ותן ברכה:** **We say ותן ברכה for the first time.**
If one mistakenly said לברכה - then:
 - a. If he remembered before he finished the *Bracha*, he starts the *Bracha* again.
 - b. If he reminded himself before he finished the *Amidah* he goes back to ברכת השנים.
 - c. However, if he finished the *Amidah* – he has to repeat it from the beginning.
 4. **יעלה ויבא:** We add *Ya'ale Veyovo* in the *Shmone Esrei*.
If one mistakenly forgot to say it, then:
 - a. If he remembers before he says "ה" of "המחזיר שכינתו לציון" he says יעלה ויבא there and then continues.
 - b. If he already said 'ה and remembers before he begins מודים he says it there.
 - c. If he remembers before he says the second יהיו לרצון, he goes back to רצה.
 - d. If he remembers after the second יהיו לרצון he must repeat the *Amidah* again from the beginning.
- * **Sefiras Haomer:** Tonight we count two days of the *Omer*.

Havdalah:

- We say regular *Havdala* but we do not use the *Besomim* nor the candle.
- We don't say לך ויתן.

Part 3 of the reminders (for the rest of Pesach) will be available next week *bez"h*

בברכת בניסן נגאלו ובניסן עתידין להגאל

לוי יצחק גרליק

Sichosacademy.org

To the families of Ana"sh שיחיו At the European Union - Brussels

Important note: It has been stressed many times, that these are “reminders” to be able to see things “at a glance” and they are **not** a compilation of *Halocho*.

Since this year *Erev Pesach* occurs on Shabbos, and there are many *Halochois* connected to this, the format of “Reminders” has been kept and any area that requires elaboration has been included at the end of this document: a. Addendum #1, b. Addendum #2 and c. “laws and customs”.

Addendum 1 – Some of the main points to consider when *Erev Pesach* occurs on *Shabbos*

Addendum 2 – Preparations for the *Shabbos Seudois/meals*

Pesach Cleaning Guide – what needs/does not need cleaning, what needs to be sold etc.

The Laws of Kashering the Kitchen for Pesach

The Laws of Erev Pesach that Occurs on Shabbos (Rabbi Oberlander)

Laws of the Seder (Rabbi Oberlander)

Laws and Customs – by Rabbi Leshes – includes the following sections:

Thirty days prior to Pesach/Month of Nissan/Cleaning Chometz/Kashering/Mechiras Chometz/Fast of the Bechorim/Chometz This year/Bedikas Chometz preparations/Bedikas Chometz/Erev Shabbos Hagodol morning/Biur Chometz on Erev Shabbos/Shabbos meal preparations/Erev Shabbos Hagodol afternoon/Shabbos hagodol night-morning/Biur chometz on Shabbos Hagodol/Chometz after this time/Finding chometz after this time/Shabbos Hagodol in the afternoon/Matza/ Kitniyos/Prevalent Chumros/First night of Pesach/Hallel/Forgot to prepare the seder items/The seder both nights/Yaale Veyovo in Bentching/First Day-Tefilas Tal/First afternoon of Pesach/Second night and day of Pesach/Vesain Brocho/Ya'ale Veyovo in Davening/Chol Hamoed/Erev Shvi'I Shel Pesach/Shvi'I Shel Pesach night/Bentching on Shvii shel Pesach-Day/ Acharon Shel Pesach-night/Acharon Shel Pesach-day/Isru chag.

List of times for the NY area.

You can find many more details on Sichosacademy.org.

Please print and display on the refrigerator etc. or a place where it can be in clear view.

Selling Chometz schedule

Sunday to Wednesday - 3-7pm and 9-10:30 pm. besides for the evening when Bais Shmuel will have its Yud Alef Nissan Farbrengen. Check your Bais Shmuel messages.

Thursday: 11am-1pm, 4-7pm and 10-12 (after *Bedikas Chometz*)At 1468 Union St. (between Kingston and Albany Avenues. If you need at other times kindly call or text: 347-415-1122

Addendum #1 to the reminders

May not be posted on any website or WhatsApp group.

Some of the main points to consider when *Erev Pesach* occurs on *Shabbos*

All times are for NY area

Kashering Keilim

Although the *Kashering* of *Keilim* may be done on Friday, it is advisable to do it by Thursday. All utensils that need to be *koshered* through *Hag'olo* (purging) may not be used for 24 hours prior to *kashering*. Likewise, those who wear braces, retainers or fillings, should refrain from eating hot *chometz* (from Wednesday night) for 24 hours prior to the "cleaning".

Taanis Bechorim/Bedikas & Mechiras Chometz

- ***Taanis Bechorim*** is on Thursday, 12 Nissan, NOT on Friday or *Erev Pesach*.
- ***Bedikas Chometz*** is Thursday evening, 12 Nissan. After *Bedikas Chometz* is completed we recite *Kol Chamiro*.
- ***Mechiras Chometz*** should be completed by Thursday night (In case of emergency it can still be done on Friday morning). **Please** do not come the last minute. The schedules for *Mechiras Chometz* are posted separately.

Friday: *Biur Chometz, Eruv Chatzeiros, preparations for the Seder and Shabbos Meals*

- Friday morning, in *Shacharis, Mizmor Lesoido* is recited.
- *Biur* (burning of the) *Chometz* is done on Friday morning, and should be completed by (In NY: 11:50 AM). Only the "*Yehi Rotzon*" is recited and NOT the "*Kol Chamiro*" (it will be recited on *Shabbos* morning).
- From then on, the ONLY *Chometz* in possession should be the *Chometz* that will be eaten (i.e. *Lechem Mishne (Challah)* etc.) *Shabbos* morning, see the details below.
- **Reminder: *Eruv Chatzeiros*** (for those who need) should be performed on Friday.

The Lechem Mishne (Challah) for Shabbos:

- Eating *Matzo* is prohibited on *Erev Pesach* and is *Muktzeh* on *Shabbos Erev Pesach*.
- Prepare small *Bulkelach*/rolls, (2 oz. per person) per meal.

KEEP IT IN A SAFE PLACE WHERE IT WILL NOT BE TOUCHED OR REMOVED BY ANYONE (specially the children) UNTIL USED (on Friday night and Shabbos Morning).

- The *Challah* should be kept in FLUSHABLE material (tissue etc.) as you will need to FLUSH it on *Shabbos* morning, rather than putting it in the garbage.
- All preparations for the *Seder* should be done on Friday (egg, *Charoses*, salt water, lettuce, roasting the *Zeroa*, grinding the *Chrein* and putting it in an airtight container to preserve the sharpness, etc.). If you have many guests (Chabad houses, etc.) it is suggested to prepare the *Seder* table on Friday and eat the *Shabbos* meals in the kitchen, etc. (as the time on *Motzo'ei Shabbos* is very limited).

Friday night meal

- *Pesachdike* foods and dishes (or preferably disposable dishes) are used.
- Ascertain that the *Challah* is kept separately, eaten on flushable tissues and fully consumed at the beginning of the meal. Ascertain that NO CRUMBS SHOULD GO ANYWHERE. After the *Challah* has been consumed, you resume the *Seuda*. The remaining *Challah* for the morning should be **KEPT IN A SAFE PLACE WHERE IT WILL NOT BE TOUCHED OR REMOVED BY ANYONE UNTIL USED.**

Shabbos Day

- *Shacharis* on *Shabbos Erev Pesach* is done **early**. It should be arranged to be able to recite *Kiddush*, wash for *Challah*, (eat it with the same care as Friday night) and finish eating the *Challah* (and cleaning the mouth - if using toothpicks, avoid causing bleeding) by (see local calendar) and flush it by (see local calendar). After the flushing of the *chometz*, crumbs etc. the second "*Kol Chamiro*" is recited. [The *Yehi Rotzon* was already said yesterday].
- There is no need to recite *Birchas Hamotzon* before this time, and the *Seuda* may continue.
- *Mincha* of *Shabbos* should be scheduled early; in a manner to complete the "*Avodim Hoyim*" and "*Seder Korban Pesach*" before *Shkia* (sundown).
- *Seuda Shlishis* is performed by eating fruit, fish or meat.
- All the preparations for the *Seder* may start after (see local calendar) and only after "*Boruch Hamavdil Bain Kodesh L'Kodesh*" (or *Maariv*) is recited.

May not be posted on any website or WhatsApp group.

Addendum #2 to the "Reminders": Based on Rabbi Leshes's Laws and Customs.

Preparations for the *Shabbos* meals of *Shabbos Hagodol*

when *Erev Pesach* occurs on *Shabbos*:

(All times listed or for NY area only)

On the one hand, the whole house is already *Pesach'dik*, on the other hand we have to eat *Challah* at the *Shabbos* meal.... Therefore, following is the suggested method.

Before *Shabbos* - numbers 1-5 are to be taken care of.

It is advisable, and common practice, that:

1. **All foods prepared for *Shabbos* should be *Pesachdik*.** This is to prevent the risk of *Chometz* scattering, and also because it is *Halachically* problematic on *Shabbos* to wash *Chometz* dishes of their contents after their last use. [This concern applies even to disposable tableware, for any *Chometz* that sticks to it would need to be somehow eliminated.]
2. **The only *Chometz* available should be the *Challah* used for *Lechem Mishne*:** One should obtain *Challah* in precise quantity so that there is enough for everyone to eat, i.e. at least a *Kbeitzah* (a measurement of volume equal to the displacement of 57ml of water (approx. 2.03 oz.- the average *Bulkeh*)) per meal, but minimizing leftovers as much as possible.
3. **Prepare disposable:** It is advisable to prepare disposable tablecloths, tableware and/or tissues for use with the *Challah*. [The disposable tablecloth should be cut to size before *Shabbos*, for it is forbidden to do so on *Shabbos*. It should **not** be placed under the candelabra, for then it will not be removable on *Shabbos*.] If non-disposables are used, one should retain only the minimum required for *Shabbos*.
4. ***Chometz* closets:** Any *Chometz* storage locations which will need to be accessed on *Shabbos* should not be taped or tied shut, but rather, be sealed in a manner that allows access on *Shabbos*.
5. **Floss:** Any floss needed for cleaning one's mouth on *Shabbos* morning (see further) should be cut to size before *Shabbos*.

THE *SEUDOS*/MEALS:

1. ***Kos*:** One should use a proper *Becher* for *Kiddush*, ensuring it doesn't mingle with the *Challah*.
2. ***Challah*:** The *Lechem Mishne* of the night and morning meals should be brought out only right before *Kidush*. The *Challah* should be consumed in a manner that will not leave crumbs in one's property, such as by eating it over tissues. [Hand jewelry should be removed before eating the *Challah*.]
3. As an added precaution, many people choose to eat the *Challah* in another location, such as the porch or backyard, and then return to the main dining area for the remainder of the meal. In this case, one will (generally) be required to make *Kiddush* at the place where the *Challah* will be eaten, and also have in mind the transfer of location when making the *Brocho* of *Hamotzi*. Similarly, one should ensure that the *Shabbos* candles can be seen from the place where the *Challah* will be eaten. [*Lechatchila*, the meal should not be eaten over earth or grass, however, if one is eating the meal over earth or grass, care must be taken that liquids do not spill onto the grass.]

After eating the *Challah*:

- A. Any used tissues should be flushed down the toilet (in small quantities as to not to clog the plumbing system). Tablecloths and/or tableware should be shaken out over the toilet to remove all crumbs, and then discarded. [If non-disposables were used, they should not be rinsed. Rather, they should be cleaned in the above fashion and then stored with the items included in the *Mechiras Chometz*.]
- B. One should also wash his hands and mouth at a sink which is not being used for *Pesach* foods, and inspect his clothes and the eating area for any remaining crumbs, which should all be flushed down the toilet.
- C. One must stop eating *Chometz* before (see local calendar) and wash his hands and mouth at a sink which is not being used for *Pesach* foods. One may floss on *Shabbos* if he does so regularly (for then it is not inevitable that his gums will bleed), but the floss itself needs to have been cut before *Shabbos*.
- D. One should inspect and clean any *Chometz* eating areas (including floors), ensuring that any remaining pieces or crumbs of *Chometz* are flushed down the toilet before the end-time of *Biur Chometz*. One should also clean his clothes, including pockets and cuffs, of any *Chometz* traces.

Stop eating *Chometz* before (see local calendar)

Flush the *Chometz* and recite the second *Kol Chamiro* before (see local calendar)

- A. When flushing, flush in small quantities as not to clog the plumbing system.
- B. ***Understanding Kol Chamiro:*** Before the end-time of *Biur Chometz*, one recites the second *Kol Chamiro*, ensuring that he understands its meaning. [Otherwise, he should recite it in a language that he understands.]
- C. He should do so now even if he erroneously recited it on Friday when the *Chometz* was burned.
- D. The accompanying *Yehi Ratzon*, which was already recited yesterday, is not repeated at this time.
- E. One should recite *Kol Chamiro* even if he did not destroy any of the *Chometz* (e.g. a child or guest).

After all the above has been done, the meal may resume.

After the Seudah

1. Apples, pears, nuts and *Maror* are not eaten from *Shabbos* morning until *Shulchan Orech* of the second *Seder*.
2. It is forbidden to eat a proper meal once the tenth *Halachic* hour of the day begins (see local calendar), in order to eat the *Matzah* at night with a healthy appetite. However, one may snack in small quantities that won't ruin his appetite for the *Seder*.

Wishing everyone a Kosher un Freilichn Pesach and may we celebrate this Pesach in Yerushalayim!

כ"ו אדר תשפ"א

Pesach Cleaning Guidelines

There is a well-known *Rosh* that states: "*Yisroel Kedoshim* (*Yidden* are holy) and eradicate every last bit of *chametz* even those stuck to the walls of the homes." However, one must know to what the *Rosh* refers. There are certain items that must be cleaned of *chametz* according to the basic halachah, while there are other things that are cleaned because of a stringency based on the *Rosh's* concept of "*Yisrael Kedoshim*," while there are yet other things that [many people might do, but] in reality there is no point in doing at all. Generally speaking, the concept of "*Yisrael Kedoshim*" applies with regard to items that come in direct contact with eating and drinking. For since one is forbidden to eat even a minute amount of *chametz* on *Pesach*, we say "*Yisroel Kedoshim*" – *Yidden* are holy and they exercise extreme caution so as not to transgress and come to eat even the slightest particle of *chametz* on *Pesach*. However, there is a major difference between cleaning things that might have come in contact with *chametz* during the year and things which, realistically speaking, have not come in any contact with *chametz* during the year.

Items That Do Not Require Any Cleaning

1. It is well known that it was the custom of our *Rebbeim* to be lenient (even in ordinary years) and sell all their *chametz* – even actual *chametz* (*chametz gamur*) – to a non-Jew before *Pesach*. The *Tzemach Tzedek* in fact would deliberately set aside some *chametz* to sell, so that on *Motzei Yom Tov* he would have what to eat (*Lesheima Oizen* p. 58). We also have a copy of the *chametz* bill of sale drawn up by the *Rebbe Rashab*, in which it is apparent that he sold actual *chametz*. [This was also the custom of many *Tzaddikim* in Poland, such as the *Rebbes* of *Ropshitz*, *Tzanz* and others.]
2. It is unnecessary to clean any item or area that one plans to sell to the *goy*. **One must be vigilant to lock the cabinet and clearly label it as "sold to the Goy."**
3. One who has a *Pesach* kitchen, and will not be using his regular kitchen area on *Pesach*, need not clean his regular kitchen at all. They need only to close (and lock) up the kitchen and label it "sold to the *goy*."
4. Similarly, one need not clean any kitchen cabinets that will not be used on *Pesach*. One should simply close them up and sell them to the *goy*, and label them as above.
5. Cabinets, closets, ovens or refrigerators that will not be used on *Pesach* should be closed up and marked appropriately, and there is no need to clean them.
6. Toys, books, clothing, *Seforim*, *Siddurim* and *Zmiros* that are used throughout the year with *chametz*, should be locked in a cabinet or closet and sold, as mentioned above, and there is no need to clean them.
7. There is no need to clean areas into which people do not bring food during the year, such as the attic, boiler room, or shed.

8. There is no need to move away and clean under heavy appliances or furniture (i.e., items which one generally does not move under normal circumstances). Even if one knows that there is some *chametz* under those heavy items, one need only clean around and under them to the extent that one's hand can reach (without moving them away). Understandably, though, if one did not move the appliance before *Pesach*, one should not move it during *Pesach*, so as not to uncover *chametz* on *Yom Tov*.
9. So too, one need not clean inside the radiators/steams beyond what his hand can reach, even if there is some visible *chametz* there. If one wants to be stringent in such a case, he can spray detergent on the visible *chametz*, thereby rendering it inedible for a dog (and thus no longer prohibited).
10. Bedroom walls and windows do not need more than just a general wiping.
11. There is no need to clean or wipe *any* lighting fixtures or chandeliers throughout the house, whether in the dining room, kitchen or elsewhere.
12. There is no obligation to polish all of one's silver (such as silverware, fruit bowls, candy dishes, menorah) before *Pesach*. If one wishes to use his *chametz* silverware for eating on *Pesach*, then, of course, they need to be properly *kashered*. If one wishes to use a silver fruit bowl or other such ornament on his table on *Pesach*, it is permissible to do so without koshering, as long as it is washed clean of *chametz*. (Some have the custom to *kasher* such items if they will be used for food or near food on *Pesach*.)

Items That Require Cleaning

As a general rule, all areas that come in contact with food during the year must be cleaned well, unless sold to a goy.

1. Kitchen:

- a. All cabinets, refrigerators, freezers, stoves, counters, and tables that are used during the year must be cleaned well if they will be used on *Pesach*.
- b. Stoves, tables and countertops must either be *kashered* or covered with a double covering.
- c. Walls in the kitchen and eating areas (within reach) should be washed
- d. Refrigerators and freezers must be cleaned very well. One should get into the corners and crevices, as far as possible, though there is no need to take it apart. If one can see *chametz* that is beyond his reach, it is advisable to spray detergent or bleach onto it.
- e. Chairs and highchairs must be cleaned in all the crevices, yet do not need to be taken apart. Unreachable *chametz*, that can be seen under the plastic may be ignored.

2. Dining Room:

- a. Table needs to be cleaned and covered.
- b. Chairs should be cleaned in all crevices, yet do not need to be taken apart. Unreachable *chametz* that can be seen under the plastic may be ignored.
- c. Walls in the eating areas should be washed (within reach).
- d. Couches and recliners should be vacuumed well.

3. Bedrooms:

- a. Closets and beds should be cleaned to some extent, but they do not require the same thorough cleaning as a kitchen area where food is eaten all year, unless these areas are known to have *chametz*.
- b. Windowsills should be checked for *chometz*.

4. Outdoors:

- a. Porches and Yards should be swept close to *Pesach*, ensuring that there are no large pieces of *chametz* there.

- b. Outdoor garbage cans and garbage enclosures must be checked ensuring that there is no Kzayis (olive-size piece) of edible *chametz* there.

Miscellaneous:

5. It is advisable to have **toys** exclusively for *Pesach* use; otherwise they must be washed very well, since children tend to take them into their mouths. If they have cracks then they must be washed with strong detergent. If possible they should be washed in the washing machine or dishwasher (provided they will not break or break the machine).
6. **Clothing** worn on *Pesach* must be cleaned well, especially children's clothing. Pockets should be turned inside out and laundered with laundry detergent.
7. **Cars** that will not be used on *Pesach* need not be cleaned and should be sold to the *Goy*. Cars that will be used on *Pesach* must be cleaned well. One must clean out all of the pockets, the sides of seats and under them, glove compartment, etc.
8. **Pocketbooks** and wallets should be sold if unneeded on *Pesach*, otherwise they should be cleaned well.
9. Consult your Rov regarding **medication** that has *chametz* ingredients. Medication not needed on *Pesach* should be sold to the *Goy*.
10. **Kitniyos** need not be sold.
11. Sugar, salt or cocoa, even if they had been opened during the year, need not be disposed of before *Pesach*, as they can be sold to a *Goy*.
12. **Cosmetics:** Makeup, creams and perfumes need not be sold to a *Goy*. However, the *Minhag* is to be stringent and sell these items and use only *Kosher for Pesach* products.
13. Cleaning and laundry detergents, soap and shampoo may be used on *Pesach* even without *Pesach* certification, since they are inedible.
14. **Books** must be cleaned thoroughly if they are intended for use on *Pesach*. However, even if cleaned they should not be placed on a table or near food. It is recommended that one wash their hands after using them. Those that are vigilant throughout the year and do not use them at the table or with food, do not need to clean them and may use them on *Pesach*, yet it is still advisable not to place them on the table where one eats.
15. One may rely on their grown children to do their *Pesach* cleaning. So too, one may rely on the cleaning help of a non-Jewish cleaning lady. However, one should periodically check to ensure that they are doing a proper "*Pesach*" cleaning.
16. One should be vigilant that young children do not bring any *chametz* into the areas that have already been cleaned for *Pesach*. If by chance one discovers *chametz* in a cleaned room, one need only to remove the *chametz* and there is no obligation to reclean the entire room.

ר"ח ניסן תשפ"א

Laws of Kashering the Kitchen for Pesach

The Tur (*Orach Chaim* §428) says that our custom is to read *Parshas Tzav* in *shul* on the Shabbos before Pesach (in a typical, non-leap year) because this *parsha* includes laws about *kashering utensils*.

Principles of Kashering:

The primary principle of *kashering* is "*k'bolo kach polto*" – *the manner in which [the forbidden food] was absorbed is the manner in which it can be removed*.

- Thus, a food that has become absorbed in a utensil through the use of direct fire (without liquid) must be removed in the same manner – through direct fire, such as, with a torch. *Kashering* through fire is called **libun** and is required on utensils such as baking pans or roasting spits used with *chametz*, since the *chametz* has become absorbed in them through fire.
- Utensils used for boiling *chametz*, such as pots, require *kashering* through **hagalah**, *boiling in water (on the fire)*.
- Utensils that have absorbed *chametz* through pouring of boiling liquid (called *iruy*) can be *kashered* in the same manner – through *iruy* - *pouring of hot water*.
- If *chametz* was used in a *kli sheni* (literally: a second vessel) it can be *kashered* in a *kli sheni*. Thus, a utensil such as a spoon that was used to eat hot *chametz* soup poured from a boiling pot, can be *kashered* in the same manner – by placing it in a *kli sheni* – in hot water that was poured from a boiling pot (and it need not be *kashered* directly in the boiling pot itself).
- A *chametz* vessel that was used only with cold food or liquid need only be rinsed well in cold water. It does not require any boiling water since it was not used with hot *chametz*. An exception to this is a vessel used to store cold liquid *chametz* for more than 24 hours. Such a vessel requires *hagalah* to expel the *chametz* that has become absorbed over the 24-hour period.
- *Libun Chumer* - Total burning - Object should heat up to the point where it will glow. This can be seen especially in the dark or it will spark when tapped with a metal object.

- *Libun Kal* - Light burning - Object must be torched directly on the side that touched the *Chometz*, but does not need to glow, yet the back side should be *Yad Soledes Bo* (intense heat that causes the hand to retract). *Libun Kal* will not suffice if erroneously done on the other side.
- *Hagalalah* - Boiling water cannot take the place of *Libun*; but to the contrary, anything that *hagalalah* would suffice *Libun Kal* would be permissible.

Hagalalah: One must use only boiling *water*, not other liquids, for *hagalalah*. In the event one used another boiling liquid (instead of water) for *hagalalah*, the *kashering* is valid *bedieved, after the fact*.

- Steam is helpful only for removing food and dirt, but it is not a valid medium for *hagalalah*.
- Earthenware vessels and porcelain cannot be *kashered* through *hagalalah* (boiling water) or *libun* (heating by fire) because the absorbed *chametz* will not be removed. The only way in which these vessels can be *kashered* is by returning them to a fiery furnace (which is used to manufacture earthenware vessels), for then it is considered as though they were manufactured anew.

Poskim mention the custom to use a special *kashering* vessel (or to first kasher a *chametz* vessel before using it to boil water to kasher other items). However, according to the letter of law this is not required and one may use a *chametz* vessel for *kashering*.

Laws of *Hagalalah*:

1. The *chametz* vessel (that you wish to *kasher* through *hagalalah* – boiling in water) should not be used with anything hot (whether *chametz* or not) for at least 24 hours before *kashering*. [Note: When *kashering* through the method of *libun gamur, complete burning*, such as with a blow torch, it is not necessary to wait 24 hours before *kashering*.]
2. The vessel to be *kashered* must be entirely clean, free of food, dirt, grime and rust. If there are deep scratches, cracks or crevices that cannot be fully cleaned, the item cannot be *kashered* with *hagalalah* unless one first torches those crevices with fire to burn out any food or dirt.
3. During the *hagalalah kashering* process, the water must be brought to a rolling boil and must remain bubbling the entire time. Small bubbles, however, are sufficient. Thus, one must leave on the fire under the *kashering* pot the entire time, as one continues to place utensils into the boiling water. After placing one or two utensils into the *kashering* pot, the water generally begins to cool, and the water stops bubbling. At that point, one should cover the pot and wait until the water starts bubbling again before continuing to insert more items into the *kashering* pot.
4. The utensils to be *kashered* should be dry, otherwise the moisture on the utensil might cool down the boiling water.
5. One must be careful when *kashering* several items, that the items do not touch each other as they are being *kashered*. Thus, one should place one item at a time into the boiling water.

[Once the first item sinks to the bottom of the pot, a second item can be immersed (as long as the water is bubbling, as stated above).]

6. The boiling water must make contact with every part of the utensil being *kashered*. However, it is not necessary to submerge the entire utensil at one time. Thus, if one wishes to *kasher* a large spoon, for example, he may first immerse one side into the boiling water, and then remove it, and [when the water begins to boil again] he then immerses the second side of the spoon. If the utensil is very large and part of it cannot be submerged in the boiling water, one cannot *kasher* the utensil unless he performs *libun kal* (light burning through high heat) on the portion that has not been immersed in water.
7. If one wishes to *kasher* a pot which is too large to be submerged into the *kashering* vessel, he should fill that pot with water and bring it to a boil while it is on the fire. Then, a red-hot stone [or piece of metal, such as a hammer] is thrown into the pot, causing the pot to overflow, thus the entire pot is *kashered*.
8. Pot handles also require *kashering*. Therefore, one must try to remove the handles and clean the crevices before *kashering* the pot.
9. After a utensil is *kashered* and is removed from the boiling water it should ideally be rinsed off in cold water. However, in the event that this was not done, the *kashering* is still valid.
10. Utensils that might have actual *chametz* stuck to them cannot be *kashered* through *hagalah*, (because *hagalah* only helps for absorbed *chametz* and not for actual *chametz*). Therefore, a silver wine decanter (that was used with *chametz*), for example, which cannot be easily cleaned due to its narrow top, cannot be *kashered*, for there might be a bit of actual *chametz* stuck inside it (see *Orach Chaim* 451:19).

Kashering the Kitchen Area

11. **Dining Room Table:** There is no need to *kasher* the dining room table since one does not eat directly on the table; hence a table covering is enough..
12. **Kitchen Table & Countertops:** If they are made of granite or marble they can be *kashered* in the following manner: One heats up a stone on the flame and then, using tongs, holds the hot stone right above the surface while pouring boiling water over it, ensuring that the water reaches all parts of the table or countertop. After this type of *kashering*, the counters and table may be used on Pesach without any covering. However, if they are cleaned well and covered well with two coverings, they do not need to be *kashered*.

If the kitchen table and counters are made from other materials, such as Formica, they must be covered. In addition to covering them, the custom is to *kasher* them in the manner described above. However, if they are cleaned well and covered well with two coverings, they do not need to be *kashered*.

13. **Metal Sink:** A metal sink could be *kashered* with a heated stone and boiling water. One should pour Mr. Plumber, Drano etc. into the drain and leave it over night, then you should stop the sink drain and fill the sink with boiling water and then throw in a red-hot stone so

that the water boils over. Or, pour boiling water on a red-hot stone all over the sink. Afterwards, one rinses the sink with cold water, and it may be used for Pesach without a covering.

14. **Ceramic Sink:** Some Poskim hold that ceramic has the halachic status of earthenware and cannot be *kashered*. Therefore, a ceramic sink must be covered with a sink insert. However, the custom is to *kasher* a ceramic sink in the manner described above, and then use an insert, then the sink can be used on Pesach even with hot water.
15. The **faucet**, must be *kashered* through immersion in boiling water. Alternatively, hot water may be poured over the faucet with the use of a red-hot stone (to ensure the water is bubbling hot) while the hot water from the faucet is running. The **aerator** and **strainer** in the sink should be changed.
16. To ensure no edible *chametz* remains in the **sink drain**, one should pour a strong cleanser such as Drano, Mr. Plumber or bleach down the drain.
17. **Gas Stove:** There are **three** stove parts, each requiring a different level of *kashering*.

The stove **Burners** must be cleaned well and *kashered* through the method of *libun kal* - *light burning*, which can be accomplished by leaving the gas flame on high for a half hour.

The stove **Grates** require *libun gamur* - *full burning*, which can be accomplished by placing a Shabbos blech (metal sheet) over the stove top and having the gas flames burn for 1 hour. It is best, however, to acquire new grates for Pesach.

The **Stovetop** should be cleaned well and *kashered* through boiling water with a red-hot stone. Alternatively, the stovetop can be covered well with a double covering [of heavy duty aluminum foil] and it need not be *kashered*.
18. **Electric Stove:** An electric stove must be cleaned well and then all of the burners should be turned on the highest setting for two hours. Afterwards, one should disconnect the electricity and *kasher* the stove by pouring boiling water on it with the use of a red-hot stone.
19. **Glass Stove** is difficult to *kasher* for Pesach. If one is stuck with no other option, one should turn the stove on high for two hours and then use it on Pesach only if covered with a blech. [Note: It is dangerous to cover a glass stove with aluminum foil.]
20. **Stove Knobs** should be cleaned well, or, if possible, new ones should be acquired for Pesach since it they can be difficult to clean well.
21. The **Range Hood** should be cleaned well of any *chametz* and grime, and then covered well with aluminum foil.
22. **Self-Cleaning Oven** can be *kashered* by turning on the self-cleaning cycle, for this accomplishes *libun*. The oven door, however, must be covered with aluminum foil (since it is made of glass).

23. **Other Ovens** must be turned on to the highest temperature for one hour and may be used on Pesach only with an oven insert. The glass portion of the oven door should be covered with aluminum foil. [Ovens should not be *kashered* with a blow torch or coals.]
24. **Microwave Ovens** should generally **NOT** be *kashered* for Pesach. In an extenuating circumstance, when no other option is available, one may clean the oven well, then [after waiting a period of 24 hours] place a cup of water in the microwave and turn on the oven until the water boils for a while, thereby steaming the oven. Then the oven may be used to heat food on Pesach, but only if one first double wraps the food and covers it very well.
25. **The Shabbos Blech** can be *kashered* by cleaning it well and placing it on the stove top [while all of the stove flames are on] and allowing it to heat up for two hours. Then it should be covered with aluminum foil.
26. **Dishwashers** are difficult to *kasher* for Pesach, for it is difficult to clean well, and certain materials (such as ceramic and plastic) cannot be *kashered*. In an extenuating circumstance an aluminum dishwasher may be *kashered* in the following manner: first the entire dishwasher with all the parts, especially the filter, must be **scrubbed** and **cleaned well**. Then after leaving it idle for at least 24 hours, a red-hot stone should be placed in the dishwasher and it should be turned on to the longest, hottest cycle. Then boiling water should be poured over the racks.
27. **Dental Braces, Crowns and Bridges:** Since these items can become *chametzdig* during the year when a person eats hot *chametz*, a person with these dental items should stop eating hot *chametz* the day before Erev Pesach, at least 24 hours before the *sof zman achilas chametz* (deadline for eating *chametz* on Erev Pesach). Then, on Erev Pesach right before the *sof zman achilas chametz*, he should rinse his mouth with hot water – as hot as he can endure (without scalding his mouth). It is also praiseworthy if such a person would then refrain from heating very hot food on Pesach, especially very hot *solid* food.
28. **Tablecloths:** One may wash his *chametz* tablecloths and use them on Pesach. It is customary, however, to buy special tablecloths for Pesach (see *Daas Torah* 451:18). However, if one always covers his tablecloths with plastic, there is no need to buy special tablecloths for Pesach, since he never places food directly on the tablecloth.
29. **Hand Towels & Dish Towels** may be washed and used on Pesach, and there is no need to conduct oneself stringently and buy new ones.

May we be zoche to soon see miracles and wonders similar to those witnessed when we left Mitzrayim!

ב' ניסן תשפ"א

Laws of Erev Pesach that Fall on Shabbos

Taanis Bechoros – The Fast of the Firstborn:

1. *Yerushalmi* states that firstborn Jewish males fast on *Erev Pesach* as a remembrance for the miracle during *Makkas Bechoros*, when all the Egyptian firstborns were killed, and the Jewish firstborns were spared. All firstborns should observe this fast, whether they are a firstborn to their father or to their mother, whether they are *Yisraelim*, *Leviim* or *Kohanim*. If the firstborn is a minor, his father observes the fast on his behalf. If the firstborn's father is himself a firstborn, the firstborn's mother observes the fast on behalf of her son.
2. This year, when *Erev Pesach* falls on *Shabbos*, the observance of this fast is advanced to Thursday, since it is forbidden to fast on *Shabbos*. Since it is an advanced fast, there are grounds for leniency, and therefore, if one feels weak, he is exempt from fasting. Also, a firstborn may rely on a *Siyum* (see below, paragraph 4) to break his fast this year, even if ordinarily, he is accustomed to fast on *Erev Pesach*.
3. A firstborn observing the fast should preferably not break his fast until after he completes *Bedikas Chametz* (the Search for *Chametz*) on Thursday evening. If it is difficult for him to prolong the fast until after the search, he may eat some light refreshments [after nightfall] before starting *Bedikas Chametz*. Alternatively, such an individual may appoint a *Shaliach* (emissary) to perform *Bedikas Chametz* on his behalf, and then he may break his fast and eat a regular meal immediately after nightfall.

Siyum Mesechta:

4. Many firstborns rely on the custom to attend a *Siyum* (completion of a *mesechta*) on *Erev Pesach* instead of fasting. [Presumably, those firstborns who customarily eat at a *Siyum* may likewise eat at a *Seudas Bris* or *Pidyon Haben*.]
5. A firstborn may either make his own *Siyum* upon completing a *mesechta* himself, or he may attend someone else's *Siyum*, after which he may break his fast. He should eat at least a *kezayis* [of any type] of food at the *Siyum*. Having done so, he is exempt from fasting the rest of the day. However, a firstborn may not eat or drink *prior* to the *Siyum*. Thus, he may not drink a coffee in the morning prior to attending a *Siyum*.
6. If, for whatever reason, a firstborn did not fast or partake in a *Siyum* on Thursday this year, there is no obligation for him to make up the missed fast, or to attend a *Siyum*, on Friday instead.

Bedikas Chametz and Burning of Chametz:

7. *Bedikas Chametz* is performed this year on the evening of the 13th of *Nissan*, which is Thursday night. Even though *Bedikas Chametz* this year is advanced by one day, it is performed in the same manner as every year. The usual *bracha* (i.e., *al biur chametz*) is recited prior to the search, and upon completion of the search one recites *Kol Chamira*, as done annually, to nullify any *chametz* not found during the search. So too, it is forbidden to eat or perform work (after nightfall) prior to the search, as every year.
8. After *Bedikas Chametz* is completed, one must take heed to place all his leftover *chametz* in a safe place where it is inaccessible to his young children.
9. Even though one may own [and eat] *chametz* until *Shabbos* morning, the burning of *chametz*, which cannot be performed on *Shabbos*, is performed on Friday morning, before the sixth hour of the day [which is 11:58 a.m. NYC time]. The *chametz* is burned at the same hour of the day as in a regular year (when the burning takes place on *Erev Pesach*) so that people do not mistaken the time for *chametz* burning in a regular year.
10. One does not burn all his *chametz* during the Friday morning burning, for we must retain *challos* for the first two *Shabbos* meals. [It is advisable to obtain fresh *challos*, rolls or pitas for *Shabbos* that do not leave crumbs.]
11. This year, we do not recite the second *Kol Chamira* that is usually recited after burning the *chametz*. The reason is because the second *Kol Chamira* declares all remaining *chametz* nullified, and we cannot do this on Friday morning because we must save *challos* for the *Shabbos* meals. [Therefore, the second *Kol Chamira* is recited on *Shabbos*, at the conclusion of the *Shabbos* meal, as stated below.] Nevertheless, we recite the usual *yehi ratzon* prayer upon burning the *chametz* on Friday.
12. If one did not finish burning his *chametz* on Friday morning, he may burn it later in the day.
13. Since Friday is not *Erev Pesach* [and it is not the time of the *Pesach* offering], there is no prohibition to perform *melachah* (such as doing laundry and shaving), which is generally prohibited on *Erev Pesach*. Thus, one may take a haircut and cut his nails all day on Friday.
14. It is also permitted to *kasher* pots and utensils all day Friday, even though we generally do not do so on *Erev Pesach* after the time for eating *chametz* has expired.
15. One who wears dentures should make certain to *kasher* them before *Shabbos* (after they have not been used with hot foods for 24 hours), because we may not *kasher* utensils on *Shabbos*. Afterwards, he may not eat any hot (*yod soldes bo*) foods.
16. According to the letter of the law, one is permitted to eat *chametz* all day Friday, even after the burning of the *chametz*. However, some have the custom to be stringent and not partake of any *chametz* after the burning of the *chametz* on Friday (except for the *challah* eaten at the *Shabbos* meals). It is worthwhile to follow this custom, especially in household where there are young children.
17. The custom is to bake the special *Matzos Mitzvah* for the *Seder* on *Erev Shabbos*, just as is done every year on *Erev Pesach*.

The Shabbos Meals:

18. One should not prepare for *Shabbos* any type of *chametz* dish that could adhere to one's pots or eating utensils. The custom is to prepare only *Kosher l'Pesach* dishes for the *Shabbos* meals. After reciting *kiddush* we eat more than a *kebeitzah* (egg's volume) of *challah* or bread. Afterwards, we clear off all the *chametz* and crumbs from the table, shake out our clothing, and wash our hands.

We then eat the *Kosher for Pesach* meal, using disposable plates and cutlery, or *Pesach* plates and cutlery.

19. We *daven Shacharis* early on *Shabbos* morning so that we can finish the morning meal before the end of the time for eating *chametz*, which is 10:55 a.m. NYC time.
20. If one has only one *challah* available for his morning meal, he may combine it with a *matzah* when reciting *hamotzi* to fulfill the *lechem mishneh* obligation. However, he must take heed that the *matzah* does not touch the *challah*; he merely holds the *matzah* nearby. Even though we may not eat *matzah* on *Erev Pesach*, a *matzah* is still valid for *lechem mishneh* and is not *muktzah*, since *matzah* is permitted to young children on *Erev Pesach*. However, the special *Matzos Mitzvah* (baked on Friday) is *muktzeh* and cannot be used for *lechem mishneh* on Friday, since it is designated for use only at the *Seder*.
21. One who does not want to have any *chametz* in his house on *Shabbos*, may use egg *matzah* instead of *challah* for his *Shabbos* meals. However, the egg *matzos* too must be eaten before the time for eating *chametz* expires (because we generally do not eat egg *matzah* on *Pesach*). In order to fulfill the *Shabbos ha'motzi*-obligation with egg *matzah*, one must eat the volume of four eggs, which is about four *matzos*.

After the Morning Meal:

22. After the morning meal is completed, one must gather all the remaining *chametz* and crumbs and get rid of them by flushing it down the toilet. In addition, disposable dishes with *chametz* on them should be placed in a garbage bag and disposed of. In locations where there is an *eruv*, the garbage bag containing *chametz* should be placed in the street (outside of one's property). In location where there is no *eruv*, one may ask a non-Jew to remove the *chametz* from his property, provided the street is a *karmelis* (not a *reshus harrabim* d'oraisoh). If there is no non-Jew available, we may ask a minor to take the *chametz* to the street (*karmelis*). Even though it is generally forbidden for one to ask a minor to carry something for him into the street on *Shabbos*, we may be lenient in this one-time situation. Also, there are grounds for leniency since the minor is carrying for his own sake, as he is carrying out his own *chametz*.
23. After one completes his meal and gets rid of his *chametz*, he should say the second *Kol Chamirah* [before the sixth hour of the day, 11:58 a.m. NYC time], whereby he nullifies any *chametz* that might have mistakenly been left in his possession. Even if one recited *Kol Chamirah* on *Erev Shabbos*, he should recite it again on *Shabbos* morning after the meal.
24. After the *Shabbos* morning meal, one should brush his teeth well, using a soft, dry toothbrush, without toothpaste. Then one should rinse his mouth well with hot water (i.e., as hot as possible without scalding oneself), but he should do so without indicating that he intends to *kasher* his teeth, because we may not *kasher* utensils on *Shabbos*. Alternatively, one should drink a hot cup of tea.
25. If one finds *chametz* in his possession after the beginning of the sixth hour of the day [11:58 a.m. NYC time], he may not move it because it is *muktzeh*. He must cover the *chametz* with a vessel, and then burn it immediately after *Yom Tov*, on *chol hamoed* (Monday night).
26. The third *Shabbos* meal [*Shalosh Seudos*] eaten *Shabbos* afternoon consists of meat, fish, or fruit. There is no *ha'motzi* recited at this meal since the time for eating *chametz* has expired, and one may not eat *matzah* on *Erev Pesach*.

27. One should not eat too much during *Shalosh Seudos* on *Shabbos* afternoon, because one must make sure to have a hearty appetite when eating the *matzah* at the *Seder*.
28. It is forbidden to set the *Seder* table on *Shabbos* [for one may not prepare *Yom Tov* needs on *Shabbos*]. Therefore, one should set the *Seder* table on *Erev Shabbos*, so that he can begin the *Seder* on the night of *Pesach* without delay.
29. One should also make the following *Seder* preparations on *Erev Shabbos*: Roast the egg and *z'roa* for the *ke'ara*, check and clean lettuce leaves, chop the nuts for the *charoses*, grate the horseradish, and prepare the salt water. If these preparations were not done in advance, they must be done after nightfall on *Yom Tov* before the *Seder*.
30. If one takes a nap *Shabbos* afternoon, he should not verbalize that he is doing so to be well-rested for the *Seder*, because, as stated above, one may not prepare on *Shabbos* for *Yom Tov*.
31. Women who do not *daven Maariv* on the night of the *Seder* should make sure to say (after nightfall), "*Boruch Hamavdil Bein Kodesh L'Kodesh*" before cooking or preparing for the *Seder*.

Laws of the Seder Night

Eating on Erev Pesach after the Tenth Hour

1. On Erev Pesach after the beginning of the tenth hour of the day, one should be careful not to eat too much because the matzah at the Seder must be eaten with hearty appetite. However, one is permitted to eat light refreshments consisting of fruit, vegetables, fish, meat and eggs provided he does not eat his fill.
2. It is forbidden to drink a small amount of wine after the tenth hour of the day, because a small amount of wine satisfies a person's appetite. According to the letter of law, one is permitted to drink a large amount of wine, because a large amount of wine has the tendency to whet one's appetite. However, the custom is not to drink any wine at all on Erev Pesach.

Kindling Yom Tov Candles:

3. When Erev Pesach falls on Shabbos, women kindle the Yom Tov candles before the Seder, after nightfall. Women who do not daven *maariv* should make certain to say "*Boruch HaMavdil Bein Kodesh L'Kodesh*" after Shabbos before doing a meluchah, lighting the candles and preparing for the Seder.
4. One recites the *bracha (Lehlik Ner Shel Yom Tov)* before kindling the Yom Tov candles, as one does on every Erev Shabbos.

Wine for the Four Cups:

5. Only wine that is valid for Kiddush on Shabbos may be used for the Four Cups at the Seder. Thus, according to the *Rambam*, who holds that Kiddush wine may not contain any honey [or sugar – *Pri Megadim*], one may not use sweetened wine for the Four Cups. The *Ravad*, however, permits sweetened wine. The *Shulchan Aruch* cites both opinions regarding this matter without ruling decisively on the issue. The *Rama*, however, rules leniently and permits using sweetened wine for Kiddush if it is tastier and more appealing than unsweetened wine. There is a similar question as to whether one may use wine that is *mevushal* for Kiddush.

Therefore, as a practical matter, if one has a choice between two equally appealing wines – one unsweetened or naturally sweet, such as Matuk, and the other sugar-sweetened, such as Tokay or Malaga, he should choose the sugar free wine.

Likewise, one should choose a non-*mevushal* (uncooked) wine over a *mevushal* wine if they are equally appealing to him.

Grape Juice:

6. It is permitted to use grape juice or grape must instead of wine for kiddush and the Four Cups, as clearly indicated in the Gemara (*Bava Basra* 97b), which states that a person may squeeze the juice of a cluster of grapes and recite *kiddush* over it. [While some maintain that our grape juice is not valid for kiddush since it does not have the capability of fermenting into wine, this is not so, because as a matter of fact, even our grape juice could be fermented by expert wine makers.] However, one should not recite *kiddush* over reconstituted grape juice from concentrate. The *Magen Avraham*, however, writes that it is a *mitzvah min haMuvchar* (a superior mitzvah) to recite kiddush over wine which intoxicates, rather than grape juice. The *Shulchan Aruch Harav* implies that the reason grape juice is not as preferable as wine is that it is considered a less significant drink or that it does not gladden the heart as does wine. The *Maharil*, however, writes that his teacher recited *kiddush* over grape juice as he held that there is no advantage to using wine.
7. Although some hold that it is preferable to use wine for kiddush and the Four Cups (as above), one may certainly use grape juice [or grape must] without compunction if wine affects his health or fatigues him, making it difficult for him to properly conduct the Seder. [Although the Gemara says that Rav Yehuda would suffer from headaches from Pesach until Shavuos because of the four cups of wine that he drank at the Seder, this was not because he held that grape juice is not valid for the Four Cups. Rather, the reason Rav Yehudah did not substitute grape juice for wine at the Seder was simply because grape juice was not available to him.

Red Wine vs. White Wine:

8. Rishonim dispute whether white wine is valid for kiddush. The *Shulchan Aruch* concludes that the accepted custom is to follow the view of the Rambam who permits making kiddush over white wine *l'chatchila* (in the first place). However, in *Hilchos Pesach*, *Shulchan Aruch* writes that there is a mitzvah to try to obtain red wine for the Four Cups. The Taz explains that it is preferable to use red wine on Pesach as a remembrance of the blood of the Jewish children slaughtered by Pharaoh in Egypt. *Shulchan Aruch* concludes, however, that one should use red wine instead of white wine only if the white wine is not more significant than the red wine.
9. One should not mix red wine into his white wine on Yom Tov with the intent of coloring it red, because one may not *intentionally* color his food on Shabbos or Yom Tov.

The Required Volume of the Four Cups:

10. The volume of wine required for Kiddush and the Four Cups is a *reviis*, which is the volume of 1½ eggs. This is approximately 3 oz. or 86 grams [which is the *gematria* of the word כוס]. The *Tzlach* is of the opinion that this volume must be doubled.

Although the earlier *Poskim* do not accept the stringent view of the *Tzlach*. The *Mishnah Berurah* rules that one should conduct himself stringently and use a double volume of wine or matzah for a mitzvah min haTorah (a Biblical mitzvah). With regard to a Rabbinic mitzvah, however, one may conduct himself leniently and use the smaller volume. [Interestingly, the Chafetz Chaim reportedly used a relatively small cup for kiddush (which contained less than 5 oz.), and when asked why, he said that it was because his father used that size cup.] Since the obligation to drink Four Cups at the Seder is a Rabbinic mitzvah, one may be lenient and use a 3 oz. *kos* (cup). The elderly, children, and women may certainly use a 3 oz. cup (*kos*) for the Seder. [When the first night of Pesach falls on Shabbos (i.e., Friday night), there are grounds to be stringent and use a larger cup for Kiddush (i.e., the first of the Four Cups), since the mitzvah to recite *kiddush* on Friday night in *min haTorah* (Biblical).]

Drinking the Entire Cup:

- 11.** Preferably, one should drink the entire cup of wine, even if it is a large cup that contains more than a *reviis* (see previous paragraph). If it is difficult to drink that much, one is *yotzei* (discharges his obligation) as long as he drinks most of a *reviis* (i.e., 2 oz.). Therefore, one should preferably use a small cup (*kos*) that contains only a *reviis*, so that he can drink the entire cup.

Wine Substitute:

- 12.** If one cannot drink wine or grape juice due to illness, or if he does not have any, he may use certain other significant beverages instead for the Four Cups. He may use coffee, tea, or pure orange juice (not from concentrate). The coffee or tea should be warm but not boiling hot, because he must be able to drink it in one gulp. [When these substitute beverages are used, one recites the blessing *shehakol* instead of *borei pri hagefen*.]

She'hecheyanu:

- 13.** When reciting the *she'hecheyanu* blessing during kiddush at the Seder, one should bear in mind that the blessing covers not only the mitzvah of kiddush but all the mitzvos of the night, such as the Four Cups, matzah, *marror*, and *sippur yetzias mitzrayim* (telling the story of the redemption from Egypt). Women who have already recited *she'hecheyanu* when kindling the Yom Tov candles before the Seder should not repeat *she'hecheyanu* during kiddush.

The Mitzvah of Sippur Yetzias Mitzrayim:

- 14.** When reading the Haggadah during the Seder, one should describe to his children the story of the Jewish nation's exodus from Egypt in a manner that they can clearly understand and appreciate, for one has an obligation of *והגדת לבנך*, *you shall tell you son [the story of the Exodus]*. This is more important than repeating interesting *divrei Torah* to the family at the Seder.

When the grandfather conducts the family's Seder, the father should still try to fulfill his obligation to tell the story of *yetzias Mitzrayim* by personally telling the story to his children. However, if the grandfather tells the story instead of the father, the father has still fulfilled his mitzvah, because the grandfather acts as his *shaliach* (emissary) in performing the mitzvah on the father's behalf.

The Mitzvah of Matzah and Required Amount:

- 15.** One must eat a *kezayis* (olive's volume) of matzah to fulfill the Biblical mitzvah of *בערב תאכלו מצות*, *on the eve [of Pesach] you shall eat matzah*. There are various opinions regarding how to measure a *kezayis*. According to some calculations, a *kezayis* is a quarter hand matzah, while according to others it is half a matzah. [The *Shulchan Aruch* rules that one should eat two *kezaysim* for *מוציא מצה* – one for *HaMotzi* and one for the mitzvah of *matzah*.] As a practical matter, one can fulfill the mitzvah by eating half of a hand matzah.
- 16.** One should eat the matzah with the conscience intent to fulfill the Torah's command to eat matzah on the night of Pesach. If he neglected to have this thought in mind when eating the first *kezayis* of matzah, he should have this thought in mind when eating other matzah at the Seder.
- One must drink the Four Cups and eat the matzah while leaning (*הסיבה*). If one forgot to eat the matzah in a leaning position, he must eat another *kezayis* while leaning. The matzah must be eaten before *chatzos* (midnight, i.e., 1:01 a.m.). If one was delayed until after *chatzos*, he should still eat the matzah, but he should not recite the blessing *על אכילת מצה*.

The Required Time Span for Eating Matzah:

- 17.** To fulfill the mitzvah of matzah, one must swallow the entire *kezayis* of matzah within a certain interval of time called *כדי אכילת פרס* (the time it takes to eat a *peras*, *half loaf of bread*). There are various views on how to calculate this time span. Practically speaking, one should preferably try to finish his *kezayis* of matzah within four minutes. If this is not possible, he should at least make certain to finish the matzah within seven minutes.

Marror:

- 18.** Romaine lettuce is the most preferable type of *marror*. It is very common, however, for this type of lettuce to be infested with bugs. Therefore, one must be very careful to properly wash and clean them of all bugs. [The Gemara explains that even though Romaine lettuce do not have a bitter taste, it is considered a bitter herb because when it remains in the ground for a long period of time, the stalk becomes very bitter. Romaine lettuce is therefore a fitting remembrance for how the Egyptians treated our forefathers in Egypt, in that they initially spoke softly (to seduce the Jews to perform work) and eventually they were very harsh, forcing the Jews to do harsh labor.]

19. The custom is to use a combination of Romaine lettuce and horseradish for the mitzvah of *marror*.

The Required Amount of *Marror*:

20. One must eat a *kezayis* of *marror*, which is 27 grams according to the stringent opinion. If it is difficult to eat that much, one may rely on the lenient view, according to which one must eat only 17 grams or $\frac{3}{4}$ ounce. Practically speaking, if one uses Romaine lettuce, he must eat either one large leaf, or two medium size leaves, or five small leaves. Alternatively, he should eat either two large stalks or four small stalks. One may combine Romaine lettuce with horseradish to complete the required *kezayis*, meaning, he may eat less Romaine lettuce if he also eats some horseradish to complete the required *kezayis*.

The *kezayis* of *marror* should be eaten within the same time span described above (§17) regarding the matzah.

21. The grated horseradish should be kept in a closed container so that it maintains its bitter taste.

Afikomen:

22. The *Shulchan Aruch* rules that the *Afikomen*, which is a remembrance for the *korban pesach*, should be eaten before *chatzos*.

23. On the first night of Pesach One should be vigilant to eat the *Afikomen* before *chatzos*. Some are lenient on the second night of Pesach and do not rush to eat the *Afikomen* before *chatzos*. If possible it is preferable to eat the *Afikomen* before *chatzos* even on the second night. It is reported that in the later years the Rebbe (i.e., after 1988) would eat the *Afikomen* before *chatzos* even on the second night.

24. One must be careful not to eat his fill during the meal to the extent that he is too stuffed to eat the *Afikomen*. If one must force himself to eat the *Afikomen* to the point of disgust, it is not considered a valid form of "eating" and he does not fulfill the mitzvah.

25. The *Afikomen* should be eaten in a leaning position (הסיבה). If one forgot to do so, he need not eat another *kezayis*. [In fact, some maintain that the *Afikomen* need not be eaten in a leaning position.]

Eating After the *Afikomen*:

26. It is forbidden to eat anything after the *Afikomen* because one should retain the taste of the *Afikomen* in his mouth all night long. One should also refrain from drinking anything after the *Afikomen*, except for water. There is a custom to refrain from drinking *anything*, even water.

Hallel:

27. The *Ramo* rules that one should complete the recital of *hallel* before *chatzos*. The custom, however, is to be lenient in this regard and we do not rush to recite *hallel* before *chatzos*.



ד"ב Laws & Customs: Nissan & Pesach

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THIRTY DAYS PRIOR TO PESACH

From *Purim* onward, one should learn and become fluent in the *Halachos* of *Pesach*. Since an inspiring *Pesach* is the product of diligent preparation, one should learn *Maamarim* which focus on its inner dimension.

Matzah is not eaten. However, until the end-time for eating *Chometz* on *Erev Pesach*, one may eat *Matzah*-like crackers which are really *Chometz* or egg-*Matzah*. One may also eat *Matzah* balls or foods containing *Matzah* meal. One may also be lenient for children below the age of *Chinuch*.

During these days, *Chometz* should not be scattered in a manner that would make it hard to clean and remove before *Pesach*, or that would allow it to go unnoticed before *Pesach*.

One should give *Maos Chittim* and provide all the *Pesach* needs (including food and clothing) of the poor. [For Melbourne, please donate at mjcf.com.au.]

One should participate in *Mivtza Matzah*, ensuring that every Jew has round hand-made *Shmurah-Matzah* for *Pesach* (or at least for the *Seder*) and attends a *Seder*. Suitable arrangements should be made for Jewish servicemen, as well those in hospitals, aged-care facilities or jail.

Before *Pesach*, all children should be given the opportunity to attend a model-*Seder*. [It should be conducted in a manner that will not conflict with the respective family *Minhagim* of the children in attendance.]

Every Jew should be encouraged to sell his *Chometz*, even if there is concern that he will consume it on *Pesach*. [Obviously, such a person should be educated not to use it.]

Those with travel plans should ensure that they will be able to observe *Pesach* properly without relaxing any standards. One should avoid the International Dateline on the return journey so as not to impact one's *Sefiras Haomer*. [Alert: Polar flight routes can be equally, if not more, problematic. Guidance should be sought from a *Rav* familiar with these matters.]

MONTH OF NISSAN

Tachnun is not recited the entire month. Similarly, *Av Harachamim* and *Tzidkosecha* are omitted each *Shabbos*.

The *Nossi* is recited each of the first twelve days of *Nissan*, followed by the *Yehi Ratzon* printed in the *Siddur*. It is recited even by a *Kohen* and *Levi*. On the thirteenth day, one recites the selection from "*Zos Chanukas*

Hamizbeach" until "*Ken Assah es Hamenorah*", but without reciting the *Yehi Ratzon*.

One may not fast during *Nissan*, except a *Chosson* and *Kallah* on their wedding day, who fast even on *Rosh Chodesh Nissan*.

During the month of *Nissan*, one recites the applicable *Brocho* when seeing blossoming fruit-trees for the first time. This *Brocho* is not recited in the Southern Hemisphere.

Haircuts may be taken only until *Erev Shabbos*, 13th of *Nissan* (see further).

SHABBOS 7 NISSAN

This year, the *Drosho* about the practical *Halachos* of *Pesach* is scheduled for this *Shabbos*, as many *Halachos* are already applicable prior to *Shabbos Hagadol*.

On *Motzei Shabbos*, *Vihy Noam* and *V'atah Kaddosh* are recited.

CLEANING AWAY THE CHOMETZ

It is improper to complain about the work and effort required in preparing for *Pesach*.

One should remember to clean or discard any *Chometz* found in the "less obvious" locations such as vacuum cleaners, brooms, mops, floor ducts, kitchen walls, car interiors (including rented cars), car-seats, baby carriages, highchairs (the tray should also be lined), briefcases, pocketbooks, phones, mobile devices, computer keyboards and other devices commonly handled when eating.

Items regularly used around *Chometz* (e.g. cookbooks, *Bentchers*, *Siddurim* and *Kvorts*) must be stored with the *Chometz* that is sold for *Pesach*. *Seforim* and toys should be cleaned well or included in *Mechiras Chometz*. Some play items such as plasticine may contain *Chometz* and must be included in *Mechiras Chometz*.

Tablecloths or napkins should not be used if they were starched with a substance that may contain *Chometz*. One should also ensure that starched clothing does not come into contact with food.

Shabbos candlesticks should be cleaned thoroughly. If the usual tray will be used on *Pesach*, it should be cleaned well and covered in foil. No food should be placed on the candlestick tray on *Pesach*.

Rubbish bins should be thoroughly cleaned. Council bins should also be cleaned; alternatively, before the end time of *Biur Chometz* (Friday), they should be placed in the public domain for the entire *Pesach*, and the bin with its contents deemed ownerless.

New toothbrushes should be prepared for *Pesach*.

A *Rav* should be consulted regarding the use of vitamins and medicines (taken orally) which may contain *Chometz*.

Pet food must be *Chometz*-free but may contain *Kitniyos*. Cages, enclosures and feeding bowls must be thoroughly cleaned.

One does not need to clean behind or under heavy furniture rarely moved, as long as there are no plans to move it on *Pesach* itself. [Even if one knows for certain that there is *Chometz* there, one may include it in the *Mechiras Chometz*.]

KASHERING

It is customary to avoid *Kashering* utensils where possible, and to instead use utensils designated exclusively for *Pesach*. [If *Kashering* is performed, it should be done under the guidance of one who is well versed in the relevant *Halachos*.]

Dishwashers, regular ovens, continuous-cleaning ovens, toaster ovens, microwave ovens, grills and BBQs are not *Kashered* and used for *Pesach*. Self-cleaning ovens which reach approximately 480°C/900°F may be *Kashered* by running it through a full clean cycle; the oven door and seals should be cleaned well beforehand.

For gas cooktops, the grates are *Kashered* through *Libbun Gommur* (heating the grates until they glow red-hot in the dark). The burners, drip-trays and cooktop surface beneath the grates are *Kashered* by cleaning them thoroughly, after which *Libbun Kal* (heating the metal until the other side is hot enough to scorch paper) is performed. One way to achieve all of this is by turning all the burners on the highest, and covering the entire cooktop with a *Blech* until the grates glow red-hot, by which time the other components of the cooktop will have reached the heat of *Libbun Kal*. [Do not leave the stove unattended when *Kashering* with this method, and ensure adequate ventilation.]

For standard electric cooktops (where the burner coils are exposed), the coils are *Kashered* through *Libbun Gommur* (turning them onto the highest setting until they glow red-hot), while the burners, drip-trays and cooktop surface are *Kashered* by cleaning them thoroughly, after which *Libbun Kal* is performed.

If the cooktop surface cannot be *Kashered* through *Libbun Kal* (e.g. if made of glass or enamel), it may instead be covered with a durable and heat-proof covering or lining.

Cooktop knobs and backsplashes should be cleaned and lined with foil.

Induction cooktops and electric smoothtops (where the burner coils lie beneath a flat ceramic glass surface) are not *Kashered* and used for *Pesach*.

Wooden or laminate tabletops and countertops are *Kashered* by cleaning them thoroughly (including crevices) and waiting 24 hours. Then, after ensuring that the surface is thoroughly dry, one pours boiling water from a kettle that has just been removed from the source of heat, ensuring that the flow of water from the kettle to the entire surface is direct and uninterrupted.

Stone countertops are *Kashered* similarly, but the boiling water is poured over an *Even Meluban* (red-hot stone) which is moved around (or right above) the entire surface as the water is poured over it. The *Even Meluban* remains effective as long as it causes the boiling water to bubble.

Metal countertops and sinks are *Kashered* with boiling water and an *Even Meluban*, in the manner described above. The water should be poured over the lowest surfaces first, before moving upward. Alternatively, they may be *Kashered* through *Libbun Kal* (blowtorching until the other side of the metal is hot enough to scorch paper).

Metal faucets and faucet handles are *Kashered* by pouring boiling water (in the manner described above for tabletops and counters). The hot tap-water should be turned on and running through the interior of the faucet at the time that it's exterior is being *Kashered*. Bleach should be poured down the sink drain and onto any crevices between the sink and the sink drain. Any tap filters, aerators, strainers and sponges should be replaced.

The kettle used to boil the water for *Kashering* is customarily reserved for this purpose alone, and is used neither with the *Chometz* nor with the *Pesach* cooking.

If a tabletop or countertop will be damaged by *Kashering*, or is made of a material that cannot be *Kashered*, one should cover it well instead, ensuring that no liquid is trapped beneath.

After *Kashering*, all countertops, backsplashes, tables and cooktop surfaces should be lined or covered. Sinks should also be lined or fitted with sink inserts.

Fans, hoods and other areas above stoves and ovens should be cleaned and ideally covered due to the steam that circulates when cooking.

A separate *Blech* and urn is used for *Pesach*.

Pantries, cupboards, shelves, fridges and freezers (defrosted first) should be thoroughly cleaned with a cleaning agent, and lined. The fridge/freezer rubber door

seals should be cleaned as well, and the interior circulation vents should not be blocked, so as not to cause damage.

🌀 MECHIRAS CHOMETZ

Mechiras Chometz is effective only if one truly commits to sell his *Chometz* in an unconditional and absolute sale. It is therefore customary to perform a *Kinyan* (act of acquisition) when authorising the *Rav* to sell the *Chometz*. [However, this *Kinyan* is not an absolute requirement.]

Mechiras Chometz occurs before the fifth seasonal hour (see local calendar) on *Erev Shabbos*, in keeping with the usual time schedule every other year. However, it is preferable to visit the *Rav* before the night of *Bedikas Chometz* (i.e. Thursday night). Practically, one should not wait until then, and instead go at the earliest opportunity.

When the householder sells the *Chometz*, his dependents (who dwell with him permanently) do not need to, unless they own *Chometz* independently.

Chometz belonging to a *Shule* or public organization should be sold by the office-bearer responsible for finances.

In the sale, one includes all *Chometz* and *Chometz* utensils. Since the actual location of the *Chometz* is also leased to the non-Jew, one should list the full address of each of his personal and business properties, including common-owned properties, preferably concluding with the words "and wherever my *Chometz* may be found".

If one owns *Chometz* in a different time-zone, or is travelling to a different time-zone for *Pesach*, he should inform the *Rav* of his situation for further guidance.

If one is away from home for the entire *Pesach*: If he arrives at his destination before the night of *Bedikas Chometz*, he includes his entire home in the *Mechiras Chometz*. If he will still be at home the night of *Bedikas Chometz*, he includes most of his home in *Mechiras Chometz*, but excludes a small area so that he can conduct *Bedikas Chometz* (see "*Bedikas Chometz*" section).

🌀 FAST OF THE FIRSTBORNS

This year, the fast of the firstborns is on Thursday the 12th of Nissan.

Every male *Bechor*, as well as the father of a *Bechor* under the age of *Bar Mitzvah*, should attend and eat from a *Seudas Mitzvah* such as a *Siyum*, *Bris* or *Pidyon Haben*. They should not eat before partaking of the *Seudas Mitzvah*.

A *Siyum* may be made on a *Masechta* of *Gemoro* or an entire *Seder* of *Mishna*. [The *Siyum* may be made even by a child.] The usual *Kaddish D'rabanan* is recited at the *Siyum*, and not the "*Kaddish Hagadol*" printed in the back of the *Gemoro*.

A *Bechor* (or the father of a *Bechor* under the age of *Bar Mitzvah*) who did not hear a *Siyum* must fast.

🌀 CHOMETZ THIS YEAR

This year, when *Erev Pesach* coincides with *Shabbos*, one may eat *Chometz* until *Shabbos* morning. In fact, eating *Chometz* is a requirement for the purposes of *Lechem Mishnah* on Friday night and *Shabbos* morning, given that *Matzah* cannot be used at these times. [See further for details.]

Nevertheless, since *Bedikas Chometz* and *Biur Chometz* cannot be performed in the usual manner on *Shabbos*, both of these are conducted one day earlier, and their times are equivalent to every other year. Thus, *Bedikas Chometz* is conducted on Thursday night at *Tzeis*, and the *Chometz* is burned on Friday morning before (see local calendar)

From after the time of *Bedikas Chometz*, it is advisable that all *Chometz* be eaten only in one designated area, and it be a place where crumbs are easily cleaned even on *Shabbos* (as opposed to carpet, or dining furniture with crevices). Young children should not be left unsupervised with *Chometz*.

🌀 BEDIKAS CHOMETZ PREPARATIONS

The house should be completely cleaned, the floors swept (including under the beds), and all *Chometz* removed prior to *Bedikas Chometz*.

Anything included in *Mechiras Chometz* should be securely stored away before *Bedikas Chometz*, either by placing it in a closed area such as a closet (which should be locked or marked), or by completely barricading it with a sturdy *Mechitzah* at least ten *Tefachim* tall. A curtain that is easily slung aside does not suffice. [When extremely necessary, one may access these areas during *Pesach*, but must avoid remaining there for any length of time, and must not touch the *Chometz* nor open any boxes containing them.]

Chometz that will be eaten from now until *Shabbos* morning must be placed in a secure location before *Bedikas Chometz*, out of the reach of children and of rodents.

A paper bag, single-wick beeswax candle, feather and wooden spoon are prepared for *Bedikas Chometz*.

Ten pieces of bread are put out, each piece less than a *Kezayis*, but all pieces totalling at least a *Kezayis*. Each piece should be wrapped well in paper in order to prevent crumbs. The wrapping material must be flammable (as opposed to foil) so that the pieces of bread burn well.

A record should be kept of the pieces' locations in case they are not found during the search.

🕊️ TIME OF BEDIKAS CHOMETZ

Bedikas Chometz is performed as soon as possible after *Tzeis Hakochavim* (see local calendar) and after *davening Maariv*.

From half an hour prior to *Tzeis Hakochavim* until after *Bedikas Chometz* (even if running late), one may not eat more than a *K'beitzah* (57 grams) of bread or *Mezonos*, drink alcoholic beverages, nap, learn *Torah*, bathe, haircut, work or perform other absorbing activities unrelated to *Bedikas Chometz*.

If one began these activities prior to this time, he may continue during the half hour before *Tzeis Hakochavim*, but must stop as soon as it is *Tzeis Hakochavim*.

One may begin learning during the half hour before *Tzeis Hakochavim* only if he appoints a *Shomer* (guardian) who is not learning to remind him to perform *Bedikas Chometz* as soon as it is *Tzeis Hakochavim*. Even so, a *Shomer* does not allow one to engage in the other prohibited activities.

🕊️ BEDIKAS CHOMETZ

Although not a requirement, the Alter Rebbe records the custom of washing *Neggel Vasser* prior to *Bedikas Chometz*.

One lights the candle before reciting the *Brocho*, and holds it in his right hand during the *Brocho*, in order to begin searching as soon as the *Brocho* is finished.

After the *Brocho*, one should not speak at all prior to beginning the search, even matters related to the search. If one did speak, he must repeat the *Brocho* if his words were unrelated to the search.

After one already began the search, until the conclusion of *Kol Chamiro*, one should not speak matters unrelated to *Bedikas Chometz* (unless otherwise obligatory, such as the *Brocho* over thunder and lightning). Nevertheless, if one did speak unnecessarily, he does not repeat the *Brocho*.

The search begins in a location right next to where the *Brocho* was recited, and is conducted carefully and thoroughly.

The obligation of *Bedikas Chometz* rests with the householder. Nevertheless, he may delegate part (but preferably not all) of the search to male family members over *Bar Mitzvah*. Ideally, before spreading out, they should hear his *Brocho* and immediately begin searching in a location right next to where he recited the *Brocho*. Otherwise, they search without a *Brocho*.

One searches by the light of the candle and with a feather. Any *Chometz* found is placed in the paper bag.

One must carefully and meticulously search every location into which *Chometz* may have potentially been brought, even if only on occasion, and even if it has already been

cleaned for *Pesach*. Even after all ten pieces are found, one must properly search the remainder of the house. However, one does not need to check the locations that are being leased in the *Mechiras Chometz*.

One should remember to search his porch, garage and vehicle during or after *Bedikas Chometz*.

After *Bedikas Chometz* is concluded, the bag of ten pieces along with the feather and any remnant of the candle is placed inside the hollow of the spoon. It is then all wrapped in paper and tied with string, ensuring that the spoon handle remains visible, and stored in a secure location inaccessible to children or rodents.

Afterwards, one recites "*Kol Chamiro*", ensuring that he understands the meaning. [Otherwise, he should recite it in a language that he understands.]

One must also perform *Bedikas Chometz* (or appoint a *Shliach* to do so) at any other property he is fully or partly responsible for (e.g. workplace, dormitory room, common-owned entryways and facilities rooms) if it is not being sold for *Pesach*. Ideally, this is done right after *Bedikas Chometz* at home. [The *Brocho* is not recited again; one should therefore have these locations in mind when reciting the *Brocho* at home.] A person must also be delegated to perform *Bedikas Chometz* at the *Shule* and the *Beis Midrash*.

If one is vacating his home for the **entire** *Pesach*: If he arrives at his destination before the night of *Bedikas Chometz*, he includes his entire home in the *Mechiras Chometz*, and performs *Bedikas Chometz* at his destination. [When one is guesting with a host, he may rely on the host's *Bedikas Chometz* and need not perform it himself. Alternatively, he may rent a room from the host with a valid *Kinyan* and perform *Bedikas Chometz* himself.]

If he will still be at home for the night of *Bedikas Chometz*, he should include most of his home in the *Mechiras Chometz*, but exclude a small area in which to conduct *Bedikas Chometz*. He must also perform *Bedikas Chometz* (without a *Brocho*) when he arrives at his destination, unless someone else already performed it there.

If one is away from home for the night of *Bedikas Chometz*, but will be returning on *Erev Pesach* or during *Pesach*, he must conduct *Bedikas Chometz* (including *Kol Chamiro*) the night before he leaves home, without a *Brocho*. [This is in addition to searching at the place he is staying on the night of *Bedikas Chometz*.] Alternatively, he may appoint a *Shliach* to search his home on the night of *Bedikas Chometz* with a *Brocho*; however, the homeowner must still recite *Kol Chamiro*.

🕊️ PESACH AND SEDER PREPARATIONS

One should familiarize himself with all the *Halachos* associated with the *Seder*.

A clean and undamaged *Becher* (or cup) that holds at least a *Revi'is* (86ml) is prepared for every participant, both male and female. When choosing the size of the *Becher*, one should bear in mind that each of the four cups of wine are ideally consumed in one swallow.

Preferably, the *Becher* or cup should be of significant quality, such as silver or glass, as opposed to disposables.

One should prepare enough red wine to supply four cups for every participant. (White wine is not used at the *Seder* unless it is superior to all available red wines.) Since a great variety of wines are readily available in present times, including dry wines and low-alcohol wines, one should avoid grape-juice if possible.

If a non *Shomer-Shabbos* Jew or non-Jew will be present in the room during the *Seder*, the wine must be *Mevushal*.

One should prepare a sufficient supply of unbroken concave-shaped *Matzos* for the *Seder*.

The romaine lettuce should be washed and checked for bugs before *Shabbos*. They should also be dried so that they may be eaten together with the *Matzah* at *Koirech*.

The horseradish should be ground before *Shabbos* and placed in an air-tight container to retain its potency. [If, prior to purchase, the horseradish was cut with a knife whose status is unknown, the area of the cut should be removed and discarded.]

The *Charoses* should be prepared (with apples, pears and nuts) before *Shabbos*.

Hard boiled eggs should be prepared before *Shabbos* (but remain unpeeled) for the *Karah*.

Onions are used for the *Karpas*.

Chicken-necks are roasted before *Shabbos* for the *Zeroah*, and most (but not all) of its meat removed (this can be done at the *Seder*).

Salt-water is prepared before *Shabbos*.

Roasted meat or poultry may not be eaten at the *Seder*, even if it was cooked **prior** to roasting. However, it may be eaten if it was cooked **after** roasting. [Liver is often just roasted, and it should therefore not be eaten at the *Seder*.] Pot-roast is treated as regular roast, unless water or juice is added before cooking.

With regards to meat and other foods, one should not say, "This is for *Pesach*," for he appears to be designating it for the *Korban Pesach*. [This prohibition does not apply to the wheat used for *Matzos*.]

The *Rebbe* encouraged that children be given their own illustrated *Haggadah* to increase their excitement.

Yom Tov in general, and the *Seder* in particular, is an especially appropriate time to host guests.

The *Mitzvah* of *V'Samechta B'Chagecha* entails eating meat, wine and delicacies; providing new clothing or jewellery for one's wife according to his means; and giving sweets to the children. These should be arranged in advance.

🕯 EREV SHABBOS HAGADOL MORNING

Mizmor L'Sodah is recited on this day.

When in *Shule*, one should clean and remove any *Chometz* in his locker. *Chometz* should not be brought to *Shule* for the rest of the day or on *Shabbos*, as it will have already undergone *Bedikas Chometz*.

The activities regularly prohibited on *Erev Pesach* may be performed today even after midday. This includes tailoring, sewing, laundering, giving haircuts and meticulous forms of writing. [As per any *Erev Shabbos*, any manual labour which is not for the sake of *Shabbos* and *Yom Tov* should not be performed after *Mincha Ketanah* (see local calendar)) in a focussed and permanent manner.]

Any laundry should be tended to before *Shabbos* because one may not launder on *Chol Hamoied*.

One should have a haircut in honour of *Pesach*. (Furthermore, haircuts are not taken again until *Erev Shavuos 5th Sivan*). Similarly, nails are trimmed in honour of *Pesach*. [Another reason to tend to them on *Erev Pesach* is because they otherwise cannot be trimmed on *Chol Hamoied*.] This year, one may do so even after midday.

🕯 BIUR CHOMETZ ON EREV SHABBOS

This year, *Biur Chometz* occurs on *Erev Shabbos*, before the fifth seasonal hour (see local calendar) in keeping with the usual time every other year. Even so, one may continue to consume *Chometz* until *Shabbos* morning (see further).

Prior to the end-time of *Biur Chometz*, one should:

- store any *Chometz* for Friday and *Shabbos* in a secure location.
- remove from his property all rubbish that may contain *Chometz*.
- check the pockets and cuffs of any unlaundered clothing and coats.
- seal and mark all locations included in *Mechiras Chometz*.

If one is running late, these may be done any time prior to *Shabbos*.

When *Erev Pesach* coincides with *Shabbos*, one may *Kasher* utensils the entire Friday until evening. One should remember to clean jewellery rings, then *Kasher* them by

pouring boiling water over them. Nevertheless, some *Poskim* advise that all *Kashering* should be done before (see local calendar), so as not to distinguish from other years.

One should ensure that the pieces of *Chometz* are thoroughly burned before the end-time of *Biur Chometz*. [Nevertheless, if one is running late, the *Chometz* may – and should – be burned the rest of the day, prior to *Shabbos*. One may also burn the *Chometz* earlier in the morning.]

Flammable liquids are not recommended when burning the *Chometz*, due to the concern that they may render the *Chometz* inedible, as well as safety concerns.

If still extant, the *Daled Minim* and/or *Hoishanos* are burned at *Biur Chometz*.

The fire is used solely for burning the *Chometz*. One should not derive any benefit from the fire.

The second *Kol Chamiro* is **not** recited now, but on *Shabbos* (see further). Nevertheless, the *Rebbe* would recite the accompanying *Yehi Ratzon* at this time.

🕯 SHABBOS MEALS PREPARATIONS

It is advisable, and common practice, that all foods prepared for *Shabbos* should be *Pesachdik*. This is to prevent the risk of *Chometz* scattering, and also because it is *Halachically* problematic on *Shabbos* to wash *Chometz* dishes of their contents after their last use. [This concern applies even to disposable tableware, for any *Chometz* that sticks to it would need to be somehow eliminated.]

The only *Chometz* should be the *Challah* used for *Lechem Mishnah*. One should obtain *Challah* in precise quantity so that there is enough for everyone to eat, i.e. at least a *Kbeitzah* (a measurement of volume equal to the displacement of 57ml of water) per meal, but minimising leftovers as much as possible.

It is advisable to prepare disposable tablecloths, tableware and / or napkins for use with the *Challah*. [The disposable tablecloth should be cut to size before *Shabbos*, for it is forbidden to do so on *Shabbos*. It should not be placed under the candelabra, for then it is will not be removable on *Shabbos*.] If non-disposables are used, one should retain only the minimum required for *Shabbos*.

Any *Chometz* storage locations which will need to be accessed on *Shabbos* should not be taped or tied shut, but rather, be sealed in a manner that allows access on *Shabbos*.

Any floss needed for cleaning one's mouth on *Shabbos* morning (see further) should be cut to size before *Shabbos*.

On *Erev Shabbos*, it is ideal to open the packaging of all the items that will be used

during *Shabbos* and *Yom Tov* (e.g. wine bottles and *Matzah* boxes).

🕯 EREV SHABBOS HAGADOL AFTERNOON

At the conclusion of *Shnayim Mikrah v'Echad Targum*, the *Haftorah* of *Parshas Tzav* and of *Shabbos Hagadol (V'arva)* are both recited.

One immerses in a *Mikvah* after midday.

It is preferable to refrain from eating a proper meal once the tenth *Halachic* hour of the day begins (see local calendar), in order to properly enjoy the *Shabbos* meal at night. However, one may snack in small quantities.

One gives *Tzedakah* on *Erev Yom Tov* for three days – the two days of *Yom Tov* and *Shabbos*.

Those who perform an annual *Eruv Chatzeiros* customarily do it before *Pesach* using *Shmura Matzah*. This year, it should be done on *Erev Shabbos*.

One should arrange a pre-existing flame from which to light the candles on the first and second nights of *Pesach*.

Candle-lighting is at (see local calendar), as per a regular *Erev Shabbos*.

🕯 SHABBOS HAGADOL NIGHT / MORNING

The *Lechem Mishnah* of the night and morning meals should be brought out only when it is time to eat it. The *Challah* should be consumed in a manner that will not leave crumbs in one's property, such as by eating it over napkins. [Hand jewellery should be removed before eating the *Challah*.]

After eating the *Challah*, any used napkins should be flushed down the toilet. Tablecloths and / or tableware should be shaken out over the toilet to remove all crumbs, and then discarded. [If non-disposables were used, they should not be rinsed. Rather, they should be cleaned in the above fashion and then stored with the items included in the *Mechiras Chometz*.]

One should also wash his hands and mouth at a sink which is not being used for *Pesach* foods, and inspect his clothes and the eating area for any remaining crumbs, which should all be flushed down the toilet.

As an added precaution, many people choose to eat the *Challah* in another location, such as the porch or backyard, and then return to the main dining area for the remainder of the meal. In this case, one will (generally) be required to make *Kiddush* at the place where the *Challah* will be eaten, and also have in mind the transfer of location when making the *Brocho* of *Hamotzi*. Similarly, one should ensure that the *Shabbos* candles can be seen from the place where the *Challah* will be eaten. [If eating the meal over earth or grass, care must be taken that liquids do not spill onto the grass.]

One should use a proper *Becher* for *Kiddush*, ensuring it doesn't mingle with the *Challah*.

The *Shabbos* morning *davening* is scheduled early, and it should not be prolonged, in order that there be ample time to eat *Chometz* after *davening*.

The *Haftorah* of *V'arva* is recited, since *Shabbos* coincides with *Erev Pesach*.

Apples, pears, nuts and *Maror* are not eaten from *Shabbos* morning until *Shulchan Orech* of the second *Seder*.

🌀 BIUR CHOMETZ ON SHABBOS HAGADOL

One must stop eating *Chometz* before (see local calendar), and wash his hands and mouth at a sink which is not being used for *Pesach* foods. One may floss on *Shabbos* if he does so regularly (for then it is not inevitable that his gums will bleed), but the floss itself needs to have been cut before *Shabbos*.

One may still benefit from *Chometz* until the end-time of *Biur Chometz* (see local calendar).

One should inspect and clean any *Chometz* eating areas (including floors), ensuring that any remaining pieces or crumbs of *Chometz* are flushed down the toilet before the end-time of *Biur Chometz* (see local calendar).

One should also clean his clothes, including pockets and cuffs, of any *Chometz* traces.

Before the end-time of *Biur Chometz*, one recites the second *Kol Chamiro*, ensuring that he understands its meaning. [Otherwise, he should recite it in a language that he understands.] He should do so now even if he erroneously recited it on Friday when the *Chometz* was burned.

The accompanying *Yehi Ratzon*, which was already recited yesterday, is not repeated at this time.

One should recite *Kol Chamiro* even if he did not destroy any of the *Chometz* (e.g. a child or guest).

🌀 CHOMETZ AFTER THIS TIME

One cannot benefit from any *Chometz* – even belonging to a non-Jew. [Examples include sitting on a sack of flour, enjoying the smell of *Chometz*, selling or giving *Chometz* to a non-Jew, feeding *Chometz* to an animal – even one that is ownerless, renting/lending any item to a non-Jew when it is known or he clearly states that he will use it for *Chometz*, or placing an order for *Chometz* to be delivered right after *Pesach*.]

One may not assume responsibility for any *Chometz* on *Pesach*, even if it belongs to a non-Jew. [Examples include providing a delivery service, storing it in one's property or warehouse, or relying on it as collateral for a loan.] If one did assume responsibility for such *Chometz* before *Pesach*, he must include it in *Mechiras Chometz*.

One may not touch *Chometz* throughout *Pesach*, unless while destroying it. [On *Shabbos* – from after the end time of *Biur Chometz* – and *Yom Tov*, there is the additional concern of *Muktzeh*.] One may also not eat at the same table as a non-Jew eating *Chometz*, even if they are not acquainted, and even if there is a *Heker* (item serving as a reminder) in between.

One must prevent a gentile employee (such as a household-helper) from bringing *Chometz* onto one's premises. A gentile who is not an employee may enter with *Chometz* and eat it on site, provided that one doesn't thereby assume any responsibility for the *Chometz*. One must also ensure that the gentile removes the *Chometz* from the premises as soon as he leaves, and the area must be cleaned.

🌀 FINDING CHOMETZ AFTER THIS TIME

If one finds *Chometz* on *Shabbos* – from after the end time of *Biur Chometz* – or *Yom Tov*, he should cover it immediately without moving it, as it is *Muktzeh*. He should burn it immediately after *Yom Tov*. [If, for whatever reason, the *Chometz* is already in someone's hand, he should be directed to immediately flush it down the toilet.]

If one finds *Chometz* on *Chol Hamoied*, or after *Pesach*, he should burn it immediately.

When burning such *Chometz*, the *Brocho* of *Al Biur Chometz* is recited only when all the following conditions are met:

- It is definite *Chometz*.
- It belongs to him.
- It is a *Kezayis* or bigger. [If it became *Chometz* on *Pesach* itself, it does not need to be a *Kezayis*.]
- It is still *Pesach* (not before or after).
- It was not in his possession at the time when the *Rav* sold the *Chometz*. [If it arrived afterwards, one should still consult a *Rav*.]

If a guest mistakenly brings *Chometz* as a gift, one should intend to not acquire it. One should also remember not to handle it directly on *Yom Tov*, and should follow the instructions above for destroying it.

🌀 SHABBOS HAGADOL AFTERNOON

Parents should ensure that their children nap during the day so that they are awake and alert for the *Seder*. [It is best not to verbalise that the nap is for after *Shabbos*.]

It is forbidden to eat a proper meal once the tenth *Halachic* hour of the day begins (see local calendar), in order to eat the *Matzah* at night with a healthy appetite. However, one may snack in small quantities that won't ruin his appetite for the *Seder*.

One may **not** perform any preparations on *Shabbos* for *Yom Tov*. [However, during

Bein Hashmashos, one may instruct a *Goy* to prepare that which would be permissible for a Jew to perform on *Yom Tov* were it not being prepared for the second day.]

Mincha is *davened* a bit earlier than usual, in order to recite "*Seder Korban Pesach*" before sunset.

After *Mincha*, the *Haggadah* is read from "*Avadim Hayinu*" until "*L'chaper Al Kol Avoinoseinu*". This is followed by "*Seder Korban Pesach*". [If one is late, he should still recite it after sunset.]

🌀 MATZAH

One should use *Matzah* produced from wheat, and not from other grains (such as spelt), unless there are health concerns.

Chabad custom is to use only round hand-made *Shmurah-Matzah* during *Pesach*.

Egg-*Matzos* are not used on *Pesach*.

If a *Matzah* folded over during baking, or it has a large bubble, one should not eat of that area or its perimeter (at least 2cm).

Chabad custom is to not eat "*Gebrochts*" (aside from on the last day of *Pesach*). One is extremely meticulous to ensure that the *Matzah* does not become moistened.

The *Matzos* on the table should be covered to prevent liquid spilling on them, as well as to prevent *Matzah* crumbs from falling into liquids. Before pouring liquid into a vessel, one ensures that there are no *Matzah* crumbs in it.

Any vessel that came into contact with *Gebrochts* is set aside and not used until *Acharon Shel Pesach*.

During *Pesach*, one does not pass his wet hand over his lips at *Mayim Achronim*, out of the concern that there might be *Matzah* crumbs remaining on his lips.

🌀 KITNIYOS

Kitniyos (legumes) are not eaten on *Pesach*. Common examples include rice, millet, buckwheat, corn, peas, beans, lentils, sesame seeds, mustard, chickpeas, peanuts, soy and soybeans, tofu, sunflower and poppy seeds. It is best to avoid quinoa, as their status is unclear.

Kitniyos derived oils are not used, such as canola, corn, peanut, safflower, sesame, sunflower, soybean (often labelled as vegetable oil) or rapeseed (flaxseed) oils. The status of cottonseed oil is debated, but it is generally regarded as non-*Kitniyos*.

Kitniyos may be used when necessary for the sick, infirm or babies (e.g. infant formulas and nutritional supplements). However, designated utensils should be used, and they should be kept separate from the rest of the *Pesach* utensils.

One may own and derive benefit from *Kitniyos* on *Pesach* (such as feeding pets).

If *Kitniyos* **inadvertently** fell into another food item on *Pesach*, it is nullified if the mixture contains more non-*Kitniyos* than *Kitniyos*. Such a mixture can be consumed even if it has a pronounced taste of *Kitniyos*, as long as no piece of *Kitniyos* is visually discernible. Nevertheless, it is common practice not to eat any item containing even a trace of *Kitniyos*.

PREVALENT CHUMROS

The *Arizal* stressed the importance of observing *Chumros* on *Pesach*. The following practices are prevalent in *Chabad* circles, the specifics of which may vary from family to family:

- To peel or shell all fruits, vegetable and nuts before use.
- Not to eat leafy vegetables which can't be peeled (besides romaine lettuce).
- To have a special pot exclusively for boiling eggs.
- To boil and strain sugar before *Pesach*.
- Not to eat commercially prepared foods (besides *Matzah*, wine, meat and/or oil).
- Not to use spices.
- To use coarse salt and not fine salt.
- Not to eat garlic and radishes.
- Not to use food that fell on the floor. (If peelable, one may peel it).
- To thoroughly wash any utensil that fell on the floor, or to set it aside and not use it until the following *Pesach*.
- Not to drink any alcoholic beverages other than wine.
- Not to eat food prepared outside one's own home.
- Some do not eat dairy foods.
- Some do not drink tea or coffee.
- Some do not use potato starch.
- To cook as much as possible prior to *Pesach*, since a speck of *Chometz* that is inadvertently mixed in becomes nullified then, unlike on *Pesach* itself.

FIRST NIGHT OF PESACH

Shabbos ends at (see local calendar). *Maariv* (and *Kiddush*) should not begin before this time, nor should tasks and preparations required for *Yom Tov* be conducted before this time.

Vatodienu is recited during the *Shmoneh Esrei* of *Maariv*. [If one forgot to do so, he does not correct his mistake, but should say *Baruch Hamavdil Bein Koidesh L'Koidesh* before doing anything forbidden on *Shabbos* but permitted on *Yom Tov*, or before performing tasks for the second night of *Yom Tov*. The same applies to a woman who will not be *davening Maariv*.]

The candles should be kindled with a pre-existing flame, and only after *Shabbos* ends

(see local calendar). The *Brochos* are *L'Hadlik Ner Shel Yom Tov* followed by *Shehecheyanu*.

Candles must not be waxed into place, nor may the wicks be twisted. When necessary, one may remove the wax from the previous night in a way that it falls directly into the bin.

On *Yom Tov*, one may not relight a candle that extinguished for the first time on *Shabbos*.

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*. [Therefore, it is best that he lights candles right before *Kiddush*, so that his *Shehecheyanu* is linked to both.]

If conducting the *Seder* elsewhere, one must derive some practical benefit from the candles after nightfall.

HALLEL

The entire *Hallel* is recited on the first two night and days of *Pesach*. Half *Hallel* is recited on the last six days of *Pesach*.

Hallel is recited standing (unless one is feeble or infirm).

When reciting the entire *Hallel*, one may not interrupt it – other than for those things that one may respond to during the *Brochos* of *Krias Shema*. [I.e. if the *Chazzan* recites *Kedushah*, one responds *Kodosh, Boruch* and *Yimloch*. When the *Chazzan* says *Ha'E-I Hakodosh*, one answers *Omein*. When the *Chazzan* says *Modim*, one answers the three words *Modim Anachnu Loch*. When the *Chazzan* recites *Kaddish*, one answers *Omein Yehei Shmei* etc, and *Omein* to *d'amiran b'olmo*. One also answers *Borchu* and *Omein* when the *Brochos* are recited before and after an *Aliyah* or *Haftorah*.]

When reciting half *Hallel*, one may respond *Omen* to any *Brocho*, but not *Boruch Hu u'Voruch Shmoi*. One may also respond to *Borchu, Kaddish* and *Kedushah*.

It is preferable to recite *Hallel* with the *Minyan*. If one is not up to the *Minyan*, this creates a dilemma; on the one hand it is appropriate to recite *Hallel* with the congregation (if he hasn't yet begun *Boruch She'omar*), and on the other hand, it is appropriate that one *davens* in the correct order. For this reason, the *Rebbeim* were punctilious about being up to *Hallel* when the *Minyan* recited it on *Yom Tov*.

If one forgot to recite *Hallel*, he should recite it with a *Brocho* as soon as he remembers; the night *Hallel* may be recited until dawn, and the day *Hallel* may be recited until sunset.

If one mistakenly recited half-*Hallel* on the first two nights or days of *Pesach*, he must repeat the entire *Hallel* (without a *Brocho*).

FORGOT TO PREPARE THE SEDER ITEMS

If one forgot to prepare any of the items for the *Seder*, one can prepare on the first night only what is necessary for that night, and not for the second night.

If one forgot to prepare the *Zeroah*, one may use a cooked chicken-neck instead. One may also roast a chicken-neck provided that he consumes its meat the following day (i.e. while it is still the same day of *Yom Tov*). [This, in spite of the fact that the *Zeroah* is generally not eaten, as explained further.]

One may not grind horseradish on *Yom Tov*. If it was not done before *Shabbos*, one may chop it finely on *Yom Tov*. Alternatively, one can suffice with romaine lettuce.

If one forgot to wash and check the romaine lettuce for bugs, it may be done as usual on *Yom Tov*.

If one forgot to prepare the *Charoses*, one may grate it on *Yom Tov* with a *Shinui*, such as by holding the grater backwards or grating directly onto the tabletop.

If one forgot to prepare the salt-water, it may be prepared as usual on *Yom Tov*.

THE SEDER – BOTH NIGHTS

PLEASE NOTE: THE FOLLOWING IS ONLY A **PARTIAL** LIST OF PRACTICES RELATING TO THE SEDER; THE BASIC DETAILS ARE READILY FOUND IN THE HAGGADAH. THE REBBE RASHAB TOLD THE FRIERDIKER REBBE TO REVIEW THE INSTRUCTIONS IN THE HAGGADAH BEFORE EVERY STEP OF THE SEDER; THE REBBE DID SO VERBALLY, BUT QUIETLY.

The table should be set with the best utensils and finery – even if not actually needed for the *Seder* – as an expression of freedom. If possible, all the *Seder* items should be ready for the men to begin arranging the *Kaarah* as soon as they arrive home, but one should not begin these preparations before *Shabbos* ends.

The *Seder* should begin as soon as possible, but only after the emergence of three stars (see local calendar)).

All men and boys (at least over *Bar Mitzvah*) should have their own *Kaarah*. Each person arranges his own *Kaarah* immediately after returning from *Shule*. [When arranging his *Kaarah*, the *Rebbe* would quietly verbalize the instructions in the *Haggadah*.]

A cloth, plate or tray is placed under the *Kaarah*. The *Matzos* should be unbroken and concave-shaped, and positioned so that they resemble a receptacle. They are inserted from bottom to top, with a cloth between each of them. Another cloth is placed on top upon which the *Kaarah* items are placed as per the arrangement described in the *Haggadah*.

During *Kiddush* on the first night of *Pesach*, one recites a total of five *Brochos*: *Yayin*, *Kiddush*, *Ner*, *Havdallah* and *Zman*. [If one jumbled the order, he does not need to repeat it in the correct order, unless he reversed the order of *Yayin* and *Kiddush*.] When reciting the *Brocho* of *Ner*, one looks at the candle, but does not bring the candles together, nor does one look at his fingernails or bring them close to the flames. [If one forgot to recite *Ner* and *Havdallah* during *Kiddush*, he should recite it over the second cup of wine (and thus eat the *Karpas* before *Havdallah*). If one only remembered after the second cup but before finishing the *Afikomen*, he should recite *Ner* and *Havdallah* over a cup of wine as soon as he realizes, without reciting *Hagofen*. If one realized after the *Afikomen*, he should recite *Ner* and *Havdallah* over the third cup of wine, and if not then, over the fourth cup of wine. If he did not realize until after the *Seder*, he should recite *Ner* and *Havdallah* over a cup of wine as soon as he remembers, and he prefaces it with the *Brocho* of *Hagofen*. If he did not remember until the next morning, he should recite the *Brocho* of *Havdallah* over a cup of wine, but not the *Brocho* of *Ner*.]

A woman who recites her own *Kiddush* should not say *Shehecheyanu*, as she already did so at candle-lighting.

Males lean to the left when drinking the four cups of wine, as well as when eating the *Matzah* at *Motzie-Matzah*, *Koirech* and *Tzofun*. [If one forgot to lean for the second cup of wine or at *Motzie-Matzah*, he consumes them again whilst leaning, without repeating the *Brocho*. One may also drink the first cup again if he forgot to lean, as long as he had in mind at the time of *Kiddush* that he might drink more wine before the second cup. For this reason, it is proper to have such an intention during *Kiddush*. If one forgot to lean for anything else, he does not repeat it.]

One should drink red wine for each of the four cups. (White wine is not used at the *Seder* unless it is superior to all available red wines. Even then, one should add a little red wine to colour it). If one cannot drink a full cup of wine, he or she may mix it with grape-juice. If even this is impossible, one may use only grape-juice. [One should avoid diluting the wine or grape-juice with water if possible.]

Each of the four cups should be entirely consumed without any pause. If this is not possible, one should keep any pause to an absolute minimum. At the very least, one should drink the majority of the cup, preferably in one swallow. [If even this is not possible, the barest minimum is *Rov Revi'is* (at least 44ml), preferably in one

swallow. This applies only to the first three cups but not the fourth – see further.]

One may drink water or other liquids (other than wine) between the first and second cups of wine. If he intended to do so when he recited *Kiddush*, then he does not make a *Brocho*; otherwise he recites *Shehakol*.

Children who are hungry may snack. However, if they are old enough to understand the story of *Yetzias Mitzrayim*, they should not eat any *Matzah* until after *Maggid*.

Although a *Brocho* is not recited at *Urchatz*, one must still observe all the other *Halachos* of *Netilas Yadayim*.

One dips the *Karpas* before making the *Brocho*, and should have in mind the *Maror* and *Koirech* when making the *Brocho*. One should eat less than a *Kezayis* of *Karpas*. After eating of the *Karpas*, any remainder is not returned to the *Kaarah*.

At *Yachatz*, the *Matzah* is broken into two whilst covered in the *Kaarah*. [Ideally, the smaller piece should still be a *Kezayis*.] The larger piece is then broken into five, wrapped in a cloth, and placed between the pillows. [If the larger piece broke into more than five pieces, any extra pieces are not included in the *Afikomen*.] It is not our custom to “snatch” the *Afikomen*.

During *Maggid*, the *Haggadah* should be recited at a reasonable pace, joyously and in a loud voice, whilst sitting respectfully (and certainly not whilst leaning).

When it says in the *Haggadah* to raise the *Kaarah*, our custom is to uncover the middle *Matzah* instead. Likewise, when it says to remove the *Kaarah*, our custom is to cover the middle *Matzah* instead.

During *Hey Lachma Anya*, the stress is placed on the syllable *Bo* in the first instance of *Habo'oh* and on the syllable *Oh* in the second instance of *Habo'oh*.

After the children ask *Mah Nishtana*, everyone else – including the one leading the *Seder* – recites it quietly as well, along with the prelude “*Tatte...*” (even if one's father has already passed away).

At *V'hi She'Omdo*, the middle *Matzah* is covered before picking up the wine. At its conclusion, the cup of wine is put down before the middle *Matzah* is uncovered.

After the ten plagues, wine is also poured at each of the acronyms *Detzach Adash Be'Acavav*.

One does not pause during the recitation of the fourteen *Dayenu's*.

When reciting *Matzah Zu*, one holds the *Levi* and *Yisroel Matzah* by means of the cloth surrounding them. When reciting *Maror Zu*, one places his hands on the *Maror* and *Chazeres* on the *Kaarah*.

At *Lefichoch* (near the end of *Maggid*), the middle *Matzah* is covered before picking up the second cup of wine. The cup isn't raised continuously from *Lefichoch* until the *Brocho* concluding *Go'al Yisroel*. Rather, it is set down for the two intervening paragraphs of *Hallelu-kah* and *Btzeis*.

At the *Brocho* of *Lefichoch*, one should recite “*min HaPesachim umin HaZevachim*” on the first night of *Pesach*, and “*min HaZevachim umin HaPesachim*” on the second night of *Pesach*.

One should endeavour not to speak unrelated matters from the beginning of *Motzie-Matzah* until the end of *Koirech*.

For *Motzie-Matzah*, every person with a *Kaarah* eats two *Kezaysim* of *Matzah*; one *Kezayis* of the *Kohen Matzah* and one *Kezayis* of the *Levi Matzah*. If this is too hard, one may suffice with one *Kezayis* comprised from both of those *Matzot*. The pieces of the *Kohen* and *Levi Matzah* are eaten together, and not one after the other. One without a *Kaarah* is given a bit of the *Kohen* and *Levi Matzah* supplemented by other *Matzah*; they need eat only one *Kezayis* in total. [For *Motzie-Matzah*, one follows the stricter opinion that measures a *Kezayis* as 29 grams.]

The *Matzah* is not dipped into salt.

When eating *Motzie-Matzah*, as well as *Maror*, *Koirech* and *Afikomen*, one should consume them in the shortest time frame possible, ideally within four minutes.

Maror requires one *Kezayis* (combined from both the horseradish and romaine lettuce). [For *Maror*, one may follow the lenient opinion that measures a *Kezayis* at approximately 19 grams.]

Wine from the bowl under the *Becher* is added to the *Charoses*. Before making the *Brocho*, one dips the *Maror* slightly and rapidly into the *Charoses* and then shakes it off. One should have in mind the *Koirech* when making the *Brocho* on the *Maror*.

Koirech is comprised of one *Kezayis* of the *Yisroel Matzah*, and one *Kezayis* of *Maror* (combined from both the horseradish and romaine lettuce). [For both the *Matzah* and *Maror* of *Koirech*, one may follow the lenient opinion that measures a *Kezayis* as approximately 19 grams.]

In order that the *Matzah* does not get wet, the *Maror* (*Chazeres*) should not be dipped into the *Charoses*. Instead, dry *Charoses* should be sprinkled directly onto the *Maror* and then shaken off.

Shulchan Orech begins with the egg dipped in salt-water. At this point, the remainder of the *Kaarah* may be removed from the table. One should not eat the *Zeroah*.

One does not lean when eating the meal. One should eat his fill, but pace himself so

that he can eat the *Afikomen* without feeling bloated.

One does not recite a *Brocho* when drinking wine during the meal, as it is included with the *Brocho* over the second cup of wine. One should not say *L'Chaim*, and should pace his wine intake so as not to disturb the rest of the *Seder*.

For the *Afikomen*, one eats two *Kezaysim* of *Matzah*; one to commemorate the *Korban Pesach* and the other to commemorate the *Matzah* that was eaten with it. As the *Matzah* hidden at the time of *Yachatz* is likely less than two *Kezaysim*, it should be supplemented with other *Matzah*. Those who do not have a *Kaarah* are given a little bit of the *Afikomen Matzah* supplemented by other *Matzah*.

If one finds it too hard to consume two *Kezaysim*, one may suffice with one *Kezayis*, but should stipulate that he thereby fulfils whichever commemoration is the primary one. [For *Afikomen*, one may follow the lenient opinion that measures a *Kezayis* as approximately 19 grams.]

The *Afikomen* must be eaten in one place. Thus, one should not move from table to table, and certainly not from room to room.

We are particular about eating the *Afikomen* before midnight (see local calendar) only on the first night. On the second night, the *Seder* is conducted at greater length, with greater elaboration of the *Haggadah*.

One does not eat or drink anything after the *Afikomen*, aside from the last two cups of wine. [Even with the last two cups, if one decided not to finish them because it was too hard, he cannot later change his mind and drink what remains.]

The Rebbe would fill the *Kos Shel Eliyahu* himself, and do so before filling his own *Becher* for *Bentching* (even though *Sefer Haminhagim* says to do it after *Bentching*).

The householder leads the *Mezuman*. Everyone holds the third cup of wine during the first three *Brochos* of *bentching*.

When opening the door for *Shefoch Chamoscha*, (some of) the candles are taken to the door. All the doors between the *Seder* and the public domain (or courtyard) are opened.

Those who open the door say *Shefoch Chamoscha* whilst standing at the door, whereas everyone else recites it whilst remaining seated at the table. The next paragraph (*Lo Lanu*) is begun only after those at the door return.

The Rebbe *Rashab* said, "During the *Seder*, and especially when the door is opened at *Shefoch Chamoscha*, one must think that he should merit to be a *mentsch*, and then *Hashem* will help ... Don't request physical matters; ask for spiritual matters!"

When reciting *Hallel*, the householder leads all the participants in the four stanzas of *Hoidu* and *Ana Hashem* in the same responsive manner as the *Chazzan* in *Shule*.

During *Hallel Hagadol*, one thinks of the four letters of *Hashem's* name (as vowelized with a *Komatz*): The letter *Yud* during the first ten stanzas, the letter *Hey* during the next five stanzas, the letter *Vov* during the next six stanzas, and the letter *Hey* during the final five stanzas.

One must drink at least an entire *Revi'is* at the fourth cup of wine, in order to recite the *Brocho Acharona*. [As mentioned earlier, it is in any case ideal to consume the whole cup without pause.]

At the conclusion of the *Seder*, the wine from the *Kos Shel Eliyahu* is returned to the bottle whilst all sing *Keili Attah*. [Wine should first be added to the *Kos Shel Eliyahu* before returning it to the bottle, so that the wine in the bottle does not become *Pogum*.]

Before going to sleep on the first night of *Pesach*, one recites only the first paragraph of *Shma* and the *Brocho* of *Hamapil*. On the second night, *Krias Shma She'al Hamitah* is recited as per every *Yom Tov*.

🕯️ YA'ALEH VEYAVO IN BENTCHING

If one forgets *Ya'aleh Veyavo* in *bentching*, but remembers before saying *Hashem's* name at *Bonei Yerushalayim*, he goes back. If one remembered after that, but before beginning the next *Brocho*, he recites the extra *Brocho* as printed in the *Bentcher*. If one began even the first word of the next *Brocho*, one must begin *bentching* again if it is one of the two required meals of *Yom Tov*, but not if it is a third optional meal, or *Chol Hamoied*.

The *Horachamon* for *Yom Tov* is recited.

🕯️ FIRST DAY: TEFILAS TAL

After the *Kaddish* right before *Musaf*, the *Gabbai* announces "*Morid Hatal*". From that point on, one recites "*Morid Hatal*" in *Shmoneh Esrei*.

If one heard this announcement before *davening Shacharis*, he recites "*Morid Hatal*" in the *Shmoneh Esrei* of *Shacharis* as well. [One should avoid such a situation.] This does not apply when one will be *davening Shacharis* with another *Minyan*.

Someone *davening* at home without a *Minyan* should recite *Musaf* only after he estimates that the *Gabbai* has already made the announcement.

The *Chazzan* recites the special *Tefillah* of *Tal* during *Chazaras Hashatz*. [He does not wear a *Kittel*.] The congregation recites each paragraph that begins with *Tal* before the *Chazzan*.

If one mistakenly said "*Morid HaGeshem*":

- If one realized before saying *Hashem's* name at the end of the *Brocho*, he returns to the beginning of the *Brocho*.
- If one already concluded the *Brocho*, he must return to the beginning of *Shmoneh Esrei*.
- If one did not realize his error until the time for that *Tefillah* passed, he must *daven* the next *Tefillah* twice. [E.g. If he said "*Morid HaGeshem*" at *Shacharis*, he must recite the *Mincha Shmoneh Esrei* twice.] Between the two *Tefillos*, he should wait the span of time to walk four *Amos* (approx. two metres), and preferably, he should recite words of supplication between them.

If one is in doubt whether he said *Morid Hatal*, for the first thirty days he should assume that he did not, and after thirty days he should assume that he did.

🕯️ FIRST AFTERNOON OF PESACH

If possible, one avoids beginning the meal after the tenth *Halachic* hour of the day begins (see local calendar), so that he has an appetite for the second *Seder*.

One may **not** perform any preparations on the first day for the second night and day of *Yom Tov*. [However, during *Bein Hashmashos*, one may instruct a *Goy* to prepare that which would be permissible for a Jew to perform on *Yom Tov* were it not being prepared for the second day.]

🕯️ SECOND NIGHT AND DAY OF PESACH

The candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (see local calendar). The *Brochos* are *L'Hadlik Ner Shel Yom Tov* followed by *Shehecheyanu*. Tasks and preparations required for the second day of *Yom Tov* should not be conducted before this time.

Candles must not be waxed into place, nor the wicks twisted. When needed, one may remove the wax from the previous night in a way that it falls directly into the bin.

Hallel and *Sefiras Haomer* is recited at *Maariv*; see [separate Guide](#).

Chabad custom is to learn one *daf* of *Masechta Sotah* each day of *Sefiras Haomer*. On the first day, one learns the "*Sha'ar Blatt*".

During the day meal of the second day of *Pesach*, it is appropriate to commemorate the anniversary of Esther's feast which culminated in the hanging of Haman.

🕯️ V'SEIN BROCHO

Beginning on the first night of *Chol Hamoied*, we start reciting *V'sein Brocho*.

If one said *Tal Umotor*, but realized before saying *Hashem's* name at the end of that *Brocho*, he returns to the start of the *Brocho*.

If one already concluded the *Brocho*, there is a difference between the Northern and Southern Hemispheres.

In the Southern Hemisphere:

- If one already concluded the *Brocho*, he does not go back, relying on the opinions that one may *daven* for rain during the local winter months.

In the Northern Hemisphere:

- If one already concluded the *Brocho*, he must go back to the *Brocho* of *Boreich Aleinu*, and continue from there to the end of *Shmoneh Esrei*. If he already began reciting (the second) *Yih'yu L'ratzon*, he must repeat the entire *Shmoneh Esrei*.
- If one did not realize his omission until the time for that *Tefillah* has passed, he must *daven* the next *Tefillah* twice. [E.g. If one said *V'sein Tal Umotor Livrocho* during *Shacharis*, he must recite the *Shmoneh Esrei* of *Mincha* twice.] Between the two *Tefillos*, he should wait the span of time to walk four *Amos* (approximately two metres), and preferably, he should recite words of supplication between them.
- If one said *V'sein Tal Umotor Livrocho* in *Mincha* of *Erev Shabbos*, he does not repeat the *Shmoneh Esrei* of Friday night.
- If one is in doubt whether he said *V'sein Brocho*, for the first thirty days he should assume that he did not, and after thirty days he should assume that he did.

🕊️ YA'ALEH VEYAVO IN DAVENING

If one forgets *Ya'aleh Veyavo* in *davening*, but remembers before saying *Hashem's* name at the end of *Hamachazir Shechinasoi L'tziyon*, he goes back. If he remembered between the conclusion of that *Brocho* and *Modim*, he recites it at that point, without going back. If he remembers after that point, but before taking three steps back, he returns to the beginning of *Retzei*. If he remembers after taking three steps back, *Shmoneh Esrei* is repeated.

If one is unsure whether he recited *Ya'aleh Veyavo*, *Shmoneh Esrei* is repeated.

If one forgot *Ya'aleh Veyavo* during *Shacharis*, and only realised after *Musaf*, he does not repeat *Shacharis*.

If one forgot *Ya'aleh Veyavo* during *Mincha* or *Maariv*, and only realised after the *Zman Tefillah* has passed, he must recite an additional *Shmoneh Esrei* in the next *Tefillah*, as compensation. Between the two *Tefillos*, he should wait the span of time to walk four *Amos* (approx. two metres), and preferably, he should recite words of supplication between them.

🕊️ CHOL HAMOIED

On the first night of *Chol Hamoied*,

Havdalah is recited without *Besomim* and candles. *V'Yiten Lecha* is not recited.

Mizmor L'Sodah is not recited during *Pesach*.

Half-*Hallel* is recited during *Chol Hamoied* as well as on the last days of *Pesach*.

On *Chol Hamoied*:

- One wears *Shabbos* clothing.
- One washes for *Matzah*, eats meat and drinks a cup of wine every day.
- One allocates more time for learning. [The Rebbe directed that this is all the more emphasised this year, when *Chol Hamoied* is uninterrupted by *Shabbos* and its preparations.]

Many activities are prohibited during *Chol Hamoied*, including (but not limited to) business activity, trade, moving homes, gardening, sewing, laundering (unless for children who soil their clothing frequently, but only as required), preparing food for after *Yom Tov*, cutting nails (unless it was done on *Erev Pesach* as well) and taking haircuts. One may not instruct a non-Jew to perform these activities for him either.

For the sake of *Chol Hamoied* or the last days of *Yom Tov*, one may professionally repair any item which is directly involved in food preparation (e.g. oven or fridge), or which provides direct benefit to the body (e.g. the plumbing, electricity or air-conditioning), provided that it wasn't practical to fix prior to *Yom Tov* (e.g. it broke on *Yom Tov*).

One should avoid writing. If it cannot be deferred until after *Chol Hamoied*, one should write with a *Shinui*. However, calligraphy and artistic drawing or painting is prohibited.

Unless needed for *Yom Tov*, one should not shop for utensils, appliances or clothing. [One may be lenient if the item is significantly discounted and it cannot be purchased later for a similar price.]

If an employee's job involves activities that are not performed on *Chol Hamoied*, he should arrange to take leave, unless his absence will jeopardise his employment.

Routine medical exams that can easily wait should not be scheduled for *Chol Hamoied*.

One who goes fruit-picking or fishing on *Chol Hamoied* may only collect that which will be used during the remainder of *Chol Hamoied* or on the last days of *Yom Tov*.

One who goes to a farm or zoo may not feed the animals *Chometz*, even if neither the animal nor the *Chometz* belongs to him. [One should also remember the *Brocho* of *Meshane Habriyos* at the zoo when applicable.]

🕊️ EREV SHVI'I SHEL PESACH

It is preferable to refrain from eating a proper meal once the tenth *Halachic* hour of the day begins (see local calendar), in order to properly enjoy the *Yom Tov* meal at night. However, one may snack in small quantities.

One immerses in a *Mikvah* after midday.

One gives *Tzedakah* for the two days of *Yom Tov*.

One should arrange a pre-existing flame from which to light the candles on the second night of *Yom Tov*.

Since the *Shvi'i Shel Pesach* is *Shabbos*, the candles should be kindled at the usual eighteen minutes before sunset (see local calendar), and certainly **not** after sunset (see local calendar).

The *Brocho* is *Shel Shabbos v'Shel Yom Tov*, but *Shehecheyanu* is **not** recited. [If one mistakenly omitted either *Shabbos* or *Yom Tov* entirely – if she realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, there is a debate whether to repeat the *Brocho*, and how. One should take great care to avoid this dilemma in the first place.]

If eating out, one should ensure that practical benefit is derived from the candles after *Yom Tov* begins.

As it is *Erev Shabbos*, *Pasach Eliyahu* is recited before *Mincha*, but not *Hoidu*.

🕊️ SHVI'I SHEL PESACH – NIGHT

The joy of *Shvi'i* and *Acharon Shel Pesach* is greater than the rest of *Pesach*.

Kabbolas Shabbos begins with *Mizmor L'Dovid*, and not with *L'chu Neraneneh*. In *Lecho Dodi*, we say *B'Simcha U'vetzahala*.

Since it is *Shabbos*, all the *Shabbos* selections are added in the *Shmoneh Esrei* of *Pesach*. If one did not make **any** mention of *Shabbos* in the middle *Brocho*, or he mistakenly *davened* the regular *Shmoneh Esrei* of *Shabbos*: If he did not yet finish reciting the second *Yih'yu L'ratzon* (at the end of the passage of *Elokai N'tzor*), he should return to the beginning of the middle *Brocho* (i.e. *Atoh Vechartonu*). Otherwise, he must repeat *Shmoneh Esrei*.

After *Shmoneh Esrei*, the *Shabbos* selections are recited – *Vayechulu*, the *Brocho* of *Me'ein Sheva* and *Mizmor L'Dovid*.

The custom of avoiding *Kiddush* between the sixth and seventh hour on Friday night applies even when it falls on *Shvi'i Shel Pesach*.

Shalom Aleichem and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) are recited, but in an undertone. *Yom*

Hashishi is then recited aloud, followed by *Hagofen* and the *Pesach Kiddush* (including the *Shabbos* additions). *Shehecheyanu* is **not** recited.

One drinks a cup of wine every day of *Pesach*. This should be paid special attention by those who did not make their own *Kiddush*.

Azamer Bishvachin is not recited, even though it is Friday night.

The householder leads the *Mezuman* as it is Friday night.

One remains awake and learns the entire night of *Shvi'i Shel Pesach*. [It is appropriate to learn the *Maamar* entitled *Hayom Ro'oh* and/or *V'heynef* (in *Likutei Torah*).]

🕯️ BENTCHING ON SHVI'I SHEL PESACH

If one forgets *Retzei* and/or *Ya'aleh Veyavo* on *Shvi'i Shel Pesach*: If he remembers before saying *Hashem's* name at the end of *Bonei Yerushalayim*, he goes back. If he remembered after that, but before beginning the next *Brocho*, he recites the relevant *Brocho* printed in the *Bentcher*. [There are three separate *Brochos* – one if only *Retzei* was forgotten, another if only *Ya'aleh Veyavo* was forgotten, and a third when both were forgotten.] If one already began the first word of the next *Brocho*, one must begin *bentching* again.

The *Horachamon* of *Shabbos* and *Yom Tov* are recited, in that order.

🕯️ SHVI'I SHEL PESACH – DAY

All the *Shabbos* selections are added in the *Shmoneh Esrei* of *Shacharis* and *Musaf*. [See the section “*First Night Maariv*” for details regarding one who forgot.]

As it is *Shabbos*, the special selections normally added for *Yom Tov* when opening the *Aron Hakoidesh* are omitted.

The congregation stands and faces the *Sefer Torah* while the *Shirah* is read.

Before *Musaf*, *Yekum Parkan* is recited as per a regular *Shabbos*, and the paragraph *Vlakachta Soiles* is recited before the *Shesh Zechiros*.

For the daytime *Kiddush*, all the selections associated with the *Shabbos* daytime *Kiddush* – from *Mizmor L'Dovid* until *Al Kein* (inclusive) are recited in an undertone, followed by *Eileh Moadei* in a loud voice.

If possible, one avoids beginning the meal after the tenth *Halachic* hour of the day begins (see local calendar), in order to enjoy the meal of the second night of *Yom Tov*.

One may **not** perform any preparations on the first day for the second night and day of *Yom Tov*.

The Rebbe instituted the custom of *Tahalucha*, attaching much importance to it. The Rebbe encouraged all *Chassidim* to visit community *Shules* and enhance their *Simchas Yom Tov* by sharing words of *Torah* (both *Nigleh* and *Chassidus*), and to encourage them to conduct a *Seudas Moshiaich* on the last day of *Pesach*.

As it is *Shabbos* this year, *Tahalucha* participants should remain mindful of the prohibition to carry on *Shabbos*.

🕯️ ACHARON SHEL PESACH – NIGHT

Shabbos ends at (see local calendar). *Maariv* (and *Kiddush*) should not begin before this time, nor should tasks and preparations required for *Yom Tov* be conducted before this time.

Vatodienu is recited during the *Shmoneh Esrei* of *Maariv*. [If one forgot to do so, he does not correct his mistake, but should say *Baruch Hamavdil Bein Koidesh L'Koidesh* before doing anything forbidden on *Shabbos* but permitted on *Yom Tov*, or before performing tasks for the second night of *Yom Tov*. The same applies to a woman who will not be *davening Maariv*.]

The candles should be kindled with a pre-existing flame, and only after *Shabbos* ends (see local calendar). The *Brocho* of *Shel Yom Tov* is recited, but *Shehecheyanu* is **not** recited.

Candles must not be waxed into place, nor may the wicks be twisted. When necessary, one may remove the wax from the previous night in a way that it falls directly into the bin.

On *Yom Tov*, one may not relight a candle that extinguished for the first time on *Shabbos*.

If eating elsewhere, one must derive some practical benefit from the candles after nightfall.

For *Kiddush* on *Achron Shel Pesach* night, one recites a total of **four** *Brochos*: *Yayin*, *Kiddush*, *Ner* and *Havdallah*. [If one jumbled the order, he does not need to repeat it in the correct order, unless he reversed the order of *Yayin* and *Kiddush*.] *Shehecheyanu* is **not** recited.

When reciting the *Brocho* of *Ner*, one looks at the candle, but does not bring the candles together, nor does one look at his fingernails or bring them close to the flames.

[If one forgot to recite *Ner* and *Havdallah* during *Kiddush*, he should recite it over a cup of wine as soon as he realizes. He should also recite the *Brocho* of *Hagofen* if required (such as when he already *bentched*, or he intended at the time of *Kiddush* not to drink any more wine during the meal). If he did not remember until the

next morning, he should recite the *Brocho* of *Havdallah* over a cup of wine, but not the *Brocho* of *Ner*.]

One drinks a cup of wine every day of *Pesach*. This should be paid special attention by those who did not make their own *Kiddush*.

Gebrochts are eaten in every meal of *Acharon Shel Pesach*, and we emphasize mixing the *Matzah* with the various food courses and drinks.

One once again passes his wet hand over his lips at *Mayim Achronim*.

The *Brocho* for *Kneidlach* is *Mezonos*.

🕯️ ACHARON SHEL PESACH – DAY

Yizkor is recited before *Musaf*. Those who leave the *Shule* for *Yizkor* may recite “*Av Harachamim*” after *Yizkor* if they wish to.

After *Mincha* and before sunset, we wash for *Matzah* and participate in a *Seudas Moshiaich*, including four full cups of wine. The *Nigunim* of the *Rebbeim* (and the *Daled Bavos*) are sung.

Every Jew should be encouraged to take part in *Seudas Moshiaich*.

One may technically eat *Chometz* during the *Seudas Moshiaich* after *Tzeis Hakochavim*.

During *Bentching*, *Ya'aleh Veyavo* (and *Horachamon*) is recited, even if it is already after *Tzeis Hakochavim*.

On *Motzei Pesach*, *Havdalah* is recited without *Besomin* and candles. *V'Yiten Lecha* is not recited.

🕯️ ISRU CHAG

One should wait a short period of time after *Pesach* before eating *Chometz*, in order to allow time for the *Rov* to repurchase the *Chometz*.

One may not eat or benefit from *Chometz* owned by a Jew on *Pesach*; it must be destroyed. Therefore, one should not purchase *Chometz* at a store owned by a non-observant Jew or manufactured by a company owned by a non-observant Jew, unless he is certain that it was stocked or manufactured after *Pesach*.

Isru Chag is celebrated with additional food items.

In association with *Yom Tov*, the Rebbe encouraged all to participate in a *Kinus Torah*.



Best wishes for a Kosher un Freilichen *Pesach*!

For more about *Sefiras Haomer* and the *Sefirah* period, see [separate Guide](#).

Times for Pesach 5781

The following times are **ONLY** for New York City
The Times are generally from *Luach Colel Chabad* and Chabad.org

Thursday Evening 12 Nissan:

Bedikas Chometz after: 7:41 PM

Friday morning *Erev Shabbos Hagadol*:

Latest *Shma*: 9:53 AM
Sell and burn *Chometz*: Before 11:58 AM
Chatzos (midday): 1:01 PM
Candle lighting: 6:56 PM
Shkiah: 7:14 PM
Tzeis Hakochovim (Nightfall): 7:42 PM
Chatzos (Midnight): 1:00 am

Shabbos Hagadol, Erev Pesach:

Early *Davening* (check with your Shul)
Latest *Shema*: 9:52 am
Finish eating *Chometz* before: 10:55 am
Nullify *Chometz* before: 11:58 am
Midday: 1:01 pm
Earliest *Mincha*: 1:33 pm
Recite the *Haggadah* and "*Seder Korban Pesach*" after *Mincha* and before the *Shkia*
Sunset/*Shkiah*: 7:15 pm
Candle Lighting after: 7:57 pm
Chatzos: 1:00 am

Sunday, first day *Yom Tov*:

Latest *Shema*: 9:51 am
Earliest *Mincha*: 1:33 pm
Sunset/*Shkia*: 7:17 pm
Candle lighting after: 7:58 pm
Chatzos/Midnight: 1:00 am

Monday – Second day of *Yom Tov*:

Latest *Shema*: 9:50 am
Earliest *Mincha*: 1:33 pm
Shkiah: 7:18 PM
Yom Tov ends: 7:59 pm