

SPECIAL DAYS IN NISAN

Nisan 1/March 14/Sunday Rosh Chodesh Nisan

In Nisan the Avos were born and died. [Rosh HaShanah, 11a]

In Nisan our fathers were redeemed and in Nisan we will be redeemed. [Rosh HaShanah, 11a]

The dedication of the Mishkan began on Nisan 1, 2449 (1312 BCE) and **Moshe Rabeinu** completed the consecration of **Aharon and his sons**. Aharon brought the first sacrifices. The **Nesiim**, heads of the tribes, brought sacrifices from the first until the twelfth of Nisan, to dedicate the Mishkan.

"...We don't fast in Nisan, nor decree a fast on the community, a custom based on the words of the Chachamim [Maseches Sofrim]: The Nesiim began to bring their sacrifices in Nisan, through the twelfth. Each day was that Nasi's own Yom Tov. The fourteenth is Erev Pesach, followed by eight



days of Pesach; since most of the month went by in holiness, we make it all holy as a Yom Tov..." [Alter Rebbe's Shulchan Aruch, 429:9] (And thus, we don't say Tachnun, "Av HaRachamim" or "Tzidkascha" in Nisan.)

From Rosh Chodesh Nisan until Nisan 12, we say the **daily Parshah of the sacrifice of each Nasi**, after Shacharis, followed by "Yehi

Pesach with the Rebbe

Many of the following descriptions of the Rebbe's hanhaga during the Seder were taken from Hamelech Bimesibo, Otzer Minhagei Chabad, and Haggadah shel Pesach, printed by Heichel Menachem, or were told to me by people who were present at the Rebbe's Seder, including my brother Avrohom Aba Raichik who was a waiter/guest at the Rebbe's Seder many times. The purpose of this article is to describe the Rebbe's Seder, not to give people new customs. The complete description of Chabad minhagim are in the Haggadah and therefore we did not repeat those customs.

Matzos were baked twice for the Rebbe, once on Beis Nisan and again on Erev Pesach. If Beis Nisan fell on a Sunday the matzos would be baked on Monday, Gimmel Nisan to ensure that the mayin shelanu (the water used for the matzah baking) would be drawn the day before the baking, before sunset. The Beis Nisan matzos were generally sent to Eretz Yisroel. In later years these matzos were also sent to Shluchim in other cities. From the Beis Nisan baking, matzah was also taken upstairs to be used by the Rebbetzin Nechama Dina A"H, and by all those who ate in the Frierdiker Rebbe's home which was on the second floor of 770.

(Continued on page 19)

Ratzon". (See Siddur) On the thirteenth, we read "Zos Chanukas." (See Siddur)

The first Nasi to bring sacrifices, on Nisan 1, was **Nachshon ben Aminadav**, of Yehudah, who was also the first to jump into the Yam Suf.

Yechezkel Hanavi prophesied about the fall of Egypt in the time of Nebuchadnetzar, the king of Bavel. [Yechezkel 29:17] We read it for the Haftorah of Parshas Vaera.

Ezra left Bavel with many Jews on Rosh Chodesh Nisan and they reached Yerushalayim on Rosh Chodesh Av.

Ezra finished his investigation and separated all those who had intermarried. [Ezra 10:17]

Chizkiyahu HaMelech began reconstruction of the first Beis HaMikdash, 3199 (562 BCE). [Divrei HaYamim II, 29-17]

During the dedication of the Second Beis HaMikdash, [Ezra 6:15-18] "...They brought sacrifices just as they did in the days of Moshe Rabeinu" [Menachos 45a], 3413 (348 BCE).

On Rosh Chodesh Nisan the dedication of the third Beis HaMikdash will begin. [Yechezkel 45:18]

Yartzeit of **Nadav and Avihu**, 2449 (1312 BCE). "...A Chosson and Kallah fast today, even though it's Rosh Chodesh, because it's a day of the death of Tzadikim, the sons of Aharon."

"...Whoever goes out in the days of Nisan and sees [fruit] trees blossoming must bless:

ברוך אתה ה' אלוקינו מלך העולם
שלא חיסר בעולמו כלום
וברא בו בריות טובות ואילנות טובות
ליהנות בהם בני אדם

"Blessed are You, L-rd our G-d, King of the universe, who did not leave out anything from His world, and created in it good creations and good trees to give enjoyment to people".

"He blesses only the first time he see them in the year". [Alter Rebbe, Seder Birchos HaNehenin 12:14]

Nisan 2/March 15/Monday

Moshe Rabeinu made the first Parah Adumah (Red Heifer), 2449 (1312 BCE).

"...There were nine red heifers from the time they were commanded to observe this Mitzvah until the Second Beis HaMikdash was destroyed: Moshe Rabeinu did the first, **Ezra** did the second; there were seven after Ezra and the tenth will be done by **Melech HaMashiach**, may he quickly be revealed, Amen, may it be His will." [Rambam, Hilchos Parah Adumah 3:4]

Yartzeit of our holy Master, **Rabbi Sholom Dov Ber, the Rebbe RaShaB**, of blessed memory, fifth Lubavitcher Rebbe, 5680 (1920). He founded Yeshiva Tomchei Tmimim.

"...This day, the Yartzeit of the Rebbe RaShaB, is the beginning of the leadership of my saintly father-in-law. This day is meritorious for everyone to accept upon themselves, with a firm commitment to go in their ways that they taught, for the entire year, and they will be blessed, as they prophesied, 'This is the vessel to receive their blessing in the material and the spiritual.'" [Letter of the Rebbe, Adar 25, 5710]

Nisan 3/March 16/Tuesday

Yartzeit of **R. Levi Yitzchok Slonim**, son of Rebbetzin Menuchah Rochel, daughter of the Mittlerer Rebbe, 5655 (1895). He was one of the heads of Kolel Chabad in Chevron.

Nisan 5/March 18/Thursday

Yehoshua sent scouts to Yericho, 2488 (1273 BCE). [Yehoshua 2:1]

Yartzeit of **R. Avrohom Yehoshua Heschel** of Apta, author of Oheiv Yisrael, 5585 (1825).

Yartzeit of **R. Shneur Zalman of Lublin**, Rav of Polotzk, Lublin, and of the Chassidim of Eretz Yisrael, author of Toras Chesed, one of the great Poskim in the time of the Tzemach Tzedek, 5662 (1902). The Tzemach Tzedek admired him greatly. [Likutei Diburim, Vol. II; 17]

Nisan 7/March 20/Shabbos

End of mourning period for **Moshe Rabbeinu**, 2488 (1273 BCE).

Yartzeit of **R. Yitzchok of Dravitch**, student of the Baal Shem Tov, 5504 (1744).

Nisan 8/March 21/Sunday

Yartzeit of **R. Eliyahu Hakadosh of York, Rabbeinu Yom Tov**, and several other English Tosafists, who perished at Clifford's Tower, during the Crusades, 4906 (1146).

Yartzeit of **R. Yaakov Tzvi Yales** of Premezyl, Kabbalist and Talmudist, author of Melo Haroim and Kehilas Yaakov, 5585 (1825).

"The Tzemach Tzedek cites him many times as a basis for ideas in Chassidus ChaBaD..." [Sichah, Shevat 10, 5722]

Nisan 9/March 22/Monday

Arrest of **R. Levi Yitzchok Schneerson**, father of the Lubavitcher Rebbe, 5698 (1938).

Nisan 10/March 23/Tuesday

Yartzeit of **Miriam**, 2487 (1274 BCE). Miriam's well dried up that day.

Bnei Yisrael crossed the Yarden and put up twelve monuments at Gilgal, 2488 (1273 BCE). [Yehoshua 4:20]

Nisan 11/March 24/Wednesday

Birthday of the **Rebbe**, 5662 (1902). Chasidim have a custom to say the Rebbe's chapter of Tehilim daily. We begin saying Chapter 120.

"The previous Rebbe said, 'Every Chassid should say a chapter of Tehillim every day, that the merit of the Rebbeim should be extended to him, and the revelation of light should be received in an inner way.' This is the chapter of Tehillim of the Rebbe." [Sicha, Shabbos Mevarchim Av, 5710]

Communal Bris of **Bnei Yisrael**, upon entering Eretz Yisrael, for all Jews not circumcised in the desert, 2488 (1273 BCE). [Yehoshua 5:7]

Yartzeit of **R. Mosheh b. Nachman, the Ramban**, Talmudist, Kabbalist and commentator on Chumash, 5030 (1270).

Yartzeit of **R. Yeshayahu Hurwitz**, Kabbalist, author of Shnei Luchos Habris, ("SheLaH"), 5390 (1630).

Before the Alter Rebbe traveled to the Mezeritcher Magid, he knew all of the Shnei Luchos Habris by heart. He was a "SheLaH Yid", he studied the "SheLaH", gave classes in it, davened and practiced according to the SheLaH. [Sefer Hamaamarim, 5708] He organized a Minyan according to the practices of the SheLaH. [Sefer Hasichos, 5705]. The Alter Rebbe said he had taken much from him (in Chassidus). [Sefer Hamaamarim 5710]

Nisan 12/March 25/Thursday

Taanis Bechorim (Early) When HaShem killed the Egyptian firstborn, He spared the firstborn Jews. Firstborn males (and fathers of firstborn sons under thirteen) fast unless they participate in a Seudas Mitzvah: Bris, Pidyon HaBen or Siyum.

Bedikas Chametz - the formal search for Chametz is tonight.

Nisan 13/March 26/Friday

Burning of Chametz, in the morning.

Bris of **Avraham Avinu**, 2048 (1714 BCE).

Haman sent scrolls announcing his decree. **Esther** ordered a three day fast, 3404 (357 BCE). [Esther 3:12, 4:16]

Yartzeit of **R. Yosef Karo**, author of the Beis Yosef on Tur, Shulchan Aruch, Kesef Mishneh on the Rambam, and Magid Meisharim, in Tzfas, 5335 (1575).

Yartzeit of **R. Mosheh Alshich**, Darshan of Tzfas, author of Toras Moshe, in Tzfas, 5358 (1598).

Yartzeit of our holy Master, **Rabbi Menachem Mendel, the Tzemach Tzedek**, third Lubavitcher Rebbe, author of Tzemach Tzedek, 5626 (1866).

We should utilize this day and learn his teachings.

Nisan 14/March 27/Shabbos HaGadol **Erev Pesach**

Nullifying of the Chametz in the morning.

On the Shabbos before Pesach the Jews in Mitzrayim took lambs for the Korban Pesach. The Egyptians gathered and asked the Jews what they were doing. They answered that HaShem had commanded them to use the lambs as a sacrifice, after which HaShem would kill the firstborn Egyptians. The firstborn Egyptians went to their parents and Pharaoh to ask that the Jews be sent out. When they refused, it caused a war between the firstborns and the other Egyptians, 2448 (1313 BCE). [Alter Rebbe's Shulchan Aruch, I:430]
After Mincha we read the Hagadah from Avadim Hayinu to l'chaper al kol avonoseinu.

Yartzeit of **R. Menachem Mendel of Bar**, student of the Ba'al Shem Tov, 5525 (1765).

Day of Korban Pesach

Naomi and Rus returned from the fields of Moav to Beis Lechem.

Birthday of **R. Moshe b. Maimon, the Rambam**, in Cordova, Spain 4895 (1135).

Hevel and Kayin brought their sacrifices. (Targum Yonason b. Uziel)

First Seder, Motzei Shabbos

Nisan 15/March 28/Sunday **First Day of Pesach**

Yetzias Mitzrayim, 2448 (1313 BCE).

We pray for dew, begin to say "Morid Hatal" at Musaf.

Sarah brought to house of Pharaoh, 2023 (1738 BCE), [Yalkut Shimoni] (and to the house of Avimelech) [Targum to Esther 5:1]

Avraham fought the four kings to save Lot. [Rashi, Bereishis 14:15]

Bris Bein Habesarim with **Avraham**, 2018 (1743 BCE). [Seder Olam]

The angels informed **Sarah** that she would have a son, 2047 (1714 BCE).

Birth of **Yitzchok**, 2048 (1713 BCE).

Yitzchok summoned Eisav and **blessed Yaakov**, and blessed him with Tal, the dew of the heavens, 2171 (1590 BCE).

HaShem appeared to **Moshe** in the burning bush, 2447 (1314 BCE). [Rabbeinu Bachya Al HaTorah]

Fall of Sisera. [Shoftim 4:1]

Assyrian army of Sancheirev destroyed, 3213 (548 BCE). [Melachim II 19:35]

Daniel saved from lion's den, 3389 (372 BCE). [Daniel 6:23]

*Second Seder **Sunday Night***

We begin counting the Omer on the Second Night of Pesach, Sunday Night.

Nisan 16/March 29/Monday **Second day of Pesach**

Birth of **Levi** son of Yaakov Avinu, 2195 (1566 BCE) and his Yartzeit. [Yalkut Shimoni, Shemos]

Supply of Mon exhausted after Jews crossed into Eretz Yisroel, 2488 (1273 BCE). [Kiddushin 38a]

Omer brought the first time, 2488 (1273 BCE). [Yehoshua 5:11, Rosh HaShanah 13a]

Angel orders **Gidon** to attack Midian. [Shoftim 6:19]

Chizkiyahu Hamelech completed rededication of Beis Hamikdash, 3199 (562 BCE). [Divrei Hayamim II 29:17]

Haman hanged, 3404 (357 BCE). [Esther 7:10]

Yartzeit of **R. Mordechai Dov Ber Twerski of Tomashpol**, son of R. No-chum, son of the Mittlerer Rebbe, 5680 (1920). [The name Twerski was from his maternal grandfather, R. Yaakov Yisroel of Czerkass, who had no sons].

We start to say '**Visein Brachah**', in Maariv, Monday Night.

Nisan 17/March 30/Tuesday

Yartzeit of **R. Yisroel Noach of Niezhin**, son of the Tzemach Tzedek, 5643 (1883).

He would review the Halachic questions the Tzemach Tzedek received [Sefer Hamaamarim Kuntreisim II, p. 405] and would prepare the Teshuvos [Beis Rebbe III, p. 28]. The Tzemach Tzedek praised his erudition. [Piskei Dinim, Yoreh Deah, No. 116, Sefer Hatoldos MaHaRaSh, p. 26] Some of the Teshuvos ascribed to the Tzemach Tzedek are actually his. [Kuntres Hashulchan, p. 17]

Nisan 18/March 31/Wednesday

Birthday of **R. Levi Yitzchok Schneerson**, father of the Lubavitcher Rebbe, 5638 (1878).

Day of the Bris of **the Rebbe**, 5622 (1902).

Nisan 19/April 1/Thursday

Yartzeit of **R. Yehoshua Falk**, author of Pnei Yehoshua, Meiras Einayim, Derishah and Perishah on the Tur, 5374 (1614).

Yartzeit of **R. Aharon of Karlin**, student of the Mezeritcher Magid, colleague of the Alter Rebbe, 5532, (1772).

Nisan 20/April 2/Friday

Erev Yom Tov

Yartzeit of **R. Hai Gaon**, last and most influential of the Geonim, 4798 (1038).

"...The Alter Rebbe (in his Siddur) followed the Zohar, the Ari ZaL...and R. Hai Gaon." [Shaar Hakolel] "In anything that had to be decided (in his Siddur), the Alter Rebbe ruled like the opinion of R. Hai Gaon." [Shaar Hakolel] "It's not possible that the Alter Rebbe would amend a text not according to R. Hai Gaon." [Shaar Hakolel, p. 239]

Yartzeit of **R. Yitzchok Dov Ber of Liadi**, grandson of the Tzemach Tzedek, author of Siddur MaHaRiD, 5670 (1910).

The Rebbe and the Rebbetzin, received American visas at Marseilles, enabling them to escape German occupied France, 5701 (1941).

Nisan 21/April 3/Shabbos

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Shevii Shel Pesach

Pharaoh's decree against Jewish boys cancelled, 2368 (1393 BCE). [Sotah 12b]

Seventh day of **Moshe** at the burning bush; he agreed to speak to Pharaoh, 2447 (1314 BCE). [Rabbeinu Bachya Al HaTorah]

Kriyas Yam Suf: Splitting of the Sea, 2448 (1313 BCE).

Moshe and Bnei Yisrael sang the Shirah [Sotah 12b]

Yartzeit of **Reb Dovid Leikes**, student of the Baal Shem Tov, 5559 (1799).

Nisan 22/April 4/Sunday

Acharon Shel Pesach

Yizkor

Bris of **Yitzchok Avinu** 2048 (1713 BCE). [Rosh Hashanah 10b]

Yehoshua began march around Yericho, 2488 (1273 BCE). [Seder Olam]

Yartzeit of **R. Yehudah Rosanes** of Constantinople, author of Mishneh Limelech on the Rambam, and Parshas Derachim, 5487 (1727).

Moshiach Seudah after Mincha

Nisan 23/April 5/Monday

Isru Chag

On Isru Chag, the day after Yom Tov, it's customary not to fast and to eat a better meal than usual.

Bris of **Levi**, son of **Yaakov**.

Nisan 24/April 6/Tuesday

Jews stop at Marah, first Shabbos in the desert, 2448 (1313 BCE). [Shabbos 87b] They were taught the laws of Shabbos, the Parah Adumah, Seven laws of Noach, and honoring one's parents.

Yartzeit of **R. Schneur Zalman Mordechai Schneerson**, son of **R. Yosef Yitzchok of Ovrutch**, son of the Tzemach

Tzedek, 5626 (1866).

He was a great Gaon. At seventeen he was appointed Rav of Zhitomir. He was the Rebbe RaShaB's brother-in-law.

Nisan 25/April 7/Wednesday

Yartzeit of **R. Chaim Halberstam of Tzanz**, author of Divrei Chayim, founder of Tzanz Chassidic dynasty, 5636 (1876).

Nisan 26/April 8/Thursday

Yartzeit of **Yehoshua ben Nun**, 2516 (1245 BCE). [Megilas Taanis]

Nisan 27/April 9/Friday

Beginning of daily Rambam study, 5744 (1984).

Nisan 28/April 10/Shabbos

Shabbos Mevarchim Iyar

We start studying Pirkei Avos after Minchah. We say a Perek a week, between Pesach and Shavuot (and throughout the Summer).

Yericho was circled seven times and the walls came down. Fall of Yericho, 2488 (1273 BCE). [Seder Olam]

Nisan 29/April 11/Sunday

Erev Rosh Chodesh Iyar

Yartzeit of **R. Chaim Vital**, Kabbalist primary student of the Ari ZaL, author of Eitz Chayim, 5380 (1620).

Nisan 30/April 12/Monday

Rosh Chodesh Iyar

Yartzeit of **R. Yosef Ibn Megas**, 5901 (1141).

Yartzeit of **R. Yaakov Emden**, 5536 (1776).

Iyar 1/April 13/Tuesday

Rosh Chodesh Iyar Day 2

For the times of burning Chametz, nullifying Chametz, Candle-lighting times etc, please check local calendar.

Pesach Laws and Customs

Motzei Shabbos ~ Shabbos / March 27 - April 3

The times given here are for Los Angeles only, please check your local times.

Preparing for Pesach

While cleaning and preparing for Pesach we should try to help others: in selling their Chametz, providing them with Shemurah Matzah, and making sure they have a Seder.

DON'T wait until the last minute to sell your Chametz. **Make sure to sell your Chametz by Friday morning, March 26.**

Buy hand-baked Shemurah Matzah early (in case the stores run out).

Products change every year. Something which was Kosher last year is not necessarily Kosher this year. Food bought for Pesach must have reliable, current Hashgachah. Consult a Rav when in doubt.

Cosmetics, perfumes, medicines, etc. may contain Chametz. Before buying them for Pesach, consult a Rav, if possible, calling earlier is always better. For medicines, please check the CRC, the Chicago Rabbinical Council. And follow their guidelines. <http://www.crcweb.org/>

Obviously, all products used on Pesach must be from packages not opened or used throughout the year, even if they're Kosher L'Pesach.

Make sure the milk and eggs you buy were produced **before** Pesach.

When purchasing items, check each box or container as non Pesachdik items sometimes gets mixed up on the shelf with Kosher for Pesach ones.

There are different customs between the Ashkenazic

Community and the Sefardic Community during Pesach. We, the Ashkenazic Community (and some of the Sefardic community as well), do not eat Kitniyos on Pesach - rice, beans, peas, corn, legumes, peanuts etc, or any oil made out of Kitniyos (ie Peanut Oil).

Therefore make sure when you purchase items for Pesach they do not contain Kitniyos. Certain items can say "Kosher L'Pesach for Sefardim" - those products can contain Kitniyos. One needs to pay special attention.

If you have a child that is dependent on drinking formula and the formula contains Kitniyos you must make sure that there is no chametz mixed into the ingredients, and you need to use separate utensils and wash it away from the kitchen sink (ie the bathroom sink).

Sidurim and Bentchers used on the table throughout the year should be put away with the Chametz. It's advisable to have Pesachdik Sidurim and Bentchers

If you leave home before Pesach you must do Bedikas Chametz the night before you leave. Consult a Rav about details of Bedikas Chametz and where to sell the chametz.

Make sure to purchase the special foods for the Seder in great enough amounts.

It's a good idea to review the Haggadah before Pesach to acquaint yourself with the Halachos and Minhagim of the Seder.

If you have any questions about conducting the

Seder, etc. you'll have time to get answers before Pesach.

Vacuum cleaners, mops and brooms must be cleaned before Pesach. Remember to change your vacuum cleaner bag and discard the old one.

Women living on their own must do Bedikas Chametz and Bitul Chametz, and sell their chametz.

Preparing The Kitchen

It's preferable to have dishes, pots, pans and utensils, etc., put aside and used only for Pesach.

Dishes, pots etc that were sold last year (5780/2020) in order not to toivel them, have to be toiveled.

If you need to Kasher dishes, or sinks, stoves, ovens, etc., make a list of everything and consult a Rav to find out if they can be Kashered, and how to do it.

Generally, there are two ways of Kashering: "Libun" (fire) and "Hagalah" (purging in boiling water).

Things to be Kashered by Hagalah must be spotlessly clean and without any rust. They may not be used for twenty-four hours prior to Kashering.

Clean cupboards, counters, cabinets, etc. thoroughly and cover with cardboard, metal or hard plastic. Sink faucets must be Kashered and covered or changed. Stainless steel sinks may be Kashered (consult a Rav for directions); porcelain or enamel sinks must be cleaned very well and lined with durable lining.

Garbage disposals can be cleaned by putting ice cubes and Ajax cleanser and running the unit. They cannot be kashered.

Tables must be cleaned: Table leaves should be opened, and the supports and the leaves carefully cleaned. Then, cover the table.

Highchairs must be cleaned completely and the tray completely covered. Some people have a separate tray.

Refrigerators must be completely cleaned and the shelves lined.

Cookbooks and telephone books etc. should be put away with the Chametz.

The kitchen telephone should be cleaned very well.

Wedding rings which are worn when preparing chametzdik food have to be kashered for Pesach or not worn when preparing Pesach foods.

Ta'anis Bechorim (Early)

Thursday/Nisan 12 / March 25

This year since Erev Pesach is on Shabbos, Ta'anis Bechorim is two days earlier.

After Shacharis it's customary to make a Siyum for the Bechorim (firstborns), so that they may eat. All first-born males (of either or both parents) fast, to commemorate HaShem's miracle of saving the first-born Jews. However, participating in a Seudas Mitzvah exempts them from the fast. A father participates in a Siyum for his first-born who is too young.

Bedikas Chametz

Search For Chametz

Thursday Night/Nisan 13/March 25

From half an hour before nightfall until after the search, it's forbidden to eat a meal or do any work.

If you Daven Maariv with a Minyan, Daven first, then go home and immediately begin the search.

Every room and place where Chametz may have been brought must be thoroughly cleaned and checked.

It's nearly impossible to check every necessary place

the night of Bedikas Chametz, especially in the kitchen, which is usually already Pesachdik. Therefore, after cleaning the kitchen, it's advisable to check with a candle or flashlight before lining shelves and cabinets. This is true of closets, cabinets, under heavy furniture, etc. Do Bedikas Chametz after you clean those areas, before you return things to their usual places.

Places sold to a non-Jew don't need to be checked for Chametz.

Set aside any Chametz you still need before Pesach in a safe place before Bedikas Chametz.

Before the search, put ten pieces of hard Chametz, wrapped in paper, in different places in the house. Don't use aluminum foil: it doesn't burn.

Remember where you put them! If you don't find all ten pieces you'll have to search until you do. It's advisable for someone to write down the hiding places, so you will have a back-up.

It's customary to use a beeswax candle, a feather (to sweep small crumbs into the bag), a spoon and a paper bag for Bedikas Chametz.

Before the search, say the Brachah (see Siddur). Don't speak between the Brachah and the search. It's preferable not to speak throughout the entire search, unless it's about Bedikas Chametz.

This check list is by no means comprehensive. It is only an aid to recall places where Chametz may be:

Behind and under furniture

- | | |
|------------------------------|-----------|
| Briefcases | Purses |
| Bookcases | Closets |
| Children's backpacks | Toys |
| Pockets and cuffs of clothes | Highchair |

Car: Glove compartment, trunk, under seats, car seat

Office or workplace: Desk, filing cabinet

Where it's difficult or hazardous to use a candle (in a car, under beds, etc.) use a flashlight.

After the search, put out the candle. Put the spoon, candle and feather into the bag with the Chametz (the handle of the spoon should stick out of the bag). Tie the bag tightly with string.

Then, annul all Chametz you didn't find. 'Kol Chamira' [Annuling the Chametz] was written in Aramaic, the spoken language, so everyone would understand it. **You must say 'Kol Chamira' in a language you understand. If you understand its intent you may say it in the original.**

After the search, check to be sure you found all ten pieces of Chametz.

Put the closed bag away in a safe place (away from the children) until the morning, when you burn it.

Erev Shabbos

Friday Morning / Nisan 13/March 26

It's true it isn't Erev Pesach but we burn the Chametz at the time we would burn it on Erev Pesach every year, just to keep the procedure uniform. Burn the Chametz in the morning.

We **don't** say Kol Chamirah (we'll annul the Chametz on Shabbos morning).

We **do** say Yehi Ratzon. (Siddur, or the beginning of the Hagadah).

Shake out your pockets to be sure they're free of crumbs.

Be careful to confine Chametz to one location, so it will be easy to clean up.

If you have an Eruv Chatzeiros you should remake it

for the year, today. Say it in English if you don't understand Aramaic.

Some houses light a 3 day candle to always have a candle burning for a pre-existing flame for candle-lighting.

Preparing For The Seder

Roasting the Zeroah, making the salt water, Maror and Charoses should all be prepared on Friday.

The Chabad Minhag is to use a roasted chicken neck for the Zeroa (shankbone). It must be roasted before Yom Tov. (If you didn't roast it before Yom Tov, use a cooked chicken neck). The Friediker Rebbe used to remove almost all the meat from the neck. Some meat must be left, because a bone without meat isn't considered a cooked food.

For Maror (bitter herbs) and Koreich we use both Romaine lettuce and horseradish.

Every leaf of Romaine must be carefully checked individually, to remove any tiny worms or insects. Lettuce shouldn't remain in salt water over eighteen minutes. To clean it well, discard outer leaves, wash each leaf under running water, soak it briefly in salted water, rinse well and check under good light. Dry very thoroughly.

We make Charoses from apple, pears and nuts, and moisten it with red wine.

The Chabad Minhag is to use raw onion or cooked potato for Karpas.

The Beitzah, is a hardboiled egg. It commemorates the Korban Chagigah, the Yom Tov Sacrifice everyone ate, besides the Korban Pesach.

It's customary not to eat the ingredients of the Charoses (nuts, apples and pears) and Maror (Romaine lettuce and horseradish) from Erev Pesach

through Koreich of the Second Seder. So plan your Shabbos Erev Pesach meals accordingly.

For Shabbos, Erev Pesach, prepare completely Kosher for Pesach meals (pots and pans, food etc) except for **small** Challahs. You might want to use tissues instead of napkins.

Erev Pesach

Friday Night/Nisan 14/March 26

The entire Shabbos meal is Pesachdik, except for the Challahs. Make Kiddush and eat the Challah away from the table (on your porch or in your backyard). Kiddush has to be recited in the place you will be eating the Challah. After eating the Challah shake your clothes and beard off very well, the leftovers should be crumbled and flushed down the toilet.

If this is difficult please contact your local Rav how to be yotzei Seudas Shabbos. Young children should not be given chametz this Shabbos at all.

Rinse your mouth out in the bathroom, you can use a soft toothbrush without toothpaste (make sure you don't bleed) then put the toothbrush away with the Chametz items. Wash your hands well, then enjoy the rest of your Pesachdik Shabbos meal.

Erev Pesach

Shabbos/Nisan 14/March 27

We Daven very early Shabbos morning, in order to eat the Shabbos meal with enough time. You can eat Chametz until **10:53 am**.

(After eating the Challah shake your clothes and beard off very well. You can crumble any left over Challah, and flush it down the toilet).

On Shabbos day - Erev Pesach it's forbidden to eat Matzah, and our custom is to refrain from eating any of the ingredients of the Charoses (nuts, apples and pears) and Maror (romaine lettuce and horseradish).

You can brush your teeth, carefully so you don't bleed, with a soft brush, without toothpaste. (Then put your toothbrush away with the Chametz). You may use a toothpick or prepared floss if your teeth do not bleed.

Don't forget to bentch.

We have to flush the crumbs and any leftover Chametz down the toilet and nullify any Chametz by saying "Kol Chamira" by **11:55 am**. (Kol Chamira can be found in the Siddur, or the beginning of the Hagadah).

While you say 'Kol Chamira,' you must have **full** intention that all ownership of Chametz be annulled entirely. If you say it and don't mean it, it has no effect.

If you're away from home you must also do Bitul Chametz. Women living on their own must also nullify their Chametz.

After Mincha we read the Hagadah from "Avodim Hoyinu" until "L'Chaper Al Kol Avonoseinu,"

We say the Seder Korban Pesach, which can be found in the Siddur.

For Seudas Shelishis, you can have fish, fruit or vegetables. Don't fill up, you have to eat the Matzah with a good appetite.

Make sure not to do any preparations for the Seder on Shabbos (setting the table, folding napkins, etc.).

First Night of Pesach

Motzei Shabbos

Nisan 15/March 27

A woman who does not daven Ma'ariv must say, "Baruch HaMavdil Bein Kodesh L'Kodesh," before lighting candles, or doing any work permitted on Yom Tov, or before preparing for the seder.

We say Shemoneh Esrei for Shalosh Regalim, (see Siddur) with V'Todiyeinu, as the Havdalah. (If you forget it, don't repeat Shemoneh Esrei; just don't do any work permitted on Yom Tov, until you say: "Baruch HaMavdil Bein Kodesh L'Kodesh.")

After Shemoneh Esrei we say the complete Hallel.

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Candle-lighting time is after **7:55 p.m.**, from a pre-existing flame. We say "...Lehadlik Ner Shel Yom Tov" and "Shehechianu".

The Seder, on both nights, can only start after night-fall. Make sure your children get a nap in the afternoon, especially since there is daylight savings time.

The Seder

This merely highlights a few of the laws and customs of the Seder. For full details use the **Haggadah For Pesach With English Translation Of Text, Customs And Practices** (Kehot), translated by R. Jacob Immanuel Schochet.

It's recommended that you review the Haggadah before Pesach to acquaint yourself with the Halachos and Minhagim of the Seder. If you have any questions about conducting the Seder, etc. you'll have time to get answers before Pesach.

Look in the Haggadah before each part of the Seder. (Don't rely on your memory). Even though we learned the entire Haggadah before Pesach it's important to use it for the Seder to avoid errors.

"Everyone must bestir himself with awe to follow the instructions of the Sages who arranged the precept of the Seder and the Haggadah. This should not be trivial in one's eyes. There are some things at the Seder which may seem insignificant to a man, but let him act prudently to observe them, for there is nothing vain among them!" [Sefer MaHaRiL, quoted in Haggadah for Pesach, p. 6, note a]

We return home from Shul promptly to begin the Seder as early as possible, so that the children won't fall asleep during the Seder.

We prepare the Seder Plate after we return from Shul, before Kiddush.

We use three Shemurah Matzahs for the Seder Plate. The bottom one is the Yisroel, the middle is the Levi and the top is the Kohen. Separate each with a cloth and on top place a cloth. (Most Matzah covers are made with pockets for this.)

The Chabad Minhag is to place the symbolic foods of the Seder on the Matzah cover. Place a tray under the Matzahs. [see Haggadah]

The minimum size wine cup for the Sedarim is a "Reviis" —about 3.5 fluid ounces. It's preferable to drink the entire cup, preferably without a pause. This applies to all four cups.

If this isn't possible, drink more than half. (This is true for the first three cups. For the fourth, drink an entire Reviis, to say the after-Brachah 'Al Hagefen').

It's better to use smaller cups of minimum size, so it will be easier to drink the entire cup.

Use wine for all four cups; if it's difficult to drink, you may dilute the wine with grape juice. If that's difficult, use grape juice. If it's difficult to drink grape juice because of its sugar content, please consult a Rav before Pesach how to dilute it.

The Shiur of Matzah is a Kizayis [one ounce], approximately half a Shmurah Matzah. (If there are 8 matzahs to the lb). We eat Matzah three times during the Seder: each time, each Kizayis should be eaten within four minutes. (If this is not possible within seven minutes.)

The Matzah on the Seder plate won't be enough for everybody; take more Matzos from the box.

The Shiur of Maror is three quarters of an ounce of romaine and horseradish. It should be eaten within four minutes. (If that isn't possible, within seven minutes.)

All minimum Shiurim of the Seder apply equally to men and women. (If one has difficulty with eating the Matzo a Rov needs to be consulted before Pesach to clarify what can be done.) Children should be taught to do all the Mitzvos of the Seder.

It isn't the Chabad Minhag to wear a Kittel for the Seder, nor to be particular about the direction of one's seat.

We announce and explain the Simanei Haseder (Order of the Seder), as we come to them. This is a good opportunity to get the children involved in the seder.

Men and boys recline on their left side for all the four cups, the Matzah, Koreich and Afikomen. Reclining on your right side, face or back isn't reclining. Women don't recline.

Since the first Seder is Motzei Shabbos we have to make Havdalah in Kiddush.

"YaKNeHaZ" is an easy way to remember the order:

Yayen (wine) 'Borei Pri Hagofen'

Kiddush - 'Mekadesh Yisrael V'Hazmanim'

Ner - 'Borei Meorei Ha'eish' (Look at the candles when you say this one but not at your fingers)

Havdalah - 'Hamavdil Bein Kodesh L'kodesh'

Z'man - 'Shehechyanu'

Follow the instructions in the Haggadah.

Women are obligated to say (at least) the basic parts of the Haggadah, especially from "Raban Gamliel" until after the second cup of wine.

It's a Mitzvah to explain the Haggadah to our children. The one conducting the Seder must try to explain to them as much as possible of the Yom Tov of Pesach and the Geulah of Mitzraim on their level.

Throughout Pesach (except the last day) we don't wet the Matzahs. Matzahs on the table are kept covered.

Before pouring liquids at the table, make sure no Matzah crumbs are in the cup. For Mayim Acharonim, we don't pass our wet fingers over our lips, as we usually do.

We try to eat the Afikomen by Chatzos (**12:57 a.m.**), especially on the First Night. [The Korban Pesach had to be eaten by midnight]. If you weren't able to eat it on time, it can be eaten after Chatzos.

We carry a candlestick to the door, and open it for Eliyahu. Minhag Chabad is not to stand for 'Shefoch', (except for those at the door).

On the first night of Pesach, before going to sleep, we say only the first paragraph of Kriyas Shema and 'HaMapil', since it's Leil Shimurim, the night of HaShem's protection.

First Day of Pesach

Sunday/Nisan 15/March 28

We say Shemoneh Esrei for Shalosh Regalim, whole Hallel, and take out two Sifrei Torah. Kriyas HaTorah for each day of Pesach is in the back of the Siddur.

Before Musaf on the first day of Pesach, the Shammash announces that we begin saying '**Morid Hatol**' (instead of 'Mashiv Haruach Umorid Hageshem'). We begin to say it at Musaf.

During the Musaf repetition the Chazan includes the special Tefillah of Tal.

If you say 'Morid Hageshem', but realize your mistake before saying HaShem's name at the end of 'Mechayeh Hameisim', start again from 'Atah Gibor.'

If you recall saying 'Morid Hageshem' after finishing 'Mechayeh Hameisim', start the Shemoneh Esrei over.

If you didn't Daven Shacharis yet (and aren't Daven-

ing with another Minyan), but heard the Shamash announce 'Morid Hatal', say 'Morid Hatal' in Shacharis.

We're obligated to rejoice on Yom Tov: we eat meat; men drink an extra cup of wine, during the day.

Second Night Pesach

Sunday Night/Nisan 16/March 28

Maariv begins with Shir Hamaalos and is followed by Hallel.

Sefiras HaOmer

We begin to count the Omer at the end of Maariv, after Hallel on the second night of Pesach and continue until Shavuos. (See Siddur).

We stand while saying the Brachah and counting Sefirah.

If you forgot to count at the end of Maariv but remember during the night, count with a Brachah.

If you remember during the following day, count without a Brachah. Continue that night to count with a Brachah.

If you forgot entirely during the night and next day, until the next night, count Sefirah without a Brachah until Shavuos.

If you're uncertain whether or not you counted the night before, count with a Brachah.

If someone asks you after sunset, what the Sefirah count is, tell him what YESTERDAY'S count was. If you tell him how much tonight is, you may not count with a Brachah that night.

We count Sefirah when it's fully night, not during twilight.

Second Seder

Sunday Night/Nisan 16/March 28

No preparations for the Seder or the second day of Yom Tov may be done before **7:55 pm**.

Candle-lighting for the second night of Pesach is after **7:55 pm**, from a pre-existing flame. We say "Lehadlik Ner Shel Yom Tov" and "Shehechianu".

The Second Seder is the same as the first. Krias Shemah al Hamitah is the same as for every Yom Tov.

Second Day Pesach

Monday/Nisan 16/March 29

At the meal of the Second day we eat something special to commemorate Esther's meal on this day, the same day Haman was hanged.

Chol HaMoed

Monday night, Motzei Yom Tov, in the weekday Ma'ariv we include 'Atah Chonantanu' AND 'V'sein Brachah' AND 'Yaaleh V'yavo.'

We don't wear Tefillin on Chol HaMoed.

In Shacharis we don't say Mizmor Lesodah. (The Korban Todah was Chametz!) We Daven the weekday Shemoneh Esrei with Yaaleh V'yavo.

We say half Hallel, read the Torah (see Siddur), followed by Musaf.

We're obligated to rejoice on Chol Hamoed: therefore, we eat meat, and men drink an extra cup of wine.

Sewing, laundering (except baby clothes), haircuts and nail cutting are forbidden.

V'Sein Brachah

Throughout the summer months (from Pesach to Sukos) we don't ask for rain ('V'Sein Tal Umatar') in the weekday Shemoneh Esrei. Instead, we say 'V'Sein Brachah'.

We start at Maariv, Monday Night, Motzei Yom Tov, Nisan 17, March 29.

If you say “V’Sein Tal Umatar” and realize your error before or after finishing the Brachah, begin again from “Bareich Aleinu”, [if you’re still saying Shemoneh Esrei].

If you realize you said “V’Sein Tal Umatar” after finishing Shemoneh Esrei, (and you already said the second ‘Yiheyu Liratzon’,) repeat the Shemoneh Esrei.

Yaaleh V’Yavo in Shemoneh Esrei

We say “Yaaleh V’Yavo” in Shemoneh Esrei throughout Chol Hamoed.

If you forget “Yaaleh V’Yavo” in Shemoneh Esrei on Chol Hamoed (or aren’t sure you said it) and haven’t said HaShem’s name at the end of the Brachah, say “Yaaleh V’Yavo” and continue “Visechezenah”.

If you remember after HaShem’s name, but before “Modim”, say “Yaaleh V’Yavo” and continue with “Modim”.

If you said “Modim”, go back to “Retzei” and continue through the rest of Shemoneh Esrei.

If you finish Shemoneh Esrei and didn’t say “Yaaleh V’Yavo”, (and you already said the second ‘Yiheyu Liratzon’), repeat Shemoneh Esrei.

If you forgot “Yaaleh V’Yavo” at Shacharis & already said Musaf, don’t repeat Shemoneh Esrei for Shacharis.

These laws apply to Shacharis, Minchah and Maariv of Chol Hamoed.

Yaaleh V’Yavo In Bentching

If you forget “Yaaleh V’Yavo” in Bentching on Pesach and remember after “Bonei B’rachamav Yerushalayim, Amein,” say the Brachah in the Siddur for this situation.

If you remember after the word ‘Baruch’ of the fourth Brachah, on Yom Tov start Birkas HaMazon over; on Chol Hamoed, **don't**, repeat the Bentching.

Shevii Shel Pesach - Night

Friday Night/Nissan 21/April 2

Candle lighting, Friday, April 2 is **6:57 pm**. We say the Brachah “. . . Lehadlik Ner Shel Shabbos V’Shel Yom Tov.”

We **DON’T** say “Shehechyanu” at candle lighting or at Kiddush.

Mincha begins with Posach Eliyahu, and not Hodu.

Ma’ariv begins with Mizmor L’Dovid. In Lecha Dodi we say “b’simcha” instead of “b’rina.” We include the Shabbos inserts in the Shmoneh Esrei for Shalosh Regalim.

“Shalom Aleichem,” “Eishes Chayil,” “Mizmor L’Dovid”, and “Askinu Seudossoh” are recited quietly. We start out loud with “Yom Hashishi,” in the Kiddush for Shalosh Regalim with Shabbos inserts.

It’s customary to remain awake throughout the night of Shevii Shel Pesach (the seventh night) to learn Torah.

Shevii Shel Pesach Day

Shabbos/Nissan 21/April 3

We say Shemoneh Esrei for Shalosh Regalim, with Shabbos inserts, half Hallel, and take out two Sifrei Torah, and say Musaf of Shalosh Regalim with Shabbos inserts.

We read the Parshah of Kriyas Yam Suf, and stand for the Shirah.

Don’t do any preparations for the second day of Yom Tov on Shabbos.

Acharon Shel Pesach Night

Motzei Shabbos/Nisan 22/April 3

No preparations for the second day of Yom Tov may be done before **8:00 pm**.

A lady who does not daven Ma'ariv must say, "Baruch HaMavdil Bein Kodesh L'Kodesh," before lighting candles, or doing any work permitted on Yom Tov, or before preparing for the meal.

Candle-lighting, Motzei Shabbos, April 3, is after **8:00 pm** from a pre-existing flame. We say the Brachah, "...LeHadlik Ner Shel Yom Tov."

We **DON'T** say "Shehechyanu" at candlelighting or at Kiddush.

We say Shemoneh Esrei for Shalosh Regalim, with V'Todiyenu, as the Havdalah. (If you forget it, don't repeat Shemoneh Esrei; just don't do any work permitted on Yom Tov, until you say: "Baruch HaMavdil Bein Kodesh L'Kodesh.")

Since Shabbos is over we have to make Havdalah in Kiddush.

This is the order:

Yayen (wine) 'Borei Pri Hagofen'

Kiddush - 'Mekadesh Yisrael V'Hazmanim'

Ner - 'Borei Meorei Ha'eish' (Look at the candles when you say this one but not at your fingers)

Havdalah - 'Hamavdil Bein Kodesh L'kodesh'

You can follow along in the Siddur.

On Acharon Shel Pesach (the final day of Pesach), we no longer keep Matzah covered, and we make a point of eating Gebroks [wet Matzah].

Acharon Shel Pesach

Sunday/Nisan 22/April 4

Yizkor is before Musaf.

It's customary to have a third meal, after Minchah called "Moshiach's Seudah".

"The Baal Shem Tov would eat three festival meals on Acharon Shel Pesach. He called the third meal "Moshiach's Seudah". Acharon Shel Pesach is the day for Moshiach's Seudah because on this day the radiance of Moshiach's light shines openly.

In 5666 (1906) the Rebbe RaShaB ate the meal of Acharon Shel Pesach with the students of Yeshiva Tomchei Tmimim. He ordered that four cups of wine be given each student, and then declared, "this is Moshiach's Seuda." (Hayom Yom, p. 47)

The Rebbe stated that it's obvious that this practice wasn't to be limited to that particular year, but is for all years." (Foot note in the English Hayom Yom, p. 47)

We should drink the four cups of wine with the thought that this is connected to and hastens the Geula. (Maamar Acharon Shel Pesach, 5749, 1989)

In 5750 (1990) the Rebbe requested that all the Niggunim (melodies) of the Chabad Rebbeim should be sung during Moshiach Seudah.

Pesach ends Sunday night, April 4th at **8:00 pm**.

After Pesach, give the Rav about an hour to repurchase the Chametz before using it.

Isru Chag

Monday/Nisan 23/April 5

On Isru Chag, the day after Yom Tov, it's customary not to fast and to eat a better than usual meal.

Beginning the Shabbos after Pesach after Mincha, we say Pirkei Avos, a Perek a week, between Pesach and Shavuos (and throughout the summer).

Times are for Los Angeles only!

This is only a brief overview.

**For any specific questions please
contact your Rav.**

Conquer The World Thru The Learning of Torah

5731/1971

By: Rabbi Shimon Raichik

Fifty years ago, the Rebbe started a campaign to conquer the world through the study of Torah. On Tu-B'Shevat (the 15th of Shevat) upon returning from the Ohel, the Rebbe held a farbrengen. In those times such a farbrengen was not common. The Rebbe said a ma'amar of Chassidus and then he launched a campaign that everyone should add in learning Torah: Not only that the students in Yeshivah were to add in quantity and quality, but that also the business people were to add in their time of learning and the quality of this learning. The Rebbe used the expression, "To steal the time:" even in the time when according to Halacha a person is exempt from learning since he is involved in business, the Rebbe said we should even take time from that. The farbrengen lasted an hour and a half. I was then learning in the Lubavitch Yeshivah in Montreal, and we heard the farbrengen through a hookup. No one knew why the Rebbe, upon coming back from the Ohel, launched such a campaign.

SHABBOS HAGADOL

Shabbos HaGadol of that year it became clear; I was there at that farbrengen. In the farbrengen the Rebbe told two personal incidents. First he told a personal story. Later on he explained why he had seemingly suddenly started this campaign of learning. During the Shabbos farbrengen it was a custom of the Rebbe to take a Rashi from that week's Torah portion, and explain it. The Rebbe started this custom in the winter of 5725 (1964), after the passing of his mother Rebbetzin Chana. That week the Rebbe said he saw an explanation of this Rashi in Ohr HaMeir, which was written by R' Meri Schapiro, the founder of the Yeshivah

Chachmei Lublin. The Rebbe continued, "Everything is divine providence. My wedding was in Warsaw and the Lubliner Rav, Rabbi Schapiro attended the wedding and the Sheva Brochos. He gave me a present for the wedding, the Sefer Ohr HaMeir. I looked through the sefer then and saw the explanation for the Rashi we are discussing here. My father in law, the Frierdiker Rebbe, wanted me to speak with R' Schapiro in learning but I didn't, as is my custom. My father in law was very respectful towards the Rav. I looked into the Sefer then and I'm speaking from memory. No one should accuse me of being fluent in all the shailos and teshuvos of the acharonim." (The wedding was in 1929 and the sichah was said in 1971)

The Rebbe spoke about why the campaign was launched, and from what I remember this is a synopsis of what was said. The Rebbe said, I was at the Ohel on Tu B'Shevat and I was urged to farbreng: there are not so many ma'amarim on Tu B'Shevat. We started the campaign of adding in the learning of Torah, and conquering the world through the study of Torah, now we see why it was. [That winter there was a big debate in the Congress of the United States, that they should nullify the status of the exemption of the draft for students. (This was during the Vietnam War.) This would include also rabbinical students, bochurim of the Yeshivah.] The Rebbe was saying that the campaign in adding in Torah would combat the decree of the draft. This was the reason for the unexpected farbrengen, and we saw the successful outcome of this campaign. Then the Rebbe demanded

that this year Pesach, since there was a full week of chol hamoed, everyone should add in learning by day and night.

YUD ALEF NISAN

That year Yud Alef Nisan started the seventieth year of the Rebbe. Coming back from the Ohel the Rebbe again made a sudden farbrengen between minchah and ma'ariv. This was the beginning of the custom of the Rebbe's giving a farbrengen on his birthday. The Rebbe said a ma'amar about the eleventh day of Nisan which is connected to the nasi of that day. It was a very long ma'amar and it was later edited by the Rebbe for Yud Alef Nisan 5749 (1989). Later the Rebbe thanked all those who wished him good wishes for Yud Alef Nisan; since there was no time to answer each person individually, he was taking this opportunity to do it at the farbrengen. That farbrengen the Rebbe once again reiterated that on Pesach we should each add in learning Torah. The word Pesach is made up of two words "Pe Sach" - a mouth that speaks (Torah). When I came back from Los Angeles, for the last days of Pesach, 770 was full of people learning.

ACHARON SHEL PESACH

At the farbrengen on Acharon Shel Pesach, (and also at the farbrengen the Shabbos after Pesach) the Rebbe explained the brachah that every person, even a child, makes before drinking a glass of water. He explained that in this brachah lies the depths of chassidus and this is what we teach even a young child. The purpose of speaking about it, is that each person should know the meaning of the brachah we make and think about it when you recite it. We tell a small child before you taste anything you have to make a brachah. Why do we have to make a brachah? We have to ask permission from Hashem to eat since the whole world belongs to Hashem, and if not, it's as if

we are stealing from Hashem.. The word "Boruch" comes from the word "to draw down": we tell a child that before he eats he must thank Hashem and draw G-dliness into the world. "Atah" - "you"- can only be said to someone who is presently here, not someone who is above in the heavens or someone in another room, so we are telling the child that he must know that the Aibeshter is here with you. "Hashem" - Yud Kei Vov Kei - represents that Hashem (past, present, and future) is everlasting, as opposed to the world which decays. The word Havaya means creator, we must know that the water which we are drinking was created by Hashem. "Elokeinu" - Elokim means G-d who is powerful; Elokeinu means that He is our strength and our life. We tell the child "Before you drink you must remember that your strength and the strength of your parents is all from Hashem." "Melech Haolam" - "the King of the World" - not like those who say the Aibeshter created the world and left it, and that he is somewhere in the seventh heaven, but He is the King of the World, and we are His servants and we accept His yoke as a King. This is expressed in every brachah a person says before he drinks or eats anything, even a child expresses it. When it comes to the brachah on the Sun, which is said once in 28 years, everyone gets up early and prepares themselves for it, says tehillim for it, etc. All this to make a brachah on the sun, but for a simple brachah people don't realize what depth lies in the brachah we are saying, even before we drink a simple glass of water.

SHABBOS PARSHAS SHEMINI

That year there was a change: till then the Rebbe ate the Yom Tov meals upstairs in the Frierdiker Rebbe's apartment and the seder was conducted there with a minyan of elder chassidim, and after the second seder the Rebbe used to come down to the shul with the haggadah and spent hours explaining different

passages of the haggadah. That year Rebbetzin Nechama Dina had passed away, so the Rebbe conducted the seder at home. Shabbos Parshas Shemini, the Rebbe opened up his siddur to the haggadah and started to explain different passages, (to make up for not doing it the second night).

One of the highlights that I remember from that far-brengen was how the Rebbe explained the Rashi, “this is the animal you are allowed to eat.” Rashi explains that Moshe Rabeinu had living examples of all creatures while in the desert. When he told the Jews the laws of kashrus and which animals we are allowed to eat, Moshe held up the animal he was referring to, even the birds and fish. What’s the question? When it comes to Noach, and it says Noach had to save all the animals of the world, it spends many pesukim explaining about the miracle of all the animals coming to the teivah. Here, Moshe was in the desert and he had to have all the animals of the world (even those from Australia) but here the Torah doesn’t make a big deal of it. Rashi just mentions it, and doesn’t even mention the great miracle associated with having all the animals there. The Rebbe went on to explain that Moshe Rabeinu had to explain to

the Yidden which animals they were allowed to eat. Therefore he had to show them which animal was which. Yidden were then in the desert, and normally there were only snakes and scorpions present, and now Moshe Rabeinu had to teach a Parshah in the Torah about animals, so all the animals of the entire world came, yet no one comments about this miracle. Why don’t people comment on it? This is even a greater miracle than the flood where Noach did not have to take in any fish, and here Moshe had to bring even the fish from all over the world to the desert. The answer is that even a child understands that if Hashem wants Moshe to teach the Yidden what they can and cannot eat, He must provide Moshe with visuals so that the Jews can clearly understand the laws. Concerning the greatness of learning Torah, all miracles connected with it are really secondary to it, since there is nothing greater than learning Torah. The Rebbe connected this with the original sichah of Tu B’Shevat concerning how we must conquer the world through the study of Torah.

There is nothing in the world that can or should stop us from learning Torah.

Pesach with the Rebbe

(continued from page 1)

The Erev Pesach matzos were given out by the Rebbe. The Rebbe himself ate only from the first batch of the first baking of the Erev Pesach Matzos.

The night of Bedikas Chametz the Rebbe would sell his chometz with an Orev Kablan (a guarantor) to one of the Rabbonim, in the early years to Rabbi Shmuel Levitan, then later to Rabbi Zalman Shimon Dworkin and in later years to Rabbi Yisroel Piekarsky. The Rebbe would sell the Yeshivah in Melbourne, Australia, as well as other places, to the Rav. In 5749 (1989) a home was bought for the Rebbe in Lubavitch, Russia. The Rebbe asked for the address in order to be able to sell the house with the rest of his Chometz to the Rav.

Those who were invited to the Rebbe's Seder or who worked as waiters at the Seder, would go into the Rebbe's room before the Seder. The matzos were on a chair behind which the Rebbe stood and the Rebbe told each person to take a matzah. Reb Hendel Lieberman would not take his Matzah by himself; he would ask the Rebbe to give him a matzah. Once when a person took a matzah which was a little broken, the Rebbe told him to take a whole one. The Rebbe's guests and the waiters would take their other two matzos from the Beis Nisan matzos upstairs.

More than a Minyan of men would participate at the Rebbe's Seder.

When everything was ready upstairs, someone would knock on the Rebbe's door to let him know that all was ready. This was done for each meal. The Rebbe would have this person take the special wine, matzoh and becher upstairs for him. The Rebbe would bring up his Haggadah and the Siddur HaArizal to the Seder. During the Seder the Rebbe would consult the Siddur HaArizal. Meals would start approximately an hour, to an hour and a half after davening.

The Rashag, Rabbi Shmaryahu Gurary, A"H, the Rebbe's brother-in-law, used to ask many questions of the Rebbe during the meal. After the meal someone would come down and repeat chidushim that were said at the meal. Many times the Rebbe, in his Sichos, would discuss at length questions that had been brought up at the meal.

The first night of Pesach the Seder would start after 9:00. The Rebbe would first go to the Yeshivah dining hall to see each bochur and inspect his Seder plate. He would give them a brochah. In later years he would also go to Hadar HaTorah, Machon Chana, and to several other Sedorim before he began his own Seder.

The Rebbe used cloth napkins for the Matzos. On top of the cloth napkins (not on a plate) the symbolic foods were placed. Under the Matzos, the Rebbe would use a silver plate (but only the Rebbe had one). Everyone else would follow suit. For maror the Rebbe would take the horseradish and squeezed it into a ball shape and then put it together with the romaine lettuce. He would also use the kepel (top) of the horseradish, which was not grated. For karpas the Rebbe would use a small onion. The charoses was not mixed with wine until later in the evening. Before eating the maror, the Rebbe would take some of the charoses and put it on the plate from under his becher and mix it with the wine that was on the plate. The rest of the Charoses he would leave dry for Korech.

At the Frierdiker Rebbe's place there was a silver tray (from the Rebbe Rashab) with Matzoh.

Rebbetzin Chaya Mushka would be in a room off of the dining room with her mother, Rebbetzin Nechama Dina, and the Rebbe's mother, Rebbetzin Chana, and other women. After the Seder the Rebbe would walk his mother home.

Reb Yaakov Katz would say the Haggadah out loud and the Rebbe would say the Haggadah to himself. At times those sitting near him were able to hear some of what he was saying. Sometimes the Rebbe would correct something that had been said. Reb Yaakov Katz's son would say the Mah Nishtanah. Though questions were not asked during the reciting of the Haggadah, discussions about the Haggadah and the Seder often took place during the meal. The Rebbe was the only one who ate while reclining. The others did not recline because they were at the Rebbe's Seder.

After making the Kaira, the Rebbe would quietly say all the Simanei Haseder beginning with the

words, "Simanei Seder Shel Pesach." In addition it was observed that when the Rebbe would come to each Siman he would say it quietly with its explanation. For Kiddush, red wine was used for Pesach, as well as for the entire year. The becher was always a silver cup without a stem and it was always placed on the right side of the Kairah. The Rebbe would always stand for Kiddush both at night and day. The Rebbe would fill up the becher so that it would pour over on to the plate underneath. (See Sicha Shabbos Acharei 5746 (1986), pg. 181) He would pick it up with the right hand, put it in his left hand, and then place it in the palm of his right hand with his fingers touching the becher. At any time during the Seder that the Rebbe would pick up and hold the becher, he would do so in this fashion.

Urchatz; the Rebbe would say it and read the explanation, and at the same time say karpas and its explanation without pausing (making a hefsek) between the two. Before Rachtzah the Rebbe would quietly recite all the Simanei Seder with all the halachos till after Korech in order not to make a hefsek before Korech. For washing his hands the Rebbe would go to a small sink in the hallway off the kitchen, no water was brought to the table. For the karpas the Rebbe would cut part of the onion and eat the piece but would not put the rest back on the Kairah (as the Rebbe has written in the Haggadah). The Rebbe would add some salt to the salt water before dipping the karpas and then dip three times.

For Yachat, the Rebbe writes in the Reshimos #5, pgs. 19-21, that the Frierdiker Rebbe would take the Afikomen from his sons-in-law and put it together with his own. This has been the custom of the Rebbeim since the Maggid's time.

The Rebbe would uncover some of all of the three matzos at the beginning of Maggid. When they came to the Ma Nishtana, the Rebbe would move the Kairah a little to the side and cover the matzos.

After the Ma Nishtana was said, it was the custom of the Frierdiker Rebbe to say the Ma Nishtana over to himself quietly with the introduction to the four questions and the explanation just as the children say it (the Rebbe's Haggadah). This was surely the hanhaga of all the previous Rebbeim. This was told to us to be used as guidelines by everyone. (Sichos Yud-Alef Nisan, 5743 (1983) p. 126) The custom by Yidden is that the youngest child asks first. (Hisvaadus 5740 (1980) p. 698)

For the Makos the Rebbe would pour from the becher into an old, cracked dish which was on the floor. After finishing, the Rebbe would add wine to the becher which would again overflow onto the becher's plate.

At the part of Rabban Gamliel when he would say Pesach, Matzoh and Maror, the Rebbe would look at the matzoh and the maror on the Kairah (some remember that he would touch the matzoh and the maror).

The custom in the Rebbe's house was to hold the second and third matzos with the cloth while saying Matzoh Zu. During Maror Ze, the Rebbe would put his right hand on the maror and his left hand on the chazeres.

During the meal, the Rebbe would put some salt on the napkin with the matzoh, then take some matzo and dip it into the salt three times. (But not for the first kizayis).

Between eating the fish and the meat, the Rebbe would wash his hands with water (some recall that he would do this at all the other Yom Tov meals besides the Seder) and drink a little wine. With the meal the Rebbe would drink wine but not say L'chaim so as not to give importance to any wine other than the four cups.

The Rebbe would not eat until all the waiters were sitting at their places at the table. After the soup was served, everyone took three spoonfuls of soup from the silver soup terrine of the Alter Rebbe. The terrine would then be set in front of the Rebbe and the Rashag would get up and take the hot lid off. When the Rebbe would finish, the Rashag would again rise to take the terrine from him.

The napkins that the Rebbe used for the wine he would leave on the table. The napkins he used to wipe his mouth from the Matzos he would put on the small serving table near him.

In the Haggadah it is noted that the Rebbeim would pour Eliyahu's cup themselves. The Rebbe would pour the cup for Eliyahu before benching. The Rebbe would have someone rinse out his becher and then he would wipe the becher with a napkin before pouring the wine.

The benching for the Seder was always led by Reb Yaakov Katz. The Rebbe and everyone else held their cup of wine during the benching. When the doors were opened for Eliyahu Hanavi, the street doors downstairs at 770 would be opened. A candlestick was used when it wasn't Shabbos. The Rebbe would wait until everyone returned from downstairs; only then would they continue with the Haggadah. After the passing of Rebbetzin Chaya Mushka, for the first time, the Rebbe himself, would go down with a candle for the opening of the door for Eliyahu and saying Sh'foch Chamaschah. The Rebbe had a special way of pouring back the wine from Kos Eliyahu into the wine bottle, by first pouring the wine into his becher. When they poured back the wine from Eliyahu Hanavi's Kos, Keli Ata was sung, except for one year when the Rebbe started singing Prozos Teshev Yerushalayim before singing Keli Ata.

From after opening the door for Eliyahu until the

end of the Haggadah the Rebbe would say the Haggadah louder (but not out loud). At times one could see tears coming from the Rebbe's eyes.

In 5729 (1969) the Rebbe said the pasuk "V'ose niflaos g'dolos levado ki le-olam chasdo," three times just loud enough so that the people near him were able to hear.

The second night of Pesach the Rebbe would come down to the Shul after the Seder with a Haggadah and explain the Haggadah for a few hours.

People were allowed to go up to the second floor until 5729 (1969) when it became so crowded that the Rebbe said that the bochurim should not come up.

That year, the first group of bochurim/Shluchim came back from Australia, after two years. They had the special privilege of going to participate in the end of the Rebbe's Seder. At the first night's Seder, they came having already eaten the afikomen. The Rebbe asked them if they had eaten the afikomen. The bochurim answered yes. They realized that they should have waited for the afikomen until after they went into the Rebbe's Seder. On the second night they made sure not to eat the afikomen before coming. When asked by the Rebbe, they said they had not eaten it yet. The Rebbe said that chairs, cups, and Haggadah's should be brought for them. The Rebbe gave the shluchim from his own afikomen with some other matzo, covered with a napkin.

The next day, the Rashag asked the Rebbe why he had given the afikomen to the Shluchim, since it says that afikomen should be given only to one's family. The Rebbe answered, "These are the children of my household, and therefore I gave them from my afikomen."

ACHARON SHEL PESACH 5666 (1906)

Following is an excerpt from a Farbrengen the Frierdiker Rebbe gave on Acharon Shel Pesach, 5700, 1940.

On Acharon Shel Pesach in 5666 (1906), the Rebbe Rashab was eating the meal of Acharon Shel Pesach with the Bochorim of the Yeshiva.

During the farbrengen he asked his brother, R. Zalman Aharon (the Raza), "Do you remember what our grandfather, the Rebbe, the Tzemach Tzedek, said to us, on his last Acharon Shel Pesach? [in 5625/ 1865]"

R. Zalman Aharon said that at that moment he didn't remember, however, were he to envision what occurred at that time, he might be able to remember. The Rebbe RaShaB told over, "We - the family - were sitting at the Yom Tov table of our father [the Rebbe Maharash]. He said, 'Today is Acharon Shel Pesach, the final day of Pesach.' I asked my father, 'Why is the last day of Pesach a Yom Tov?' Our father said, 'Zalman Aharon, maybe you can answer this question?' You said you couldn't."

Our sister, Devorah Leah, sitting next to our mother, got up and said she knew. Our father said, "If you know why - say." Devorah Leah said, "When Jews keep seven days of Pesach as the law requires, and are careful not to eat any Chametz, we make the last day of Pesach a Yom Tov. All Jews are happy that they could go through Pesach without violating the prohibition of Chametz."

R. Zalman Aharon now recalled the event. "When our sister said this, our father was very happy and said, 'Devorah Leah, you have a good head.' "

"When we went to our grandfather, the Tzemach Tzedek, to serve him his meal, our father told him the whole story. Our grandfather said that Devorah Leah's answer was a very good, logical answer.

The Tzemach Tzedek called all three of us close and said, "The last day of Pesach is called Acharon Shel Pesach. This means it's the completion of what began the first night of Pesach.

The first night of Pesach is the holiday in which HaShem redeemed us from Mitzrayim, the first redemption through Moshe Rabbeinu - the first redeemer. Acharon Shel Pesach is our Yom Tov for the last redemption, when HaShem will redeem us from the final exile through Moshiach Tzidkeinu, he Moshiach is the final redeemer."

The first day of Pesach is Moshe Rabbeinu's day of rejoicing, and the last day of Pesach is Moshich's day of rejoicing. Today [Acharon Shel Pesach, 5666]", the Rebbe RaShaB said to his son [the Rebbe Rayatz], "I went into the study (the room for Yechidus) and heard in the next room a heated debate between your daughters, Chana and [Chaya] Mushka (then about six or seven years old). I was very interested to hear what the issue was.

I went closer and heard Chana say that Acharon Shel Pesach is a Yom Tov like any other, and Mushka said Acharon Shel Pesach isn't like any other. Her proof was that when we light candles we don't say the Brachah of Shehechyanu. At that moment I remembered the things which happened on Acharon Shel Pesach 5625 (1865.)

My uncle, the Raza (R. Zalman Aaron) then recalled other details from that Acharon Shel Pesach 5625;

1. The Zeyde (the Tzemach Tzedek) had his glasses on his forehead and he bentched in a siddur which you (the Rebbe RaShaB) brought him.
2. That Pesach we both davened entirely in Zeyde's room.
3. Zeyde was wrapped in a tallis and laying in bed.

4. After Shemoneh Esrei two people picked up the Tzemach Tzedek, put him on a chair and brought him to the table with our father (the Maharash) and our Uncle - Rabash (R. Boruch Sholom - the oldest son). Two sifrei Torah were taken out to layn from, and they were brought to the Tzemach Tzedek for him to kiss (before laying).

5. Our Uncle R. Boruch Sholom and our father, the Maharash had Shlishi and Chamishi, the Tzemach Tzedek had Maftir which he said seated.

When Uncle R. Zalman Aaron told this to my father - it brought tears to his eyes, and two tears ran from his cheeks when he heard the end of this recollection. A few minutes later my father turned to his brother, the Raza, and asked him do you remember the Birchas Kohanim of that year, and kissing Zeyde's Tzitzis?

The Raza said he remembers how R. Yosef Mordechai took both of us to a side room during Yizkor and also remembers how his father, the Maharash explained to them the meaning of Yizkor.

"Right after grandfather finished Maftir, our father gave a wink to Yosef Mordechai to take us into a side room, and later we were brought back in. We were standing next to our father for Birchas Kohanim. Our grandfather made a sign with his hand that we should approach him. Our father noticed and brought us to where our Zeyde was sitting. And you (the RaShaB) stood next to our Zeyde's right hand and put me (R. Zalman Aharon) on the left and covered us both with Zeyde's tallis. The Tzemach T z e d e k pointed to each word in the siddur as it was recited and answered all three omains loudly.

After davening he called me over to kiss the tzitzis of his tallis and then he called you over for the same thing.

In the afternoon our father came into our room, and I asked "What is Yizkor?" The Maharash explained that

the neshamos of our great grandparents are *meilitz yosher* (pleading the case) for their descendants and therefore we mention their neshamos and [pledge to] give Tzedakah.

Great Tzaddikim like Zeyde (the Tzemach Tzedek) see the neshamos of their parents, and our father said that today Zeyde saw the neshama of his mother (Rebbetzin Devorah Leah) and the neshama of his father-in-law, the Mittler Rebbe, and of his Zeyde, the Alter Rebbe.

R. Zalman Aharon began to sing what his uncle, Reb Boruch Sholom, the son of the Tzemach Tzedek, sang on that Acharon Shel Pesach while the Tzemach Tzedek ate Seudas Moshiach.

My father said he had heard from the Rebbe Maharash that the Baal Shem Tov gave the name Moshiach Seudah to the meal of Acharon Shel Pesach.

Then R. Zalman Aharon mentioned how the Zeyde, the Tzemach Tzedek said to his son, R. Boruch Sholom, when you will sing the songs of Moshiach's Seudah as the Alter Rebbe sang them you should awaken your memory and remember the holy vision of the Zeyde (the Alter Rebbe) and my father-in-law (the Mittler Rebbe).

When R. Boruch Sholom began to sing, our father, the Rebbe Maharash, began to sing along with him, and our Zeyde, the Tzemach Tzedek sang very quietly. With his left hand he held his head and covered his eyes, and with his right hand he kept time on the table and great tears ran over his cheeks.

Now my father (the RaShaB) said, "I don't ask why today, in particular, have I reminisced about that Acharon shel Pesach, for everything happens by Hashgacha Protis (Divine Providence). But for what purpose and reason did I remember? This I do ask.

(Sefer Hasichos Acharon shel Pesach 5700, 1940 p.70)

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Points to Remember 5781

- **Maos Chitim** Everyone should participate in Maos Chitim, to ensure that everyone will have their needs met for the Seder and the entire Pesach.
 - **Haggadah** Everyone needs to review the laws of Pesach and the Haggadah.
 - **Daily Nasi** Let's bolster and remind people the custom of reciting the Daily Nasi and subsequent Yehi Ratzon from Rosh Chodesh Nisan on.
 - **Children's Haggadah** The Rebbe requested that every child have their own Haggadah. There are many Haggadahs made just for children, it's important to keep them interested and awake!
 - **Shabbos HaGodol** It's customary to review the Haggadah with our children, in order for them to be familiar with it as well.
 - **Ta'anis Bechorim** Thursday, 12 Nisan, March 25th
 - **Bedikas Chametz (Checking for Chametz)** - Thursday Night, March 25th (after Nightfall)
 - **Burning of Chametz**—Friday Morning, March 26th (In the morning as we do it every year)
 - **Prep for the Seder** must be done on Friday
 - * Preparing the Maror and Lettuce
 - * Making Charoses
 - * Roasting Zeroa
 - * Making Salt Water
 - * Prepare pre-existing flame
 - **Nullifying the Chametz**—Shabbos Morning, March 27, 14 Nisan

For all times check the calendar
- SHIURIM**
- * **Motzi Matzah** the Shiur is 1 oz (apx 1/2 a hand baked Shmurah Matzah when it's 8 matzahs/lb). Should be eaten in 4 minutes but at most 7 minutes.
 - * **Maror** - At least 3/4 oz. combined horseradish and romaine lettuce. Should be eaten in 4 minutes but at most 7 minutes.
 - * **Korach**—Sandwich Matzah and Maror 3/4 oz. combined horseradish and romaine lettuce. Matzah is 3/4 oz (which is a bit over 1/3rd of a hand baked Shmurah Matzah when it's 8 matzahs/lb.) Should be eaten in 4 minutes but at most 7 minutes.
 - * **Tzafun**—Eating of Afikomen Matzah is 3/4 oz (which is a bit over 1/3rd of a hand baked Shmurah Matzah when it's 8 matzahs/lb.) Should be eaten in 4 minutes but at most 7 minutes.
 - Shiur of **Wine** is at least 3.5 oz
 - **Moshiach Seudah** Publicize the concept of Moshiach Seudah, and its customs.

Nisan 5781 Calendar

Rosh Chodesh
Nisan 1/March 14/Sunday

Vayikra
Nisan 7/March 20
Light Candles Friday March 19: **6:46**
Shabbos Ends: **7:50**
Last Time To Read Shema: **9:56**

Yud Alef Nisan
Nisan 11/March 24/Wednesday
Birthday of the Rebbe
Start Saying Ch. 120 in Tehillim

Nisan 12/March 25/Thursday
Fast of the Firstborn
Bedikas Chametz - Thursday
Night
Start Bedikah After: **7:35**

Nisan 13/March 26/Erev Shabbos
Hillulah of the Tzemach Tzedek
Burn Chametz in the Morning

Tzav
Shabbos HaGadol
Erev Pesach
Nisan 14/March 27
Light Candles Friday March 26: **6:52**
Finish Eating Chametz By: **10:53**
Flush Crumbs & Annul Chametz By: **11:55**
Light Candles (from pre-existing
flame) After: **7:55**
Chatzos: **12:57**

Pesach Day One
Nisan 15/March 28/Sunday
Shacharis:
Last Time to Read Shema: **9:49**
Light Candles (From pre-existing
flame) After: **7:55**
Sunday Night Start Counting
Sefiras Haomer

Pesach Day Two
Nisan 16/March 29/Monday
Yom Tov Ends: **7:55**
Last Time to Read Shema: **9:49**

Shevii Shel Pesach
Nisan 21/April 3/Shabbos
Light Candles Friday April 2: **6:57**
Last Time to Read Shema: **9:45**
Light Candles (from pre-existing
flame) After: **8:00**

Acharon Shel Pesach
Nisan 22/April 4/Sunday
Minchah
(Followed by Moshiach Seudah)
Yom Tov Ends: **8:00**

Shemini
Shabbos Mevarchim Iyar
Nisan 28/April 10
Light Candles Friday April 9: **7:02**
Tehilim: **8:15**
Last Time to Read Shema: **9:39**
Shabbos Ends: **8:05**
Pirkei Avos Perek One

Rosh Chodesh Iyar Day One
Nisan 30/April 12/Monday

Rosh Chodesh Iyar Day Two
Iyar 1/April 13/Tuesday

Molad of Iyar
Monday 7:47 AM + 6 Chalakim