

בס"ד. ניסן ה'תשפ"ב

To the families of Anash שיחיו of the community at the EU - Brussels
And of Virtualcommunity@Sichosonline.org

“Reminders” for Pesach 5782 (part 2)

From Yud Alef Nissan until the first day of Chol Hamoed.

**May not be posted on any website, be distributed, be shared on WhatsApp groups
etc. without prior consent from the author.**

- * Experience has shown that it is best if both husband and wife (and children...) review this each day thoroughly so that miscommunications and last-minute panics can be avoided, and Yom Tov can truly be celebrated joyfully.
- * All the sources are in the Hebrew section of the Reminders.
- * **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 *Halochos*.
- * Since there are several *Halochos* that require elaboration, the format of the “Reminders” has been kept, and the additional details are included at the end of this document, in the “Laws and Customs” by Rabbi Lesches, with his permission (they are all also available on the website below). They include: Preparations to *Bedikas Chometz* – Time of *Bedikas Chometz* – *Bedikas Chometz* – *Pesach* and *Seder* preparations – *Erev Pesach* in the morning – *Biur Chometz* – *Chometz* after this time – Finding *Chometz* after this time – *Erev Pesach* afternoon – *Matzah* – forgot to prepare *Seder* items – First night *Maariv* – *Hallel* – The *Seder* (both nights) – *Yaale Veyovo* in *Bentching* – First day *Davening* and *Tfilas Tal* – First afternoon of *Pesach* - Second night and day of *Pesach* – *Vesein Brocho* – *Yaale Veyovo* in *davening* – The days of *Chol Hamoed*.
- * Additionally, on our website, sichosacademy.org there is a wealth of information regarding *Pesach*. I urge you to visit it before you look for the Rov to ask a *Shailah*.

Please post this on the refrigerator or another central location.

Wishing you a true Simchas Yom Tov, which we will celebrate in the Bais Hamikdosh Hashlishi.

My phone numbers:

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

[Rabbi Levi Y. Garelik](#)

* * *

The following are only “reminders”. You can find many more details on Sichosacademy.org.

In the last page of this document there is a list of the *Halachik* times (*Biur Chometz*, *Hadlokas Haneros* etc.) for New York City.

* * *

***Yud Alef Nissan* - Tuesday: Make all the relevant preparations for the **Rebbe’s 120th birthday**.**

* After *Davening* we begin to say the Rebbe’s new *Kapitel*, 121, 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.

* Check your emails for special programs.

* **Haircuts:** Remind the men and boys to get haircuts before *Yom Tov* and not wait until *Erev Yom Tov*. It must be done before *Chatzos* of *Erev Yom Tov*. If one forgot, it may be done after *Chatzos* through a *Goy*. Therefore, don't wait until the last minute as from *Pesach* until *Erev Shavuos* it is our custom not to cut one's hair.

* **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*.

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/Thursday night.)

Thursday, 13 Nissan, י"ג ניסן, 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*.

* Today, instead of the נשיא, we say from "זאת חנוכת המזבח" until את המנורה "כן עשה את המנורה" and we do not say the *Yehi Rotzon*.

Thursday Evening:

Bedikas Chometz (Check times in local calendar – for NYC see last page below):

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 should be put away so that the children do not get to it.
3. The areas that are to be sold to the *goy* **should be closed off and marked.**
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 *Kezayis*).
 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 may be done with a flashlight.
- * **Vacuum cleaner bag:** Remember to empty and discard the vacuum cleaner bag that was used for *Chometz*.
- * **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).

Friday, *Erev Shabbos*, *Erev Pesach* – י"ד ניסן, ערב חג הפסח יום הולדתו של הרמב"ם – The Rambam's birthday

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

1. **Mikva.**
2. **Shacharis** (we don't say לתודה).
3. **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.
4. **Mechiras Chometz:** If it has not yet been done, **run** to the *Rov* and take care of it.
5. **Nails:** It is best to cut nails before *Chatzos* (midday).
6. **Haircut:** Must be done before *Chatzos* (See local calendar). If one forgot, it may be done after *Chatzos* through a *Goy*.
7. **Eating Chometz:** Stop eating *chometz* **before:** (See local calendar)
8. **Garbage:** Remove all garbage from the house **before:** (See local calendar)

Burning the *Chometz*:

1. **Checking the pockets:** Prior to burning the *Chometz*, check the pockets of clothing, especially of the children, in their coat pockets, etc. for any *Chometz*.
2. **Ten pieces:** Burning of the *Chometz* must also be with ten pieces, therefore, if any pieces were lost during the *Baika*, be sure to add the correct amount of pieces missing. At the *Biur Chometz*, one says the second "*Kol Chamiro*" and the "יהי רצון". Gas should not be used, just a regular fire.
3. **End of the time for burning *Chometz* before** (See local calendar),

Friday, חג הפסח—from *Biur Chometz* until the evening:

- * **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 and potatoes may be eaten. This applies to children as well.
- * **Sleeping:** If possible, children should nap during the day so they will be able to be awake for the *Seder*.
- * **Rambam's birthday:** we study something in the *Rambam* in honor of the *Rambam's* birthday.

Preparations for the *Sedarim* and the meals:

Important: As this year the first *Seder* night is on Friday night, everything for the *Seder* must be prepared on Friday during the day – before *Shabbos*.

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 **on Friday** as there is a big discussion on how to do it on *Shabbos* and *YomTov*.
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*"I for these ingredients: It says in the *Posuk* "הרושת אבן". **אבן** Is the acronym for **א**יפל **ב**ארין **נ**יסן **נ**א. (*eppel*-apple, *baren*-pears, *nissn*-nuts). This year, because of *Shabbos*, we add the wine to the *Charoses* on Friday rather than on *Shabbos* during the *Seder*.
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. **Salt-water:** Prepare the salt-water.
8. **Matzos:** Open the packages and boxes of *Matzo* and make sure there are enough whole *Matzos* to use for the *Seder*. [See more details on the *Matzo* in "Laws and Customs" page 3].
9. **Wine:** Open the bottles of wine. Those who drink white wine but they mix a little red wine into it in honor of the *Seder*, it is preferable to mix them on Friday.

Preparations for *Yom Tov*:

1. **Nails:** It is best to cut your nails before *Chatzos* (mid-day) – (*See local calendar*). If one forgot, they may be cut after *Chatzos*.
2. **Shabbos Clock:** Ensure that the *Shabbos* clock is set for both *Sedarim*.
3. **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 the entire year.
4. **If one is not eating at home – make sure that you bring all your needs to your host before *Shabbos*** (if you want to use your own *Matza* etc.).

Mincha and *Seder Korban Pesach*

- * **Mincha:** We daven earlier than usual for time is needed to say "*Seder Korban Pesach*" after *Mincha*, before *Sh'kia*.
- * Before *Mincha* we say "*Hodu*" and "*Posach Eliyohu*".
- * **Seder Korban Pesach:** After *Mincha* and before *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' ל"ב).

Right before *Yom Tov*:

- * **Long-lasting candles** (like a *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 the maid turns off the flame].
- * **Candles and candle-holders:** Those that use glass holders that need to be cleaned after each use should ensure that they have enough for 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

1. Candle lighting time is 18 (23) minutes before *Shkiah* like every *Erev Shabbos*. (See local calendar – for NYC see last page below).
2. **Those who are eating elsewhere - do not forget to light candles at the right time!** If one missed lighting candles tonight, a *Rov* should be contacted after *Yom Tov* to determine what should be done for the future.
3. **Tzedaka:** Give *Tzedaka* equivalent to two days for *Shabbos* and *Yom Tov*.
4. **Brachos/ blessings:** The two *Brachos* said are: ,שהחיינו and להדליק נר של שבת ושל יום טוב, .
5. A man who lights *Shabbos/Yom Tov* candles does not recite the *Brocho* of *Shehecheyonu*. He will do so in *Kidush*.

In the evening:

***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*.

***Ma'ariv:**

1. *Tefillah* for Friday night starts from "מזמור לדוד".
2. At the end of "*Lecha Dodi*" we say "*Gam Besimcha Uvetzoholo*".
3. The *Amidah* is that of *Sholosh Regolim* with the additions of *Shabbos*.
4. After the *Amida* we say *Vayechulu* and the entire *Hallel* is recited ("*Brocho meain sheva*" and "*Mogen Avos*" are not recited.). Then we recite *Mizmor Ledovid*, *Aleinu 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 the things that go on the Keoroh:**

kindly see below (at the end of this document) on page 3 of the "Laws and Customs" for a more detailed elaboration in the section "forgot to prepare the *Seder* items".

For many details regarding the Seder, kindly see below in the "Laws and Customs" page 4.

- * 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.
- * By "*Shfoch Chamoscho*" we go to the door **without** the candles.
- * **Krias Shema:** The first night of *Pesach*, In *Krias Shema* before going to sleep, we recite only the first paragraph of *Shema* (until ובשעריך) and the *Bracha* of המפיל.

Shabbos, 15 Nissan, the first day of Yom Tov

- * **Sof Zman** (latest time for) **Krias Sh'ma:** (see local calendar).
- * **Birchas Kohanim:** Prepare the children to attend *Shul* to hear *Birchas Kohanim* which is done at the end of *Musaf*.
- * **Hallel:** After the *Amida* for *Shalosh Regolim* (with the additions of *Shabbos*) 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 and remembered before he said 'ה' מחי' המתים (ברוך אתה) " he goes back to ברוך אתה גבור. If, however, he remembered after he said 'ה' - he starts the *Amidah* again. (This applies for the next thirty days).
- 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 "*Velokachto Soles*" and "*Shesh Zchiros*".

* **Kiddush:** *Kiddush* at the start of the meal is that of *Shabbos* and *Shalosh Regalim*. "*Mizmor ledovid*" until "*Vayekadshehu*" are said quietly and then recite out loud the *Kidush* of *YomTov*: "אלה מועדי".

* **Birchas Hamazon:**

- We add four things in the *Birchas Hamazon*: *Retzei*, *Yaale Veyovo*, *Horachamon* of *Shabbos* and *Horachamon* of *Yom Tov*:
 - a. If one forgot *Retzei* or *Ya'ale Veyovo* or both, but he **did not yet start** the next *Brocho* ("*Hatov Vehametiv*") which means that **he did not** yet say the word "*Boruch*", then:
 1. If one forgot only "*Retzei*", he says the text printed in the *Siddur*: "...שנתן שבתות..."
 2. If one forgot only *Ya'ale Veyovo* he says the text printed in the *Siddur*: "... אשר נתן ימים טובים..."
 3. If one forgot *Retzei* **and** *Yaale Veyovo* he says the text printed in the *Siddur*: "...שנתן שבתות למנוחה...וימים טובים...מקדש השבת וישראל והזמנים"
 - b. However, If one forgot *Retzei* or *Ya'ale Veyovo* or both, and he **already started** the next *Brocho* (*Hatov Vehametiv*) which means even if he **he only** said the word "*Boruch*", then he goes back to the beginning of *Birchas Hamazon* and says both.
 - הרחמן הוא ינחילנו ליום שכולו טוב" *Horachamon* of *Shabbos* and *הרחמן*.

* **During the first day of Yomtov (Shabbos):** One is not allowed to prepare on *Shabbos* for the next day. Therefore, one may not prepare anything for the *Seder* of tonight until *Tzeis Hakochovim* (see local calendar).

Mincha:

- * We read the Parsha of אהרי-מות.
- * We do not say "*Tzidkoscho*".

Motzoei Shabbos, The second night of Yom Tov—First night of Sefiras Ha'Omer

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

* In order to start doing any preparations for the *Seder*, the women must first say (after *Tzeis Hakochovim*) "*Boruch Hamavdil bein Koidesh Lekoidesh*", and only then may they commence the preparations for the *Seder* (even before *Maariv*).

Ma'ariv:

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.
4. **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: "להדליק נר של יו"ט" and "שהחיינו".
 - 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:

- **Sefiras Ha'omer:** Remind everyone to count *Sefiras Ha'Omer*.
- **Ensure that all the women have lit 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.**
- **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* and were not particular to eat the *Afikoman* before *Chatzos*.

If one forgot to prepare:

Zeroa: If one forgot to roast it on *Erev Yom Tov*, they may roast only what is needed for the Seder, and be sure to eat it the next day, as roasted meat may not be eaten at night and we may not prepare from *Yom Tov* for after *Yom Tov*.

Beitza: If one forgot to prepare the boiled eggs, they may be cooked at night. However, since one is not allowed to prepare on *Yom Tov* for after *Yom Tov*, cook only what is needed for the Seder, and be sure to eat them at the beginning of the meal or the next day.

[For the other items – kindly see "Laws and Customs" page 3 "forgot to prepare the Seder Items".]

For many details regarding the Seder, kindly see below in the "Laws and Customs" page 4.

[Don't forget that tonight the *Kidush* is **יקנה"ז** – Hagofen, Kidush, Ner, Havdolo, and Shecheyonu].

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 more *Maamorim* and *Sichos* this year!
- **Krias Shma:** Before going to sleep, *Krias Shma* is said like any other *Yom Tov*.

Sunday, 16 Nissan – Second day of Yom Tov

* **Sof Zman Krias Shma:** in NY: (see local calendar)

* **Davening:**

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

* **Meal:**

- **Kiddush:** *Kiddush* is that for *Shalosh Regolim* and we begin from "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 before he said ברוך (of the next Brocho הטוב הטוב (והמטיב) he should say what it says in the *siddur* ".ברוך..אשר נתן..". However, if one already began the next *Bracha* (even if he only said ברוך) he must begin *bentching* again.
- **הרחמן**: We add "הרחמן הוא ינחילנו ליום שכולו טוב".

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

Motzoei Yom-Tov – Beginning of Chol Hamoed

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

1. **מוריד הטל**: If one said משיב הרוח and remembered before he said 'ה' מחי המתים "" (ברוך אתה) "" he goes back to אתה גבור. If, however, he remembered after he said 'ה' - he starts the *Amidah* again. (This applies for the next thirty days).
2. **אתה חוננתנו**: If one forgot to say it and remembers after he said "ה" of חונן הדעת he doesn't go back but he has to say לחולל בין קודש לחולל after he finishes the *Amidah*.
3. **ותן ברכה**: **We say ותן ברכה for the first time.**
If one mistakenly said ומטר 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 the *Bracha* of ברוך עלינו.
 - 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 לרצון, 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 to the *Omer*.

*** Havdala:**

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

Part 3 will have the reminders from the first day of Chol Hamoed until the end Pesach

בברכת בניסן נגאלו ובניסן עתידין להגאל

לוי יצחק גרליק

Sichosacademy.org



בס"ד Laws & Customs: Nissan & Pesach

For the year 5782

According to Minhag Chabad

By Rabbi Leshes (With minor comments by Rabbi LY Garelik)

Comments or questions: rabbi@youngyeshiva.com.au

To subscribe: bit.ly/Halacha

[ABOVE IN PART 1 WE DISCUSSED Thirty days before Pesach (what is not eaten; how to handle Chometz; Maos Chitim; Mivtza Matzoh; Mechiras Chometz etc.) - Month of Nissan – Shabbos Hagadol – Cleaning away the Chometz – Koshering utensils and countertops etc. - Mechiras Chometz - Kitniyos – Prevalent Chumros.]

PART 2

In this part we will discuss from Bedikas Chometz until the first day of Chol Hamoed:

Preparations to Bedikas Chometz – Time of Bedikas Chometz – Bedikas Chometz – Pesach and Seder preparations – Erev Pesach in the morning – Biur Chometz – Chometz after this time – Finding Chometz after this time – Erev Pesach afternoon – Matzah – forgot to prepare Seder items – First night Maariv – Hallel – The seder (both nights) – Yaale Veyovo in Bentching – First day Davening and Tal – Second night and day of Pesach – Vesein Brocho – Yaale Veyovo in davening –

🕯️ 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 later in the evening or the next 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 they are 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 *Yom Tov*. They should also be dried so that they may be eaten together with the *Matzah* at *Koirech*.

The horseradish should be ground before *Yom Tov* 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 *Yom Tov*.

Hard boiled eggs should be prepared (but remain unpeeled) for the *Kaarah*.

Onions are used for the *Karpas*.

Chicken-necks are roasted for the *Zeroah*, and most (but not all) of its meat removed.

Salt-water is prepared before *Yom Tov*.

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 *Korbon 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 PESACH MORNING

One goes to *Shule* early, in order that there be ample time to eat *Chometz* after *davening*. When in *Shule*, one should clean and remove any *Chometz* in his locker.

Mizmor L'Sodah is not recited until after *Pesach*.

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.

Wine and grape-juice should not be drunk on *Erev Pesach*.

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

Many activities are prohibited on *Erev Pesach* after midday, including tailoring or sewing new garments, laundering, meticulous forms of writing and giving haircuts. However, one may:

- Instruct a non-Jew to do these.
- Do these himself if necessary to prevent a real financial loss.
- Mend a used vessel or garment for *Pesach* if it is damaged only slightly, or he fixes it unprofessionally. One may also do this for others without pay.

Since one may not launder on *Chol Hamoied* either, the laundry should be tended to before midday on *Erev Pesach*.

One should have a haircut in honour of *Pesach*. (Furthermore, haircuts are not taken again until *Erev Shabbos 4th Sivan*). Ideally, one should take the haircut before midday. If one did not do so, he may use a non-Jewish barber after midday.

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*.] Ideally, they should be trimmed before midday.

On *Erev Pesach*, one should not donate blood or undergo any procedures or tests involving blood loss. [This does not apply in cases of great need, and certainly not when it is *Pikuach Nefesh*.]

🕯️ BIUR CHOMETZ

One must stop eating *Chometz* before (See local calendar), and clean his mouth. One may still benefit from *Chometz* until the end-time of *Biur Chometz* (See local calendar).

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

- 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*.
- clean jewellery rings, then *Kasher* them by pouring boiling water over them.

One should ensure that the actual pieces of *Chometz* are thoroughly burned before the end-time of *Biur Chometz*. [One may also burn the *Chometz* and recite *Kol Chamiro* earlier in the morning if he and his entire family have already concluded the final meal of *Chometz*.]

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.

After the *Chometz* is completely burned, but before the end-time of *Biur Chometz*, one recites the second *Kol Chamiro* (and the accompanying *Yehi Ratzon*), ensuring that he understands its meaning. [Otherwise, he should recite it in a language that he understands.]

One should recite *Kol Chamiro* even if he is not burning *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* 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 *Hekker* (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 *Erev Pesach* after the end-time for *Biur Chometz*, on *Chol Hamoied*, or after *Pesach*, he should burn it immediately.

If one finds *Chometz* on *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.]

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 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.

🕊️ EREV PESACH AFTERNOON

On *Erev Pesach*, it is ideal to open the packaging of all the items that will be used during *Yom Tov* (e.g. wine bottles and *Matzah* boxes).

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

One immerses in a *Mikvah* after midday, to prepare for *Shabbos* and *Yom Tov*.

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*.

Prior to candle-lighting, one should give *Tzedakah* for the two days of *Yom Tov*.

Those who perform an annual *Eruv Chatzeiros* customarily do it on *Erev Pesach* using *Shmurah Matzah*.

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

Since the first night of *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 *Brochos* are *Shel Shabbos v'Shel Yom Tov* and *Shehecheyanu*. [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 one forgot *Shehecheyanu*, she should have in mind to be *Yoitzei* during *Kiddush*.]

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

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be

doing so in *Kiddush*. [Therefore, on the second night of *Pesach*, it is best that he lights candles right before *Kiddush*, so that his *Shehecheyanu* is linked to both.]

Mincha is *davened* a bit earlier than usual, in order to recite "*Seder Korban Pesach*" before sunset. [If one is late, it should still be recited after sunset.] Since it is also *Erev Shabbos*, *Hoidu* and *Posach Eliyahu* are recited before *Mincha*.

🕊️ 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.

🕊️ 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 [LYG: or any cooked meat] instead. On the second night of *Yom Tov*, one may also roast a chicken-neck provided that he consumes its meat the following day (i.e. while it is still the second day of *Yom Tov*). [This, in spite of the fact that the *Zeroah* is generally not eaten, as explained further.]

[LYG: Forgot to prepare the *Beitza* (egg), you place any cooked item (from the soup etc.).]

One may not grind horseradish on *Yom Tov*. If it was not done on *Erev Yom Tov*, one may finely chop the horseradish on the second night, but only chop it coarsely on the first night (since it is *Shabbos*). 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 the second night of *Yom Tov*. However, on the first night, one cannot remove a bug from the lettuce (since it is *Shabbos*), and should therefore discard the section of lettuce containing the bug.

If one forgot to prepare the *Charoses* on *Erev Yom Tov*, one may grate it on the second night with a *Shinui*, such as by holding the grater backwards or grating directly onto the tabletop. However, on the first night, it can only be chopped coarsely with a knife (since it is *Shabbos*).

If one forgot to prepare the salt-water on *Erev Yom Tov*, it may be prepared as usual on the second night. However, on the first night, only a small amount may be prepared, and it must be a weak solution (since it is *Shabbos*).

🕊️ FIRST NIGHT MAARIV

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

Since it is *Shabbos*, all the *Shabbos* selections are added in the *Shmoneh Esrei* of *Yom Tov*. 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*. [The same applies to all other *Tefillos* of the day.]

After *Shmoneh Esrei*, the passage *Vayechulu* is recited, followed by *Hallel*, *Kaddish Tiskabel* and *Mizmor L'Dovid*. [The *Brocho* of *Me'ein Sheva* is omitted, even though it is *Shabbos*.]

🕊️ HALLEL

The entire *Hallel* is recited on the first two nights 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*).

🕊️ 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. All the *Seder* items should be ready for the men to begin arranging the *Kaarah* as soon as they arrive home.

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*.

First Night: *Kiddush* may be recited even between the sixth and seventh hour. All the *Shabbos* additions are included.

Second Night: During *Kiddush*, 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 *Yachats*, 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'Acahav*.

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 *Lefichocho* (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 *Lefichocho* until the *Brocho* concluding *Go'al Yisroel*. Rather, it

is set down for the two intervening paragraphs of *Hallelu-kah* and *Btzeis*.

Second Night: At the *Brocho* of *Lefichocho*, one recites "min HaPesachim umin HaZevachim" (since it is *Motzei Shabbos*).

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 *Matzos*. The pieces of the *Kohen* and *Levi Matzah* are eaten together, and not one after the other. Those without a *Kaarah* are 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*. Since the first night is *Shabbos* and the wine needs to be added in an unusual way, one should put the *Charoses* into the wine and not vice-versa; the mixture should be thin-textured; and one should not stir it with a spoon, but use a finger or swish the dish around instead.

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 *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 *Yachats* is likely less than two *Kezaysim*, it should be supplemented with other *Matzah*. Those without a *Kaarah* are given a 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*.

All the doors between the *Seder* and the public domain (or courtyard) are opened for *Shefoch Chamoscha*. Since the first night is *Shabbos*, the candles remain on the table when opening the door. On the second night, (some of) the candles are taken to the door.

Those who open the door say *Shefoch Chamoscha* whilst standing at the door, whereas those at the table remain seated. 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* (and/or *Retzei* on the first and last days of *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 began even the first word of the next *Brocho*, one must begin *bentching* again if it is one of the two primary meals of *Shabbos* and *Yom Tov*, but not if it is a third meal, or *Chol Hamoied*.

The *Horachamon* for *Yom Tov* is recited. On the first and last days of *Pesach*, the *Horachamon* of *Shabbos* and *Yom Tov* are recited, in that order.

🕯️ FIRST DAY: DAVENING & TEFILAS TAL

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.] The special selections normally added for *Yom Tov* when opening the *Aron Hakoidesh* are omitted. After *Krias Hatorah*, *Yekum Purkan* and *Mi Sheberach* are recited.

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.

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.

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*.

As it is *Shabbos*, the paragraph *Vlakachta Soiles* is recited after *Musaf*, before the *Shesh Zechiros*.

🕯️ FIRST AFTERNOON OF PESACH

The *Shabbos* daytime *Kiddush* – from *Mizmor L'David* until *Al Kein* (inclusive) – is 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), 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

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*.]

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

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 the wicks twisted. When needed, 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*.

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

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

If one said *V'sein 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 *revi'is* of) wine every day.
- One allocates more time for learning. [The Rebbe directed that this is especially emphasised when *Chol Hamoied* is uninterrupted by an intervening *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*. 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.

.Part 3 will discuss the last days of Pesach

בד"צ דק"ק שכונת קראון הייטס

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ב"ה, ניסן ה'תשפ"ב

להלן כמה מהזמנים הנחוצים לקראת חג הפסח, לנמצאים כאן בשכונת קראון הייטס :

Searching for Chometz	Thursday April 14	אחר תפלת ערבית After Maariv	מוצאי יום חמישי י"ג ניסן	בדיקת חמץ
Latest time for eating Chometz	Friday April 15	10: 41 am	יום שישי י"ד ניסן	סוף זמן אכילת חמץ
Latest Time for burning Chometz	Friday April 15	11: 48 am	יום שישי י"ד ניסן	סוף זמן ביעור חמץ
Midday Isur Melocho and haircut. Isur of Cutting nails Lechatchila.	Friday April 15	12: 56 pm	יום שישי י"ד ניסן חצות איסור מלאכה גמורה ותספורת. איסור נטילת צפרניים לכתחילה.	
Eruv Chatzeros	כשיש ב' בתים בחצר המנהג לעשות עירובי חצרות בערב פסח ע"י מצה אחת שלימה ומערבין בה לכל שבתות השנה שיותר על ידי עירוב זה לטלטל ולהביא העירוב מזה לזה (פרטי הדינים באופן עשיית העירוב ושיעורו - ראה בשו"ע סי' שסו-שסח)			עירובי חצרות
Shabbos & Yom Tov candle lighting	Friday April 15	7: 17 pm	יום שישי י"ד ניסן	הדלקת נרות שבת ויו"ט (18 דקות לפני השקיעה)
Midnight finish eating the "Afikoman"	April 16	12: 55 am	ליל א' דפסח	חצות סיום אכילת "אפיקומן"
Latest "Shema"	April 16 - 23	9: 27 am	ט"ו - כ"ב ניסן	סוף זמן קריאת שמע
Candle lighting after nightfall 2 nd night of Pesach	Motzoei Shabbos April 16 2 nd night of Pesach	אחרי 8: 19 pm	ליל ב' דפסח (מוצאי שבת)	הדלקת נרות יו"ט
Yom Tov is over	Sunday April 17	8: 21 pm	מוצאי יום ראשון ט"ז ניסן	צאת החג
Eruv Tavshilin	Thursday April 21 Erev Shvi'i Shel Pesach	סדר עירוב תבשילין נמצא בסידור (פרטים - בשו"ע סי' תקכז)	יום חמישי כ' ניסן ערב שביעי של פסח	עירוב תבשילין
Yom Tov candle lighting without "Shehecheyonu"	Thursday April 21 Erev Shvi'i Shel Pesach	7: 23 pm	יום חמישי כ' ניסן ערב שביעי של פסח	הדלקת נרות יו"ט בלי "שהחיינו" (18 דקות לפני השקיעה)
Dawn	Shvi'i Shel Pesach	4: 39 am	שביעי של פסח	עלות השחר
Earliest "Shema"	Shvi'i Shel Pesach	5: 14 am	שביעי של פסח	תחילת זמן ק"ש
Shabbos & Yom Tov candle lighting without "Shehecheyonu"	Friday April 22 Erev last day of Pesach	7: 24 pm	יום שישי כ"א ניסן ערב אחרון של פסח	הדלקת נרות שבת ויו"ט בלי "שהחיינו"
Pesach is over	Motzoei Shabbos April 23	8: 28 pm	מוצאי שבת כ"ב ניסן	צאת השבת והחג